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NEW TESTAMENT

OF

OUR LORD AND SAVIOUR JESUS CHRIST.

THE TEXT IN THE AUTHORIZED TRANSLATION :

WITH

A COMMENTARY AND CRITICAL NOTES:

BY

✓
ADAM CLARKE, LL.D., F.S.A., ETC.

A NEW EDITION, CONDENSED, AND SUPPLEMENTED FROM THE BEST MODERN
AUTHORITIES:

BY DANIEL CURRY, LL.D.

VOLUME II.—THE EPISTLES AND REVELATION.

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EDITOR'S PREFACE TO VOLUME II.

OF THE

REVISED EDITION.

THE Preface to the first volume of the Revised Edition of Clarke's Commentary on the New Testament sets forth with sufficient fulness the principles which had been adopted respecting the whole work. But the rules there indicated, as those according to which the revision of that volume had been made, have, from the necessities of the case, led to more considerable emendations and additions than seemed to be necessary in the former portion of the work. But in respect to the editor's sympathies with the views and opinions of his author, all that is there said may be here repeated and emphasized; and the fidelity to the general doctrinal opinions of the original work has been honestly adhered to, not simply as a yoke, but gladly, as felicitously indicating the mind of the Spirit as revealed in the written word. But in bringing the work of expounding and illustrating the apostolical writings up to the higher plane on which biblical learning now stands, as compared with its position fifty years ago, very considerable modifications have seemed to be necessary, and wherever that has appeared they have been made. All these, however, it is believed, have been made along the lines of the development of truth which the original work clearly marked out and pursued to a greater extent than had been done at that date by any other writer using the English language; for, as a biblical scholar and exegete, Dr. Clarke was at least a quarter of a century—perhaps twice that time—in advance of the learning of his age. But the regions in which he was a pioneer have since been thoroughly explored, and the results, constituting a rich store of scriptural learning, duly appropriated. The reviser has sought to build the results thus obtained into the structure of evangelical and rational biblical theology, whose foundations he found so admirably made to his hands in the original. He therefore flatters himself that the now completed work of New Testament revision, while necessarily supplementary to the original, is in no important particular out of harmony with its spirit and purport; and that whatever has been added is substantially of the same character with the primitive stock. To pervert an author's meanings, while still utilizing his name and reputation, would savour of dishonesty; while to reproduce error or suppress truth would indicate a lack of prudence at once dishonourable and unjust.

The authorities drawn upon (indicated below) will be seen to be representative of the best and most scholarly Christian and biblical learning of the age, and at the same time free from any taint of the learned scepticism and the anarchical liberalism of a well known school of rationalistic biblical critics and expositors. It has been the design in every case to evade no difficult passage, to recognise all really obscure points, and to give the chief renderings of them by the best and most trustworthy critics and expositors; and when all these fail to give satisfactory solutions of the cases in hand, to honestly confess that the subject remains unexplained. Cases in point will be found in the matter of "tongues," (1 Cor. xii, 10, xiv, 2, etc.,) and in the reasons rendered for the veiling of women in the public assemblies, "because of the angels," of which, with some others, no expositor has given any satisfactory solution: and this is freely confessed. In other cases, in which it is evident that a false exegesis (which in some things has widely prevailed in past times) has engendered popular misconceptions of the sense of Holy Scripture, it has been thought

best simply to give the true expositions without polemical discussions, and so permit the truth to work the needed corrections. Considering the word of God—and eminently the apostolical epistles—as a mine of untold richness as yet only partially developed, it has been a ruling purpose to detect and bring to light some of these hidden stores; and where the gems of spiritual truth come to us in sensuous and materialistic coverings, the design has been to bring them to the light and to show their value.

Special attention has been devoted to the Prefaces and Introductions to the several epistles. It was necessary that these should be brief and concise, and it was also desirable that they should present the literary history and the occasion of the writing of each epistle; especially as these things tend to throw light upon the text. The results rather than the processes of inquiry are given; and as far as possible the time and place of the writing of each epistle, the people addressed, and the special occasion that called it forth, are considered. In these brief documents a large amount of valuable learning is given in a concise but comprehensive form, derived from the best sources; and while the information they give is necessary to the proper understanding of the several epistles, it is believed that for all non-professional students of the Bible they will prove sufficient helps in the matters of which they treat. For all others, distinct works, treatises, or manuals are required.

In closing a work to which a large share of his time, for more than three and a half years, has been devoted, the editor would render devout thanks for the good Providence that has blessed him with health and strength for his work and enabled him to bring it to completion. The intimate mental and spiritual relations into which it has brought him to the divine word and its great Author have at once confirmed his faith and enlarged his appreciation of the inestimable value of the Holy Scriptures, and assured him, by a blessed experience, that Christ reveals himself to those who seek for him in the written word.

D. C.

AUTHORS AND WORKS USED IN THIS VOLUME.

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| ALFORD, HENRY, D.D., (Dean of Canterbury:) <i>The Greek Testament, with Notes.</i> | LUCKE, DR. FREDERIC: <i>Com. on St. John's Epistles.</i> |
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| BRAUNE, KARL, D.D.: <i>Notes on Ephesians, Philip- pians, and Colossians, (in Lange.)</i> | MEYER, H. A. W.: <i>Critical and Exegetical Com- mentary on New Testament.</i> |
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| KENDRICK, A. C.: <i>Notes on Hebrews, (in Lange.)</i> | VON OOSTERZEE, J. J., D.D.: <i>Notes on I. and II. Timothy, Titus, and James, (in Lange.)</i> |
| LANGE, J. P., D.D.: <i>Commentaries.</i> | WATSON, REV. R.: <i>Exposition on Romans.</i> |
| | WESLEY, REV. JOHN: <i>Notes on the New Testament.</i> |
| | WHEDON, REV. D. D.: <i>Commentary on the New Testament.</i> |
| | [The accentuation of the Greek is after the text of Westcott and Hort.] |

PREFACE

TO THE

APOSTOLICAL EPISTLES.

MORE than one third of the New Testament is made up of epistles written by some of the apostles, most of which are addressed to particular local Churches, some to individuals, and some are in the form of circulars apparently designed to be used generally among the Churches for their instruction and edification. The use of this method of giving and receiving instruction, indicates a somewhat advanced stage of civilization as respects both the general diffusion of the knowledge of letters among the early Christians, and also the existence of facilities of travel and communication between the different parts of the Roman empire. It is well known, also, that epistolary writing had been in use among the Jews ever since the return from Babylon; and also, that it was customary among Roman officials in the provinces to keep up communication with the Imperial Government by letters and reports detailing any matters of interest. In using this method, therefore, the apostles simply conformed to the usages of their times, and by so doing they conferred an incalculably valuable boon upon the Church, not only in the propagation and nurturing of infant churches, but also for the support and guidance of believers in all after times.

The New Testament canon shows how largely epistles were used in the expansion and organization of the Church. Those which survive may be regarded as the representatives of a very large class, most of which are lost. But in the gospel history we hear nothing of such missives, nor indeed of any written memoranda. Our Lord appears to have taught only orally, not only because he was himself technically *unlearned*, but also, and eminently, because he would have his lessons wrought into the minds and hearts of his followers, as could be done only by personal communications. The wider extension of the Church in the time of the apostles, and the need of fuller and more formal presentations of the apostles' doctrines and discipline, called for authoritative statements, in permanent forms, that might be at all times accessible. The epistles of the New Testament are in their substance just what these conditions required, while in their form they are such as might be expected from men who were brought into contact with Greek and Roman customs, themselves belonging to a different race, and reproducing the imported style with only partial accuracy. (See McClinton and Strong.)

The epistles usually begin with the name of the writer and that of the Church or person addressed, followed by a salutation full of Christian affection, accompanied by words of prayer and praise to God and Christ. The letters themselves usually speak in the first person singular, though sometimes the plural is used, as including either the concurrent body of the apostolate, or the assent of the Christians that were then associated with the writer. After these follows the substance of the letter, usually the elucidation of some great truth or doctrine, or the enforcement of certain points of Christian discipline, with exhortations to the obedience of faith, and incitements to Christian fidelity and to the glorious hopes set forth in the Gospel; and last of all, there are personal salutations, abounding in declarations of Christian love and sympathy, and in most cases closing with

prayers and benedictions. Of St. Paul's epistles, nine (besides Hebrews, which may or may not be Paul's) are addressed to particular Churches; three, those to Timothy and Titus, commonly called "pastoral epistles," are semi-official letters of instructions to these two eminent ministers and *quasi* apostles, respecting their official duties; and one, that to Philemon, seems to be only a personal note. Five epistles, one of James, two of Peter, one of John, and one of Jude, are styled *catholic*, or "general," having the form of circular letters to the Churches, and the second and third of John's epistles seem to be personal letters.

The eminence of St. Paul among the apostles, the extent and fruitfulness of his labours, and the volume of his contributions to the matter of the New Testament, so making him the most conspicuous figure, after his Master, among the founders of the Church, seem to require at this place a brief sketch of his life and character.

He was a Jew, of the tribe of Benjamin, born in the city of Tarsus in Cilicia, (probably about A. D. 5-10,) and bore the renowned Benjamite name, SAUL, which in later life was changed to Paul, for what reason has not been satisfactorily ascertained, though such change of names was not unusual at that time. He inherited the condition and privileges of Roman citizenship; but whether this came to him as a citizen of Tarsus, which was a free city, or from his father, is not clearly determined. Of his home life, during his childhood and until he went to Jerusalem at probably twelve or thirteen years old, we have no account. His family seems to have been of some respectability and substance, and there is good reason to believe that the young Hebrew enjoyed the best advantages which the schools of the city afforded, and that in them he acquired the elements of the Greek language and literature. The family was of the sect of the Pharisees, and the home training of the child was no doubt in accordance with the rules of that "most straitest sect," so that from the beginning his mind was affected by both the Jewish exclusiveness and the Grecian liberalism.

At an early age he was transferred to Jerusalem, where probably he had relatives living, (Acts xxiii, 16,) and became a pupil in the training school of Jewish theology under the celebrated Gamaliel. According to the custom of his nation he was also apprenticed to the trade of, and became, a tentmaker. Under Gamaliel he was initiated into the mysteries of rabbinical learning, traces of which may be found in all his methods of thought and reasoning. But on account of his early Hellenic culture, of the evident liberal tendencies of the mind of his instructor, and of his own mental tendencies, it could not be otherwise than that his character should be drawn toward broader views than those of the stricter rabbinical schools. He evidently had some acquaintance with Greek literature, though he was certainly not an exact Greek scholar. He was, beyond question, chiefly indebted to Gamaliel for the learning for which he was distinguished, though all this was, no doubt, both modified and supplemented by subsequent studies and observations. His mind was characterized by both acuteness and force; and if at first he reasoned narrowly, he formed decided opinions, and was always steadily and zealously faithful to his convictions. Hence, while he continued among his own people, he especially "profited in the Jews' religion;" and when converted to a better faith, he, in the same spirit, "counted all things but loss for the excellency of the knowledge of Christ." As a Jew, he honoured his nation, venerated its doctrines and institutions and traditions, was characteristically zealous for their maintenance, and correspondingly averse to whatever seemed to threaten them with harm. Such a character, impelled by a keen, though misdirected, love of the truth, and zeal for his ancestral religion as he understood it, would naturally devote all his energies to his one dominant idea, and therefore he was "exceedingly mad" against the new sect of innovators, the Christians, and readily engaged in the service of the sanhedrin for its extirpation. The same qualities of mind and heart, after his wonderful conversion, made him the chief of apostles—the most strenuous propagator of the faith he had once sought to destroy.

Paul's three years' seclusion in Arabia, followed by a fifteen days' visit to Jeru-

saalem and his escape thence, (evidently driven out by "false brethren," who did not like his liberal notions respecting the ceremonial law,) and his retirement to Tarsus, where he continued, so far as is known, in entire seclusion, together make up a period of from seven to ten years between his conversion and his actual engagement in his apostolic labours.* The conflict between the conservative Jewish Christians—who insisted upon the perpetuation of the law of Moses and its imposition upon all Gentile converts—and those of the more liberal school, who demanded equal privileges in the Church for Gentile converts without observing the law, probably began to show itself soon after the day of Pentecost. It is clear that it was an element in the persecution that resulted in the martyrdom of Stephen. Peter had evidently ranked with the conservative party until the affair of Cornelius, and even after that he was slow to retain the lesson then taught him. But the conversion of a considerable number of Gentiles at Antioch and elsewhere, who were evidently unwilling to become Jews, led to the sending of Barnabas from Jerusalem, evidently to look after matters and correct all irregularities. But Barnabas himself soon became a convert to the new doctrine, and as the work demanded more labourers, he hastened "to Tarsus for to seek Saul," who, coming to Antioch, entered at once into the active labours of his apostolate. Here he continued to labour for more than a year, evidently with remarkable results; and either here or at Tarsus he must have had that wonderful vision of Christ to which he was accustomed to refer as in some way related to his apostolical calling and authority. Afterward Barnabas and Saul were formally commissioned by the Church at Antioch to go forth and preach the Gospel to the heathen, and in the account of this mission the name of Saul is changed to *Paul*. Nearly two years were given to this work, and everywhere the hand of the Lord was with them, and many converts were made; and then they returned again to Antioch. But as the number of the Gentile Christians by whom the rites of the Mosaic law were disregarded continued to multiply, the Judaizing party, of which some were found in all these parts, began earnestly to contend that all the Gentile converts must be circumcised and keep the law of Moses, or else they could not be saved. This matter was brought to an issue at the famous conference at Jerusalem, which resulted in a compromise, but yielded all the chief points for which the men of Antioch had contended. But, like most compromises, it concluded nothing, and from this time onward there were two parties in the Church, violently opposed to each other, one insisting on the perpetual authority of the law of Moses, and contending that there could be no salvation outside of it, and the other wholly discarding it, and claiming for all Gentile converts equal privileges with the Jewish Christians, without submitting to circumcision or observing the prescriptions of the ceremonial law; and this contest, in which Paul became the champion of the Gentile Christians, raged with much bitterness during the whole time of his ministry, of which probably he was himself indirectly a victim; and it ended only with the destruction of Jerusalem and the subversion of the Jewish State and Church together.

By keeping in mind Paul's relations to this conflict about circumcision and the law, much that would otherwise be unintelligible in his epistles becomes plain. The emissaries of the Judaizing party withstood him at every point, and seemed to be everywhere present. To counterwork their designs in Galatia he wrote to the Churches of that province the epistle that bears its name, in a style and manner much more forcible than gentle. Both the epistles to the Corinthians recognise the disturbing presence of that controversy, and in the epistle to the Romans the entire subject is taken in hand, and discussed with such thoroughness, that the whole theory of the Gospel—the way of salvation by faith in Christ

* All attempts to fix the chronology of these events are, as to precise times, but little better than conjectures. The dates in this work place Saul's conversion in A.D. 33, and his recall from Tarsus, by Barnabas, in A.D. 43; but the former date is probably very considerably too early. Conybeare and Howson suggest A.D. 39 or 40, which, again, is probably too late, and his recall in A.D. 43 or 44, which would allow him only about two years' residence at Tarsus. The date given of his coming to Antioch is probably not very far from correct.

Jesus—is there wrought out with a degree of fulness and force that is nowhere else equalled by any other, either inspired or uninspired, writing. The Epistle to the Hebrews (for, whether written by St. Paul, or not, it is eminently Pauline in doctrine, though Hebraistic in its imagery) directs the eye of faith away from all merely ritualistic observances to Christ, as the only and all-sufficient sacrifice, to be apprehended and made available only by faith. Only by keeping in mind this great conflict, and Paul's relations to it, and observing the direct antagonism of the Judaizers' method of justification by the law of Moses, and the evangelical doctrine of justification by faith in God's mercy through Christ's sacrifice, can his epistles be understood and appreciated. This was his great central truth, around which all other Christian doctrines become crystallized into a harmonious unity. The solidarity of the human race in Adam and in Christ is his basis for a universal atonement; the utter condemnation of the world, through sin, places Jews and Gentiles in the same state of death, from which there is a resurrection for any only in Christ; and the quickened and saved soul is made Christ's freedman, to serve and please him in newness of life in all things.

Paul's three pastoral epistles, as they were designed for a different purpose from all the others, differ from them somewhat in their style and methods, though the sameness of their authorship is manifest in a variety of points. As personal letters, they have greater ease and freedom of address, and a kind of confidential unconcern of manner. And yet, because they are in some sense official letters from an apostle to his inferiors in position and juniors in years, who are also themselves charged with high responsibilities, they bear the signs of careful reserve and earnest purpose. Churches were to be organized, discipline administered, the froward to be admonished, and the erring to be reproved and corrected, and for these delicate and difficult duties these epistles give the most important suggestions, which also are equally valuable in all later times. In giving these instructions the apostle also brings into view some of the deepest and most sacred doctrines of the Gospel, all of which are in complete accord with what is taught in his other and more directly doctrinal epistles. As personal letters, too, they have not a little of the charm of friendly unveilings of the writer's deepest feelings and his most earnest spiritual aspirations. The second letter to Timothy, which appears to have been written in the near prospect of death, is especially rich in these qualities, and, in the expressions of an exultant faith, a triumphant death-song worthy of its authorship.

The epistles of the other three great apostles, James, Peter, and John, differ from those of Paul chiefly in their freedom from the immediate influence of this controversy. There is a substantial unity, as to both doctrines and duties, among them all. James is cool, severe, and didactic, as became the position of the recognised chief ruler of the great mother Church at Jerusalem. Peter is characteristically fervid, deeply spiritual, and abounding in the graces of faith, hope, and charity. And John, leaning in spirit on the Master's breast, is introspective and mystical, abounding in love, and yet equally characterized by a holy severity toward evildoers. Each has his own superficial peculiarities of literary style and modes of thought—just enough to indicate the individuality of each; but in their ruling qualities, their spiritual tones, and even in their dogmatic statements and implications, they are essentially harmonious among themselves, and also with their greater fellow apostle. These apostolical epistles were clearly a necessary addition in order to the completeness of the great system of doctrines and duties which should be for the Church, in all coming times, its safe and sufficient guide of faith and practice. The Old Testament shows only the light in its dawning before the rising of the "Sun of Righteousness," bringing in the brightness of the Gospel day; these epistles present to us that brightness in the steady clearness of the open day of the Gospel, "the latter-day glory."

PREFACE TO THE EPISTLE

TO

THE ROMANS.

THIS, the first of the Apostolical Epistles in the arrangement of the canon, is also, beyond all question, the first by virtue of the dignity and importance of its subject, and also for the ability of its discussions and the clearness of its demonstrations. The common opinion of the Christian Church of all times is happily expressed by Luther, who declares in his preface, "This epistle is the true masterpiece of the New Testament, and the very purest Gospel, which is well worthy and deserving that a Christian man should not only learn it by heart, but also that he should daily deal with it, as with the daily bread of men's souls." Before proceeding to consider the text of the epistle, it may be profitable to consider some things incidental to it that may help to its better understanding.

AUTHORSHIP OF THE EPISTLE.

Saul (afterward called Paul, and renowned as "the apostle of the Gentiles") was born in Tarsus, a city of Cilicia, of Jewish parents, who possessed the rights of Roman citizens. (See the note on Acts xxii, 28.) When young, he was sent to Jerusalem for the purpose of receiving a Jewish education; where he was put under the tuition of the famous Rabbi Gamaliel, and was incorporated with the sect of the Pharisees, of whose system he imbibed all the pride, self-confidence, and intolerance. He at first distinguished himself as one of the most inveterate enemies of the Christian cause; but, being converted by a most singular interposition of divine providence and grace, he became one of its most zealous promoters and successful defenders. That Paul was the author of the Epistle to the Romans is almost universally conceded. Neither the Judaizing sects of old, who rejected the Pauline Epistles as destitute of authority, nor the modern sceptical critics, have doubted that this epistle was written by that apostle. The early Church Fathers are agreed in ascribing it to him, without any notable dissent. The internal evidence to the same effect is also clear beyond all question.

TO WHOM ADDRESSED.

Though this epistle is directed to the *Romans*, yet we are not to suppose that *Romans*, in the proper sense of the word, are exclusively meant; but rather those who *dwell* at Rome, and composed the Christian Church in that city. That there were among these Romans (that is, Gentiles) some who had been converted to the Christian faith, there can be no doubt; but the principal part of the Church in that city seems to have been formed from Jews, sojourners at Rome,

and from such as were proselytes to the Jewish religion. [Some, and among them some of the highest authority, think the Church at that time consisted chiefly of converts from heathenism: and this opinion seems best to agree with many expressions and allusions in the epistle itself, in which its readers are frequently named as *ἔθνα, heathen*. Rome was at that time the universally recognised mistress and metropolis of the world. It was at the height of its greatness, with a population variously estimated at from one to three millions, and with unparalleled wealth, luxury, and profligacy. Nero, the sixth of the Cesars, himself the incarnation of whatever is vile, was Emperor.]

THE FOUNDING OF THE CHURCH IN ROME.

When or by whom the Gospel was first preached at Rome cannot be ascertained. Those who assert that St. Peter was its founder, can produce no solid reason for the support of their opinion. Had this apostle first preached the Gospel in that city, it is not likely that such an event would have been unnoticed in the Acts of the Apostles, where the labours of St. Peter are particularly detailed with those of St. Paul, which indeed form the chief subject of that book. Nor is it likely that the author of this epistle should have made no reference to this circumstance had it been true. Those who say that this Church was founded by these two apostles conjointly have still less reason on their side; for it is evident, from chapter i, 8, etc., that St. Paul had never been at Rome previously to his writing this epistle. It is most likely that no apostle was employed in this important work; but possibly the Gospel was first preached there by some of those persons who were converted at Jerusalem on the day of pentecost; for we find, (Acts ii, 10,) that there were at Jerusalem “strangers of Rome, Jews and proselytes.” These, on their return, would naturally declare the wonders they had witnessed, and proclaim that truth by which they themselves had received salvation. [The Roman Church owed its origin, perhaps, to the believing Jews, who had returned or been attracted thither in the first days of Christianity; but mainly to persons converted under Paul’s own preaching in other places. This conclusion is strengthened by the long list of salutations, in chapter xvi, to Christian brethren and sisters with whose previous course in many cases he had been acquainted.—*Alford*.]

PROBABLE DATE OF THE EPISTLE.

[Concerning the time in which this epistle was written, there is not much difference of opinion: it is most likely that it was written about A. D. 58, when Paul was at Corinth. (See chapters xv, 23–25, xvi, 23, with 1 Cor. i, 14; and Rom. xvi, 1, with 2 Tim. iv, 20.) Since the apostle, when he composed his letter, was on the point of conveying to Jerusalem the proceeds of a collection made in Macedonia and Achaia, (xv, 25–27,) and intended to journey thence by way of Rome to Spain, (xv, 28; comp. Acts xix, 21,) we are thus directed to his last sojourn—of three months—in Achaia. (Acts xx, 3.) . . . We infer, therefore—even apart from the fact that the composition of *such* an epistle presupposes a somewhat lengthened and quiet abode—that it was written before Paul departed from Achaia. . . . Since, then, the recommendation of the deaconess Phebe from the Corinthian seaport, Cenchrea, (xvi, 1, 2,) as well as the salutation from his host, Gaius, (xvi, 23; comp. 1 Cor. i, 4,) points to no other city than *Corinth*, we may, beyond all doubt, conclude that it was written in that city. . . . The time of its composition accordingly falls in A. D. 59, (or late in A. D. 58,) when Paul regarded

his ministry in the East as closed, and was contemplating his field of labour in the West, of which Rome should be the centre and Spain the goal. See Meyer.]

ITS OCCASION AND DESIGN.

The immediate occasion of the writing this epistle may be easily collected from the epistle itself. It appears that St. Paul had been made acquainted with all the circumstances of the Christians at Rome, probably by Aquila and Priscilla, (see chap. xvi, 3,) and by other Jews who had been expelled from Rome by the decree of Claudius, (Acts xviii, 2 ;) and finding that they consisted partly of heathens converted to Christianity and partly of Jews who had, with many remaining prejudices, believed in Jesus as the true Messiah, and that many contentions had arisen from the claims of the Gentile converts to equal privileges with the Jews and from the refusal of the Jews to admit these claims unless the Gentile converts became circumcised, he wrote to adjust and settle these differences.

The primary object of the argumentative part of the epistle seems to be, as stated by Paley, "to place the Gentile convert upon a parity of situation with the Jewish in respect of his religious condition, and his rank in the divine favour." In support of this point, it is shown that no man, of any description, can be justified by the works of the law—for this plain reason, that no man had performed them. It became, therefore, necessary to appoint another medium, or condition of justification, in which new medium the Jewish peculiarity was merged and lost : that Abraham's own justification was *antecedent* to the law, and independent of it ; that the Jewish converts were to consider the law as now dead, and themselves as married to another ; that what the law in truth could not do, in that it was weak (ineffective) through the flesh, God had done by sending his Son ; and that God had rejected the unbelieving Jews, and had substituted in their place a society of believers in Christ, collected indifferently from Jews and Gentiles. Therefore, in an epistle directed to Roman believers, the point to be endeavoured after by St. Paul was, to reconcile the Jewish converts to the opinion that the Gentiles were admitted by God to a parity of religious situation with themselves, and that, too, without their being obliged to keep the law of Moses.

ITS PURPORT AND SUBSTANCE.

From a proper consideration of the design of the apostle in writing this epistle, and from the nature and circumstances of the persons to whom it was directed, much light may be derived for a proper understanding of the epistle itself. When the reader considers that the Church at Rome was composed of Gentiles and Jews ; that the latter were taught to consider themselves the only people on earth to whom the divine favour extended ; that they alone had a right to all the blessings of the Messiah's kingdom ; that the giving them the law and the prophets, which had not been given to any other people, was the fullest proof that these privileges did not extend to other nations ; and that, though it was possible for the Gentiles to be saved, yet it must be in consequence of their becoming circumcised, and taking on them the yoke of the law : and when, on the other hand, the reader considers the Roman Gentiles, who formed the other part of the Church at Rome, as educated in the most perfect contempt of Judaism and of the Jews, who were deemed to be haters of all mankind, and degraded with the silliest superstitions, and now evidently rejected and abandoned by that God in whom they professed to trust : it is no wonder if, from these causes,

PREFACE TO THE EPISTLE TO THE ROMANS.

many contentions and scandals arose, especially at a time when the spirit of Christianity was but little understood, and among a people, too, who do not appear to have had any apostolic authority established among them to compose feuds and settle religious differences. [The object of our epistle was by no means the drawing up a systematical statement of doctrine ; but, on the other hand, it is not to be restricted more specifically than by saying : *Paul wished to lay before the Romans in writing, for their Christian edification, (chapter i, 11 ; xvi, 25,) his evangelical doctrine, (the doctrine of the sole way of salvation given in Christ,) viewed in its full, specific character as the superseding of Judaism, in such a way as the necessities and circumstances of the Church demanded, and as he would have preached it among them had he been present in person. (Chapter i, 11.)* The mode in which he had to accomplish this was determined by the circumstance, that he deemed it necessary for his object fully to set forth before the Roman Church, in a manner proportioned to the high importance of its position, this Gospel, as to which his disciples had already instructed them, *in the entire connexion of its constituent fundamental principles.* In no other letter has he done this so completely and thoroughly ; hence it is justly regarded as a grand scheme of his whole teaching, in the precise form which he held to be suitable for its presentation to the *Romans.*—*Meyer.*]

IN WHAT LANGUAGE IT WAS WRITTEN.

There have been some doubts concerning the language in which this epistle was written. John Adrian Bolten endeavoured to prove that St. Paul wrote it in Syriac, and that it was translated into Greek by Tertius. Others have thought that it must have been written originally in Latin, the language of the people to whom it was addressed ; “for although the Greek tongue was well known in Rome, yet it was the language of the great and the learned ; and it is more natural to suppose that the apostle would write in the language of the common people, as those were most likely to be his chief readers, than that of the great and the learned.” But it is evident that the Greek was a common language in Rome in the days of the apostle ; and that in writing in this language, which he probably understood better than he did Latin, he consulted the taste and propensity of the Romans, as well as the probability of his epistle being more extensively read in consequence of its being written in Greek. But, were these arguments wanting, there are others of great weight that evince the propriety of choosing this language in preference to any other. The sacred writings of the Old Testament were, at that time, confined to two languages, the Hebrew and the Greek. The former was known only within the confines of Palestine ; the latter over the whole Roman empire : and the Latin tongue appears to have been as much confined to Italy as the Hebrew was to Judea. The epistle, therefore, being designed by the Spirit of God to be of general use to the Christian Churches, not only in Italy but through Greece and all Asia Minor, where the Greek language was spoken and understood, it was requisite that the instructions to be conveyed by it should be put in a language the most generally known ; and a language, too, which was then in high and in daily increasing credit.

ARRANGEMENT OF THE EPISTLES IN THE CANON.

In the arrangement of the several epistles nothing seems to have been consulted besides the length of the epistle, the character of the writer, and the importance of the place to which it was sent. Rome, being the mistress of the

world, the epistle to that city was placed first. Those to the Corinthians, because of the great importance of their city, next. Galatia, Ephesus, Philippi, Colosse, and Thessalonica follow in graduated order. Timothy, Titus, and Philemon succeed in the same way : and the Epistle to the Hebrews, because the author of it was long in dispute, was placed at the end of the epistles of Paul, as being *probably* written by him. James, as Bishop of Jerusalem, precedes Peter ; Peter precedes John, as the supposed chief of the apostles ; and John, the beloved disciple, Jude. The Book of the Revelation, as being long disputed in the Christian Church, was thrown to the conclusion of the New Testament Scriptures.

Of the fourteen epistles attributed to St. Paul, (thirteen only of which bear his name,) this has been reckoned the first in importance, though certainly not in order of time ; for there is every reason to believe that both the Epistles to the Thessalonians, that to the Galatians, those to the Corinthians, the first to Timothy, and that to Titus, were all written before the Epistle to the Romans.

ITS STYLE.

[As in general we can best apprehend and estimate the style of a writer in connexion with his character, so is it with the Apostle Paul. The attributes which especially characterize Paul's originality as an author are, *power*, *fulness*, and *warmth*. If to these is added perspicuity of unfolding thought, we have all united which ennobles an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression ; the very wealth of the productive power does not always leave time to educate the thoughts which are born into the light—to arrange and select the feelings. Together with the excellences above mentioned, something of this defect is found in the style of the great Apostle to the Gentiles.

[The high claims of St. Paul to the reputation of eloquence were acknowledged by Christian antiquity. We have, also, an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome, the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding, however, the remark, that he appears more to persuade than to demonstrate.

[We have this question to ask ourselves: with what ideas, as to the ability of the apostle as a writer, ought the believing Christian to approach his works ? The Fathers themselves frequently confess that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the Son of God appeared in his life on earth in a state of humiliation, so also the word of God . . . While, therefore, we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle, we cannot consent to accept an especially low estimate of the style of the apostle.

[That the great apostle was no ordinary thinker—that he did not, after the manner of enthusiasts carried away by warmth of feeling, write down what he himself did not understand—is beyond question ; but that all which hitherto has been accounted in him negligence or inaccuracy of expression proceeded from conscious intention of the writer, can neither be justly assumed nor convincingly shown.—*Tholuck*.]

SOME MINOR CHARACTERISTICS.

[1] *Frequent and complicated antitheses*, requiring great caution and discrimination in exegesis. For often the different members of the antithesis are not to be

taken in the same extent of meaning ; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two antithetical clauses the subject may be literal and the predicate metaphorical, and in the second, *vice versa*, the subject metaphorical and the predicate literal. Sometimes, again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated, meaning ; whereas those of the second are to be reduced down to their least possible, almost to a depreciated, meaning. To retain such antitheses in a version or exegesis is, of course, generally speaking, impossible ; the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form ; an attempt almost always sure to fail even in the ablest hands.

[2] *Frequent plays upon words*, choice of words from their similarity of sound. Much of the terseness and force of the apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these *paronomasie* ; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself ; to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand, to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

[3] *Accumulation of prepositions*, often with the same, or very slightly different, meanings. That this is a characteristic of St. Paul's style there can be no doubt ; and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the text by elevating into importance clauses of comparative indifference.

[4] *The frequency and peculiarity of his parenthetical passages*. The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold : 1) lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption ; 2) lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer ; and it must be remembered that the instances of anacoluthon and irregular construction are at least as frequent : so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.—*Alford.*]

SYNOPSIS OF THE EPISTLE.

[Were I to select a motto which would, in a single brief sentence, designate the substance of what this epistle contains, it should be taken from the apostle himself : Χριστὸς ἡμῶν δικαιοσύνη τε καὶ ἁγιασμός, (*Christ our justification and sanctification.*)

[The first five chapters exhibit Christ as the author and efficient cause of our justification. After an appropriate and affectionate introduction, (chapter i, 1-16,) the apostle proceeds to show that the Gentiles had universally transgressed the law of God which was written on their hearts, because they had indulged in a great variety of sins which they knew to be wrong. (Chapter i, 17-32.) He

next proceeds to show that the Jews were even more guilty still, inasmuch as they had sinned against more light and more distinguished privileges. (Chapter ii, 1-3, 19.) He now draws the conclusion from these premises, that justification by deeds of law—that is, on the score of merit or on the ground of perfect obedience—is impossible; for, inasmuch as all men have sinned against the law of God, all are under its condemnation, and therefore grace or mercy only can save them from perishing. This grace is vouchsafed only through Christ, and has been procured by his sufferings and death in behalf of sinners. (Chapter iii, 20-31.)

[The Old Testament also teaches the same doctrine of gratuitous justification, and that this should be extended to the Gentiles as well as to the Jews. (Chapter iv, 1-25.) The happy fruits of such a state of justification—peace with God, support and consolation in the midst of trials and sufferings, a hope which maketh not ashamed and never can be disappointed, are next described. (Chapter v, 1-11.) And that it is perfectly proper and becoming on the part of God to extend those blessings to all, both Jews and Gentiles, is strikingly taught by the exhibition of the fact, that all have been made to share in the evils which flowed from the apostasy of our original progenitors. (Chapter v, 12-19.) Even in those cases where sin has exhibited its greatest power, the grace of the Gospel is made to triumph over it. (Chapter v, 20, 21.) Thus is CHRIST, OUR JUSTIFICATION, set forth by the apostle.

[He next comes to exhibit CHRIST, OUR SANCTIFICATION. This important topic he introduces by discussing the objection raised against the doctrine of gratuitous justification, namely, *that it tends to encourage sin*. He shows, in the first place, from various considerations, the incongruity and impossibility of this. (Chapter vi, 1-23.) He then proceeds to contrast a state of grace, and the means and motives to holiness which it furnishes, with a legal state; and to show that in the latter the sinner has no hope of maintaining a holy character, while in the former he is abundantly furnished with the means of doing it; consequently that a state of grace, so far from encouraging men to sin, affords them the only hope of their being able to subdue and mortify sin. (Chapter vii, 1-8, 17.)

[The apostle then, as he had before done at the close of his discussion respecting justification, (chapter v, 1-11,) goes on to show the consolation which the Gospel affords, under the various troubles of the present life, (chapter viii, 1-27;) and in the sequel he concludes, as in the former case, with exultation in the certainty of future and eternal glory to all who truly love God. (Chapter viii, 28-39.) The part of the epistle properly *doctrinal* concludes with the eighth chapter.

[Chapter ix discusses the objection raised against the dealings of God with his creatures, when he makes some of them the distinguished subjects of his mercy, and passes by others. Chapter x confirms still further, by various considerations, and particularly by texts cited from the Old Testament, the idea that the Jews who remain in unbelief are and must be cut off; and therefore that this is not a new or strange doctrine. Chapter xi continues to urge the same subject; but at the close deduces from it the cheering consolation, that even the rejection of the Jews will be made a great blessing to the world, as it will be the occasion of salvation being sent to the Gentiles. And if their *rejection* be attended with consequences so important, then surely their *reception* again will fill the world with its happy fruits.

[The rest of the epistle is *hortatory*, and is adapted specially to warn the

Church at Rome against certain errors to which, in their circumstances, they were peculiarly exposed ; to avoid pride and envious distinctions, etc., and to conduct themselves kindly, affectionately, and peaceably. (Chapter xii, 1-21.) Next, they are exhorted to a quiet and orderly demeanour toward the civil authorities, (chapter xiii, 1-7 ;) and next, to observe the great law of love toward all men. (Chapter xiii, 8-14.) And yet further, the Gentile Christians are admonished to respect the scruples of their Jewish brethren respecting eating meat offered to idols, etc., (chapter xiv, 1-15 ;) and on the other hand, the Jews are admonished that their Gentile brethren have equal rights and privileges with themselves, under the gospel dispensation. (Chapter xv, 8-13.) The writer then expresses his good hopes concerning them all, his kind and tender regard for them, and his purpose in respect to visiting them. Lastly, he subjoins the salutations of various Christians who were with him; cautions them against those who seek to make divisions among them; and concludes with a doxology.—*Stuart.*]

ANALYSIS OF THE EPISTLE.

I. THE INTRODUCTION, (i, 1-15.)

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| a. Address of the Epistle, (i, 1-7.) | b. The Writer's Motives, (i, 8-15.) |
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II. THE DOCTRINE : "The Righteousness of God by Faith," (i, 16-viii, end.)

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| a. The Theme, (i, 16, 17.) | c. The Universality of Righteousness by Faith, iii, 21-v, end.) |
| b. The Universal Need of Righteousness, (i, 18-iii, 20.) | d. The Sanctification of Believers, (vi-viii, end.) |

III. THE DOCTRINE RECONCILED WITH ISRAEL'S UNBELIEF, (ix-xi, end.)

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| a. Mourning for Israel, (ix, 1-5.) | f. The Paradox Explained, (ix, 30-33.) |
| b. God's Promise has not Failed, (ix, 6-13.) | g. The Cause of Israel's Stumbling, (xi, 1-4.) |
| c. Nor is there any Injustice in God, (ix, 14-18.) | h. The Testimony of Moses, (x, 5-10.) |
| d. God's Will may not be Questioned, (ix, 19-21.) | i. The Righteousness of Faith is offered to all, but Rejected by Israel, (xi, 11-21.) |
| e. God's Justice and Mercy Vindicated, (ix, 22-29.) | j. The Restoration of Israel, (xi, 22 to end.) |

IV. EXHORTATIONS TO CHRISTIAN DUTIES, (xii-xv, 13.)

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| a. Duties toward God and toward Men, (xii, xiii.) | b. Special Exhortations to Mutual Forbearance between Christians, (xiv, 1-xv, 13.) |
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V. CONCLUSION, (xv, 13, to end.)

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| a. The Writer's Motives and Prospects, (xv, 14-33.) | b. Concluding Salutations, (xvi, 1, to end.) |
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THE EPISTLE OF PAUL THE APOSTLE

TO

THE ROMANS.

CHAPTER I.

PAUL, a servant of Jesus Christ, ^acalled to be an apostle, ^bseparated unto the gospel of God, **2** (^cWhich he had promised afore ^dby

^a Acts 22, 21; 1 Cor. 1. 1; Gal. 1. 1; 1 Tim. 1. 11; 2. 7; 2 Tim. 1. 11.—^b Acts 9. 15; 13. 2; Gal. 1. 15.—^c See on Acts 26. 6; Titus 1. 2.

NOTES ON CHAPTER I.

1. Paul, a servant of Jesus Christ—The word δούλος, *servant*, properly means one who is the entire property of his master. Paul felt he was not *his own*, and that his life and powers belonged to his heavenly *Owner*, and that he had no right to dispose of or employ them but in the strictest subserviency to the will of his Lord. "I am wholly the Lord's; and wholly devoted, in the spirit of sacrificial obedience, to the constant, complete, and energetic performance of the divine will." [The meaning of the title, "*servant of Jesus Christ*," is not to be derived from the condition of the Greek slaves; its Hebrew origin is clearly seen when St. James (chapter i. 1) calls himself "a servant of God and of the Lord Jesus Christ." In the Old Testament, "servant of God," or "servant of Jehovah," is applied to all worshippers of the true God, (Deut. xxxii, 36, etc.), but more emphatically to those who are specially called to God's service.—*Speaker's Commentary.*] **Called to be an apostle**—[This title was not conferred on Paul by the word of the Holy Spirit, (as in Acts xiii, 2,) but in virtue of his special call by the Lord in person.—*Alford.*] The word ἀπόστολος, *apostle*, signifies (in its ordinary use) simply a messenger or envoy; but here it means an *extraordinary messenger*; one sent by God himself to deliver the most important message on behalf of his Maker; that is, to preach the Gospel to the nations. The word κλητός, *called*, signifies here the same as *constituted*, and should be joined with ἀπόστολος, as it is in the Greek, thus: *Paul, a servant of Jesus Christ, a constituted apostle*, etc. As it is likely that no apostle had been employed in founding the Church of Rome, and there was need of much authority to settle the matters that were there in dispute, it was necessary he should show them that he derived his authority from God, and was immediately delegated by him to preach and write, as he was now doing. **Separated unto the gospel**—Set apart and appointed to this work, and to this only; as the Israelites were *separated* from all the people of the earth to be the servants of

his prophets in the holy Scriptures.) **3** Concerning his Son Jesus Christ our Lord, ^ewhich was ^fmade of the seed of David according to the flesh; **4** And ^gdeclared ^hto be the Son of

^d Chap. 3. 21; 16. 26; Gal. 3. 8.—^e Matt. 1. 6; 16; Luke 1. 32; Acts 2. 30; 2 Tim. 2. 8.—^f John 1. 14; Gal. 4. 4.—^g Gr. *determined*.—^h Acts 13. 33.

God. (See Lev. xx, 26.) [The divine call at Damascus was the crisis of St. Paul's life which determined his future course; henceforward he was "a chosen vessel to bear Christ's name before the Gentiles and kings, and the children of Israel."—*Speaker's Commentary.*]

2. Which he had promised afore—Both in the *law* and in the *prophets* God showed his purpose to introduce into the world a more perfect and glorious state of things; which state was to take place under the Messiah.

3. Concerning his Son—[Ἐπὶ, *in respect to, that is, promised by the prophets* about, Christ.] [The news of salvation God had previously promised *through his prophets*; . . . they also foretold this, its future proclamation.—*Meyer.*] The Gospel relates every thing concerning the *conception, birth, preaching, miracles, passion, death, resurrection, and ascension* of Jesus Christ. **According to the flesh**—[Κατὰ σάρκα. *Flesh* is here used exactly as in John i, 14, to signify that whole nature, body and soul, of which the outward visible tabernacle of the "flesh" is the concrete representation to our senses.] [The words ἐκ σπέρματος Δαυὶδ cast a hint back at the *promise* just spoken of. . . . They also serve to show, that even on his human side his descent had been fixed in the line of him who was Israel's anointed and greatest king.—*Alford.*]

4. And declared to be the Son of God—See the note on Acts xiii, 33. The word ἀπεθέρως, in this place, signifies such a *manifest and complete exhibition* of the subject as to render it *indubitable*. The resurrection of Christ from the dead was a manifest proof of our Lord's innocence, the truth of his doctrine, and the fulfilment of all that the prophets had spoken concerning him. **With power**—Ἐν δυνάμει, with a *miraculous* display of divine energy. [Manifested by power (to be) the Son of God.] Some apply the word here to the *proof* of Christ's *sonship*; as if it were said that he was most manifestly declared to be the Son of God with such powerful evidence and argument as to render the truth irresistible. **Accord-**

God with power, according 'to the Spirit of holiness, by the resurrection from the dead: **5** By whom ^kwe have received grace and apostleship ^lfor "obedience to the faith among all nations," for his name: **6** Among whom are ye also the called of Jesus Christ: **7** To all that be in Rome, beloved of God, ^mcalled to be saints: ⁿGrace to you, and peace, from God our Father and the Lord Jesus Christ. **8** First, ^oI thank my God through Jesus Christ for you all, that ^pyour faith is spoken of throughout

the whole world. **9** For ^qGod is my witness, ^rwhom I serve ^swith my spirit in the gospel of his Son, that ^twithout ceasing I make mention of you always in my prayers; **10** ^uMaking request, if by any means now at length I might have a prosperous journey ^vby the will of God to come unto you. **11** For I long to see you, that ^wI may impart unto you some spiritual gift, to the end ye may be established; **12** That is, that I may be comforted together ^xwith you by ^ythe mutual faith both of you

ⁱ Heb. 9, 14.—^k Chap. 12, 3; 15, 15; 1 Cor. 15, 10; Gal. 1, 15; 2, 9; Eph. 3, 7.—^l Or, to the obedience of faith.—^m In Acts 6: 7; chap. 16, 26.—ⁿ Acts 9, 15.—^o Chap. 9, 24; 1 Cor. 1, 2; 1 Thess. 4, 7.—^p 1 Cor. 1, 3; 2 Cor. 1, 2; Gal. 1, 3.—^q 1 Cor. 1, 4; Phil. 1, 3; Col. 1, 3, 4; 1 Thess. 1, 2; Philem. 4.

^r Chap. 16, 19; 1 Thess. 1, 8.—^s Chap. 9, 1; 2 Cor. 1, 23; Phil. 1, 8; 1 Thess. 2, 5.—^t Acts 27, 23; 2 Tim. 1, 3.—^u Or, in my spirit.—^v John 4, 23, 24; Phil. 3, 3.—^w 1 Thess. 3, 10.—^x Chap. 15, 23, 32; 1 Thess. 3, 10.—^y James 4, 15.—^z Chap. 15, 20.—^z Or, in you.—^a Titus 1, 4; 2 Pet. 1, 1.

ing to the Spirit of holiness—[*Karà πνεῦμα ἁγιωσύνης*, the Spirit of Christ himself, in distinction from his flesh, a spirit to which holiness belongs as an essence.—*Alford*.] **By the resurrection from [of] the dead**—[Christ's rising was a resurrection of the dead, (plural,) because in him the germinal hope of mankind received a first fulfilment. Others had been raised by prophets of old, and by Christ himself, but only to die again. "Christ being raised from the dead dieth no more."—*Speaker's Commentary*.] [The resurrection of Christ was: 1) A work performed in the spirit world, (hades,) where he displayed his power over death by coming out of that state. 2) This was done in his twofold character—God-man, and so his triumph over death was in our nature. 3) As Christ in his Messiahship is not only a man, but MAN—the Head and representative of the whole race—his resurrection was his public act for all mankind. We are risen together with Christ.]

5. By [through] whom—[The words "Jesus Christ our Lord," in verse 3, are misplaced, and should follow the end of verse 4. (See Revised Version.)] [*Δι' οὗ*, through whom, denotes nothing else than the medium; nowhere, not even in Gal. i, 1, the *causa principalis*, (the chief or real cause.) The view of the apostle is, that he had received "grace and apostleship" through the mediation of Christ.—*Meyer*.] **Grace and apostleship**—[*Χάριν καὶ ἀποστολὴν*, is to be taken as (first) a designation of general grace, (that of calling and the forgiveness of sins,) and (second) of particular grace, (his election to be an apostle)—*Olshausen*.] **For obedience to the faith**—[In order to bring about "obedience to the faith" (acceptance of and submission to the Gospel) among all the nations.] **For his name**—[By his grace, and for his glory.]

6. Are ye also the called—Ye Romans (as well as others) are all invited to believe in Christ Jesus, for the salvation of your souls; and to you, with the rest, my apostolical mission extends. [By adding this description of those whom he addresses, St. Paul, while asserting his own authority, at the same time recognises their position as being already members of Christ's Church.—*Speaker's Commentary*.]

7. To all . . . beloved of God—[As reconciled with God through Christ they are "beloved of God," and as those who have become separated from the world (by their divine calling) and consecrated to God, they are called "saints."—*Meyer*.] [This calling is both objective and subjective, the former as proceeding from God to men; the latter, as becoming a quickening and renewing power in the souls of those who hear and accept the heavenly

calling.] **Called to be saints**—[*Κλητοὶ ἁγίοις*, to all that be in Rome, CONSTITUTED saints; for they had already received the Gospel grace, and were formed into a Christian Church. **Grace to you**—*Χάρις ὑμῖν*; may you be partakers of the divine favour, the source whence every blessing is derived. [*Χάρις*, grace, is the disposition, the subjective feeling in God and Christ, which the apostle wishes to be entertained toward and shown to his readers; *εἰρήνη*, is the actual result which is produced through the manifestation of the grace. . . . The specifically Christian element in this salutation lies in the reference to "God our Father and the Lord Jesus Christ."—*Meyer*.]

8. First, I thank my God—From this to the end of verse 17 is given the preface, in which the apostle endeavours to conciliate the goodwill of the Christians at Rome, and to prepare their minds for his reproofs and exhortations. **Your faith is spoken**—*Καταγγέλλεται*, is celebrated "throughout the whole world," in every place where the Christian religion is professed, through all parts of the Roman dominions; for in this sense we should understand the words, "the whole world."

9. For God is my witness—[There could be no other witness to his practice in his secret prayers but God. . . . Thus calling God to witness is no uncommon practice with Paul.—*Alford*.]—**Whom I serve with my spirit**—*λατρεύω*, whom I worship with the profoundest religious reverence. Probably St. Paul opposes, in this place, the spiritual worship of the Gospel to the external, or what some call the carnal, worship of the Jews. Mine is not a religion of ceremonies, but one in which the life and power of the Eternal Spirit are acknowledged and experienced. [*The serving God in his spirit* was a guarantee that his profession was sincere, and that the oath just taken was no mere form, but a solemn and earnest appeal of his spirit, (his conscience before God.)—*Alford*.]

10. Making request, etc.—By this we see how earnestly the apostle longed to see Rome. It had long been a subject of continual prayer to God, that he might have a prosperous journey to, or rather meeting with, them. That he had a prosperous meeting with them, we cannot doubt; that he had a disastrous journey to them, chapter xxvii of the Acts fully proves.

11. Some spiritual gift—[St. Paul hopes that in Rome, as elsewhere, his personal ministry may be attended with some gift of God's Holy Spirit, that may confirm and strengthen his brethren in the principles and practice of the Christian life.—*Speaker's Commentary*.]

12. That I may be comforted together with

and me. **13** Now I would not have you ignorant, brethren, that ^boftentimes I purposed to come unto you, (but ^cwas let hitherto,) that I might have some ^dfruit ^eamong you also, even as among other Gentiles. **14** ^fI am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. **15** So,

^b Chap. 15, 23.—^c See Acts 16, 7; 1 Thess. 2, 18.—^d Phil. 4, 17.—^e Or, *in you*.—^f 1 Cor. 9, 16.—^g Psal. 40, 9, 10; Mark

you—He here, with great address, intimates that he longs for this opportunity, as well on his *own account* as on *theirs*, and to show them that he arrogates nothing to himself; for he intimates that it will require the action of both their faith and his own to bring to them the blessings to which he refers.

13. But was let [hindered] hitherto—[The nature of the hinderances is explained afterward, (chapter xv, 22;) here the apostle only alludes to them in a brief parenthesis, lest he should seem to have changed his purpose lightly, and so hastens to the motive of his oft-intended visit.—*Speaker's Commentary.*] **That I might have some fruit, etc.**—[By this fruit the apostle meant nothing for himself, but only acquisition for the kingdom of God, which still, under the influence of pure love, he regards as his own gain. . . . In the term "fruit," *καρπὸν*, he has in mind the image of the sower (and especially of the reaper).—*Olshausen.*]

14. I am debtor both to the Greeks, and to the Barbarians—The apostle considers himself, by his apostolical office and call, under obligation to preach the Gospel to all people, as far as the providence of God might open his way.

15. I am ready to preach—*Ἰπρόθυμον*, I have a ready mind. I was only prevented by the providence of God from visiting you long ago. His time is best; in the mean time I write, by his direction, to comfort and instruct you.

16. I am not ashamed of the gospel of Christ—This text is best illustrated by Isa. xxviii, 16; xlix, 23, quoted by the apostle, chapter x, 11: For the Scripture saith, *Whosoever believeth on him shall not be ashamed*; that is, they shall neither be *confounded*, nor *disappointed* of their hope. [In the presence of all the glory of Rome, its pomps and luxuries and victories, the apostle was not ashamed of the Gospel, however mean its origin, or foolish its character, in men's estimation, the reason for which he immediately adds:] *[Τὸ εὐαγγέλιον, not the work or business of conveying the message, but the message itself.—Meyer.] It is the power of God unto salvation*—*Δύναμις γὰρ Θεοῦ ἐστίν*. [This expression asserts more than that the Gospel is "a powerful means in the hands of God," and is based on the fact that it is the living self-manifestation and effluence of God, as *ὁ λόγος Θεοῦ*, (the word of God.)—*Meyer.*] The almighty power of God accompanies this preaching to the souls of them that believe; and the consequence is, they are saved; and what but the "power of God" can save a fallen, sinful soul? [*Πάντὶ τῷ πιστεύοντι, to every one believing.* The universality implied in the word *παντί*, (all,) the condition necessitated in the *πιστεύοντι*, (believing,) and the *δύναμις Θεοῦ*, (power of God,) acting *εἰς σωτηρίαν*, (unto, or toward, salvation,) are the great subjects treated of in the former part of this epistle. . . . This expresses more than merely "justification by faith," which is in fact only a subordinate part of the great theme—only the condition necessitated by man's sinfulness for his *entering into the state of salva-*

as much as in me is, I am ready to preach the gospel to you that are at Rome also. **16** For I am not ashamed of the gospel of Christ: for ^hit is the power of God unto salvation to every one that believeth; ⁱto the Jew first, and also to the Greek. **17** For ^ktherein is the righteousness of God revealed from faith to

8, 38; 2 Tim. 1, 8.—^h 1 Cor. 1, 18; 15, 2.—ⁱ Luke 2, 29-32; 24, 47; Acts 3, 26; 13, 26, 46; chap. 2, 9.—^k Chap. 3, 21.

tion; whereas the argument extends beyond this, to the *death unto sin*, and *life unto God*, and carrying forward of the sanctifying work of the Spirit from its firstfruits even to its completion.—*Alford.*] **To the Jew first, and also to the Greek**—Though God's salvation has hitherto been apparently confined to the Jewish people, yet it shall be so no longer, for the Gospel is sent both to Gentiles and Jews; God having put no difference between them; and Jesus Christ having tasted death for every man.

17. For therein—In the Gospel of Christ. **Is the righteousness of God**—God's method of saving sinners. [*Δικαιοσύνη Θεοῦ*, is the *justification* which God bestows, or of which God is the author; that *state of pardon and acceptance* which is the result of mercy proffered in the Gospel, and dispensed on account of the atonement made by Christ. . . . It is regarded as something which belongs to men. . . . A state or condition of which God is the author or giver.—*Stuart.*] **Revealed from faith to faith**—Shown to be by *faith*, and not by the works of *any* law; for Abraham *was justified by faith* before even the law was given. And thus the faith of the old covenant led on to the faith of the new covenant, which shows that salvation has been by *faith* from the call of Abraham to the present time. [*Ἐκ πίστεως εἰς πίστιν, from faith, as the condition or subjective ground of justification, to faith, for increase of faith.* [As this plan of salvation is the subject-matter of the *gospel*, so in this *gospel* that which previously, though prefigured by the justification of Abraham, was an unrevealed mystery, (*μυστήριον*), namely, *righteousness from God*, is revealed, (*ἀποκάλυπται*), inasmuch as the gospel makes known both the accomplished work of redemption itself, and the means whereby man appropriates the redemption, namely, *faith in Christ*, which, imputed to him as righteousness, (chapter iv, 5,) causes man to be regarded and treated by God, out of grace, (*δωρεάν*, chapter iii, 24,) as righteous, (*δίκαιος*); so that he, like one who has perfectly obeyed the law, is certain of the Messianic bliss destined for the righteous, (*δίκαιοι*).] The so-called *active* obedience of Christ is not included in the *meritorious cause* of the divine justification, but is to be regarded as the fulfilment of a *preliminary condition* necessary to the death of Jesus, so far as the justification of man was objectively based on the latter. Without the complete *active* obedience of Christ, (his sinlessness,) his passive obedience could not have that *meritorious cause*. (2 Cor. v, 21.)—*Meyer.*] **The just shall live by faith**—This has been understood two ways: 1) That the just or righteous man can not live a holy and useful life without exercising continual faith in our Lord Jesus: which is strictly true; for he only who has brought him into that state of salvation can preserve him in it; and he stands by faith. 2) It is contended by some able critics that the words of the original text should be pointed thus: *Ὁ δὲ δίκαιος ἐκ πίστεως, ζήσεται*

faith: as it is written, ¹The just shall live by faith. **18** ^aFor the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; **19** Because ^athat which may be known of God is manifest ^ain them;

[Hab. 2, 4; John 3, 36; Gal. 3, 11; Phil. 3, 9; Heb. 10, 38.—^a Acts 17, 30; Eph. 5, 6; Col. 3, 6.—^a Acts 14, 17.

The just by faith shall live; that is, he alone that is justified by faith shall be *saved*: which is also true; as it is impossible to get salvation in any other way. This last meaning is probably the true one, as the original text in Hab. ii, 4, speaks of those who *believed* the declarations of God when the Chaldeans besieged Jerusalem, and, having acted conformably to these, escaped with their *lives*.

18. For the wrath of God is revealed—The apostle has now finished his *preface*, and comes to the grand *subject* of the epistle; namely, to show the absolute need of the Gospel of Christ because of the universal corruption of mankind; which was so great as to incense the justice of God, and call aloud for the punishment of the world. 1) He shows that all the heathen nations were utterly corrupt, and deserved this threatened punishment. And this is the subject of the first chapter, from verse 18 to the end. 2) He shows that the Jews, notwithstanding the greatness of their privileges, were no better than the Gentiles; and therefore the wrath of God was revealed against *them*, also. This subject he treats in chapter ii, and chapter iii, 1–19. 3) He returns, as it were, on both, (chap. iii, 20–31,) and proves that, as the Jews and Gentiles were equally corrupt, they could not be saved by the deeds of any law; that they stood equally in need of that salvation which God had provided; that both were equally entitled to that salvation, for God was the God of the Gentiles as well as of the Jews. By *ὀργὴ Θεοῦ*, the *wrath of God*, we are not to understand any uneasy passion in the divine mind; but the displeasure of his righteousness, which is expressed by the punishments inflicted on the *ungodly*—those who retain not God in their knowledge—and on the *unrighteous*—those whose lives are profligate. As, in the Gospel, the *righteousness* of God is revealed for the *salvation* of the *ungodly*, so the *wrath* of God is revealed against the *workers of iniquity*. Those who refuse to be saved in the way revealed by his mercy, must be consumed in the way revealed by his justice. [The revelation of the judicial vengeance of God against sin was contained in the traditional law of the Gentiles, sometimes called natural law, confirmed and illustrated by the course of God's moral government. — *Watson*.] [Wrath is an affection of the personal God, having a necessary connexion with his love. The wrath of God, the reality of which is indisputable as the very pre-supposition of the work of atonement, is in its energy, the love of the holy God (who is neither neutral nor one-sided in his affection) for all that is good, as antagonistic to all that is evil. . . .

From heaven—The dwellingplace and throne of God is designated as the place from which the *revelation of the wrath of God* issues. . . . It descends from heaven, as a divine matter of fact. — *Meyer*.] **Ungodliness**—*ἄσέβεια*, *atheism*, *polytheism*, and *idolatry* of every kind. **Unrighteousness**—*ἀδικία*, everything contrary to strict morality; all viciousness and profligacy of conduct. **Who hold**

for ^aGod hath showed *it* unto them. **20** For ^athe invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; ^aso that they are without excuse: **21** Because that, when

o Or, to them.—*p* John 1, 9.—*q* Psa. 19, 1, etc.; Acts 14, 17; 17, 27.—*r* Or, that they may be.

the truth in unrighteousness—[*Ἀληθείαν*, is that *truth* which the light of nature taught respecting the *eternal power* and Godhead of the Creator.—*Stuart*.] This may be spoken of the Gentiles in general, who either did know, or might have known, much of God from the works of creation, as the apostle intimates in the following verses. But Rosenmüller, and some others, contend that the word *κατεχέειν*, here, does not signify to *hold*, but to *hinder*; and that the passage should be translated, *who through maliciousness hinder the truth*; that is, prevent it from taking hold of their hearts and from governing their conduct. This is certainly a very usual acceptance of the verb *κατεχέειν*; these men *hindering*, by their vicious conduct, the *truth* of God from being propagated in the earth. **Of men who hold back the truth in iniquity**—[Who, possessing enough of the germs of religious and moral verity to preserve them from abandonment, have checked the development of this truth in their lives, *ἐν ἀδικίᾳ*, in the love and practice of sin.—*Alford*.]

19. That which may be known of God—Dr. Taylor paraphrases this and the following verse thus: "Although the Gentiles had no written revelation, yet what may be known of God is everywhere manifest among them, God having made a clear discovery of himself to them. For his being and perfections, invisible to our bodily eyes, have been, ever since the creation of the world, evidently to be seen, if attentively considered, in the visible beauty, order, and operations observable in the constitution and parts of the universe; especially his eternal power and universal dominion and providence; so that they cannot plead ignorance in excuse of their idolatry and wickedness.

20. The invisible things of him—God's invisible perfections are manifested by his visible works, and may be apprehended by what he has made; their immensity showing his omnipotence; their vast variety and contrivance his omniscience; and their adaptation to the most beneficent purposes his infinite goodness and philanthropy. **His eternal power**—*Ἄιδιος αὐτοῦ δύναμις*, that all-powerful energy that ever was, and ever will exist; so that, ever since there was a creation to be surveyed, there have been intelligent beings to make that survey. **And Godhead**—*Θεϊότης*, his *acting as God* in the government and support of the universe. His works prove his *being*; the government and support of these works prove it equally. *Creation and providence* form a twofold demonstration of God, first, in the perfections of his nature; and, second, in the exercise of those perfections. [*Θεϊότης*, *divinity*, (not *godhead*, which would be *Θεότης*.) The fact that the Creator is *divine*—is of a *different nature* from ourselves, and accompanied by distinct attributes, and those of the highest order—which we call *divine*. See *Alford*.] [The *Θεϊότης*, is the totality of that which God is, as a Being possessed of divine attributes, as *θεῖος*, the collective sum of

they knew God, they glorified *him* not as God, neither were thankful; but ^a became vain in their imaginations, and their foolish heart was darkened. **22** ^b Professing themselves to be wise, they became fools, **23** And changed the glory of the uncorruptible ^c God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. **24** ^d Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, ^e who dishonour their own bodies

^a 2 Kings 17, 15; Jer. 2, 5; Eph. 4, 17, 18.—^b Jer. 10, 14.—^c Deut. 4, 16, etc.; Psa. 106, 20; Isa. 40, 18, 23; Jer. 2, 11; Ezek. 8, 10; Acts 17, 23.—^d Psa. 51, 12; Acts 7, 42; Eph. 4, 18, 19; 2 Thess. 2, 11, 12.

divine realities. . . . The *eternal* power, this aspect of his *θεότης*, which comes into prominence at first and before all others, and the *divinity* of God in its collective aspect, are rationally perceived and discerned by means of his works.—*Meyer*.]

21. Because that, when they knew God—

When they thus acquired a general knowledge of the unity and perfections of the divine nature, *they glorified him not as God*. Wherefore God, in punishment for their sin in thus *turning his truth into a lie*, suffered even their *mysteries* (cultus) to degenerate into an odious sink of vice and immorality; giving them up unto all uncleanness and vile affections. **They glorified him not**—They did not give him that *worship* which his perfections required. [The expression, *did not glorify him* as God, is emphatic. They were not ignorant of his existence; their poets and other writers sometimes said noble things respecting him, . . . but their imaginary deities wholly displaced the Supreme God in their thoughts, so that he was neither trusted nor worshipped.—*Watson*.]

22. Professing themselves to be wise—This is most strikingly true of all the ancient philosophers, whether Greeks or Romans, (Indians or Chinese,) as their works which remain sufficiently testify. The word *φασκοντες*, signifies not merely the *professing*, but the *assumption*, of the philosophic character. **Became fools**—[This becoming foolish must be understood as something *self-incurred*, produced through the conceit of independence. . . . He thenism is not the primeval religion from which man might gradually have risen to the knowledge of the true God, but is, on the contrary, the result of a falling away from the known original revelation of the true God in his works.—*Meyer*.]

23. And changed the glory, etc.—The finest representation of their deities was in the human figure; and on such representative figures the sculptors spent all their skill. And when they had formed their gods according to the human shape, they endowed them with human passions; and as they clothed them with attributes of extraordinary strength, beauty, wisdom, etc., not having the true principles of morality, they represented them as slaves to the most disorderly and disgraceful passions; excelling in irregularities the most profligate of men, as possessing unlimited powers of sensual gratification. **And to birds**—As the *eagle* of Jupiter among the Romans, and the *ibis* and *hawk* among the Egyptians; which were all sacred animals. **Fourfooted beasts**—As the *apis* or *white ox* among the Egyptians; from which the idolatrous Israelites took their golden calf. The *goat*, the *monkey*, and the *dog*, were also sacred animals among the same people. **Creeping things**—Such

as between themselves: **25** Who changed the truth of God ^a into a lie, and worshipped and served the creature ^b more than the Creator, who is blessed for ever. Amen. **26** For this cause God gave them up unto ^c vile affections; for even their women did change the natural use into that which is against nature: **27** And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that

^a 1 Cor. 6, 18; 1 Thess. 4, 4; 1 Pet. 4, 2.—^b Lev. 18, 22.—^c 1 Thess. 1, 9; 1 John 5, 20.—^d Isa. 44, 20; Jer. 10, 14; 13, 25; Amos 2, 4.—^e Or, rather.—^f Lev. 18, 22, 23; Eph. 5, 12; Jude 10.

as the *crocodile*, and *searabubs*, or *beetle*, among the Egyptians. [St. Paul is here describing the origin of actual idolatry. . . . The statues of the gods of Greece by which he was surrounded at Corinth may have been in his mind as he wrote, but idols in human form were common in all heathen countries, and the apostle is here giving a view of the origin, and growth of idolatry in general, not (merely) a description of any particular form of it existing in his time.—*Speaker's Commentary*.]

24. God . . . gave them up, etc.—[As a penal retribution for their apostasy.—*Meyer*.] They had filled up the measure of their iniquities, and God, by permitting them to plunge into all manner of irregularities, thus, by one species of sin, inflicted punishment on another. [Because they had perversely shut their eyes against the rational evidences of the divine Being, they were now left without the inward illumination and spiritual quickening of the divine Spirit—*given up to uncleanness*.] [As sin begets sin, and darkness of mind deeper darkness, grace gives place to judgment, and the divine wrath hardens men, and hurries them on to more fearful degrees of depravity.—*Alford*.] **Dishonour their own bodies**—Probably alluding here to what is more openly expressed, verses 26 and 27. **Between themselves**—*ἑν ἑαυτοῖς*, of themselves, of their own free accord; none inciting, none impelling.

25. Changed the truth of God into a lie—In the place of the *true worship* of God, they established *idolatry*. In various places of Scripture idols are termed *lies*. (Isa. xlv, 20; Jer. x, 14; and xiii, 25.) The true God was known among the primitive inhabitants of the earth; those who first became idolaters literally changed the truth of God into a *lie*; they *did know* the true God, but they put *idols* in his place.

26. For this cause God gave them up, etc.—Their system of idolatry necessarily produced all kinds of impurity. How could it be otherwise, when the highest services of their worship were adultery, fornication, and prostitution of the most infamous kind? Of the abominable evils with which the apostle charges the Gentiles in this and the following verse, [*ἡδὴ ἀρπίας*, *lust of infancy*, stronger than *ἀρτία παῖδων*, a setting forth the *status* of the soul, spoken of first, as being the most revolting to nature—(see *Alford*.)] a multitude of proofs could be produced from their own writings.

27. Receiving in themselves that recompense, etc.—[The apostle treats this *ἀρτία* (debauchment) into which they fell, as a *consequence* of, a *retribution* for, their departure from God into idolatry with which, *in fact*, it was closely connected. This *shame*, and not its (natural) *consequences*, which are not here treated of, is the *ἀντιτιμία* (*retribu-*

recompense of their error which was meet. **28** And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; **29** Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, **30** Back-

c Or, to acknowledge. — d Or, a mind void of judgment. — e Eph. 5. 4. — f Or, unsociable.

tion) of their *πλάνη*, their aberration from the knowledge of God, which they received. — [Alford.]

28. They did not like to retain God—It would, perhaps, be more literal to translate *οὐκ ἔδοκίμασαν*, they did not search to retain God in their knowledge. Here we see the hand of a just and avenging God; they abused their powers, and God deprived them of the right use of these powers. [They neglected this because they had no liking to the subject, were averse to a truth so holy, and reproving to their vices. Thus the infidelity and ignorance are traced to the heart, its true source in all ages. — Watson.]

29. Being filled with all unrighteousness—*Ἄδικια*, every vice contrary to justice and righteousness. **Fornication**—*Πορνεία*. Some of the best MSS. omit this reading; and others have *ἀκαθάρσια*, uncleanness. **Wickedness**—*Πονηρία*, malignity. **Covetousness**—*Πλεονεξία*, the intense love or lust of gain. **Maliciousness**—*Κακία*, malice, ill-will, (badness for its own sake.) **Full of envy**—*Φθόρον*, "pain felt and malignity conceived at the sight of excellence or happiness in another." **Murder**—*Φόνον*, killing, mortal hatred. **Debate**—*Ἐριδος*, contention, discord. **Deceit**—*Δόλον*, lying, falsity, prevarication, imposition. **Malignity**—*Κακοηθία*, bad customs, founded in corrupt sentiment, producing evil habits, supported by general usage. It is generally interpreted, a malignity of mind, which leads its possessor to put the worst construction on every action; ascribing to the best deeds the worst motives. **Whisperers**—*Ψιθυριστάς*, secret detractors; those who, under pretended secrecy, carry about accusations against their neighbours, whether true or false; blasting their reputation by clandestine tittle-tattle. This word should be joined to the succeeding verse.

30. Backbiters—*Καταλύζους*, detractors, slanderers. **Haters of God**—*Θεοστυγείς*, contemners of sacred things, maligners of providence, scornors, etc. **Despiteful**—*Ὑβριστάς*, stormy, boisterous, abusing both the characters and persons of those over whom they have power. **Proud**—*Ὑπερηφάνους*, arrogant; magnifying themselves at the expense of their neighbours. **Boasters**—*Δαζύνας*, self-assuming, vain-glorious. **Inventors of evil things**—*Ἐφευρέταις κακῶν*, inventors of debasing rites. Those who have invented destructive customs, rites, fashions, etc., the orgies of Bacchus, the mysteries of Ceres, the *Lupercalia*, feasts of *Bona Dea*, etc. Multitudes of which evil things, destructive and abominable ceremonies, are to be found in every part of the heathen worship. **Disobedient to parents**—Though filial affection was certainly more recommended and cultivated than many other virtues, yet there are many instances on record of the grossest violation of this great branch of the law of nature.

31. Without understanding—*Ἀσυνέτους*, destitute of capacity for spiritual things. **Cove-**

biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents. **31** Without understanding, covenant-breakers, without natural affections, implacable, unmerciful: **32** Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

g Chap. 2. 2. — h Chap. 6. 21. — i Or, consent with them. — k Psal. 50. 18; Hos. 7. 3.

nant-breakers—*Ἀσυνέτους*, persons who could be bound by no oath, because, properly speaking, they had no God to witness or avenge their misconduct. As every covenant or agreement is made as in the presence of God, so he that opposes the being and doctrine of God is incapable of being bound by any covenant; he can give no pledge for his conduct. **Without natural affection**—*Ἀσφόργους*, without that attachment which nature teaches the young of all animals to have to their mothers, and the mothers to have for their young. The heathens, in general, have made no scruple to expose the children they did not think proper to bring up, and to despatch their parents when they were grown old or past labour. **Implacable**—*Ἀσπόνδους*. It was customary among all nations to pour out wine as a libation to their gods, when making a treaty. This was done to appease the angry gods, and reconcile them to the contracting parties. The word here shows a deadly enmity; the highest pitch of an unforgiving spirit; in a word, persons who would not make reconciliation either to God or man. **Unmerciful**—*Ἀνελεημόνας*; those who were incapable, through the deep-rooted wickedness of their own nature, of showing mercy to an enemy when brought under their power, or doing any thing for the necessitous, from the principle of benevolence or commiseration.

32. Who, knowing the judgment of God—*Δικαίωμα*, the grand rule of right which God has revealed to every man, the knowledge of which he has, less or more, given to every nation of the world. In the worst states of heathenism this great principle has been acknowledged; but, through the prevalence of corruption in the heart, this law, though acknowledged, was not obeyed; and the corruption increased so that those were highest in repute who had cast off all restraints of this kind; so that they even delighted in them; *συνευδοκοῦσι*, highly applauded, and gladly associated with those transgressors; which argues the very highest pitch of moral depravity.

[This view of the pagan world is part of the apostle's great argument. He lays it down that the Gospel is a divine provision for man's salvation; that every sinful man needs it, because "the wrath of God is revealed from heaven against all ungodliness of men;" and that the whole Gentile world needed it, because they were all actually offenders, and as such worthy of death. This is the connexion of this black catalogue of pagan immoralities with his argument. — Watson.]

The world's need of just such a display of mercy and goodness, as is shown in the incarnation and death of God's Son, is seen in the deep-rooted and widely extended corruption and profligacy of the nations of the earth. Of these the apostle gives a most affecting and distressing picture. Almost every trace of original righteousness had been

CHAPTER II.

THEREFORE thou art ^ainexcusable, O man, whosoever thou art ^bthat judgest: ^cfor wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. ^dBut we are sure that the judgment of God is according to truth against them which commit such things. ^eAnd thinkest thou this, O man, that judgest them which do

^a Chap. i. 20.—^b 2 Sam. 12. 5-7; Matt. 7. 1, 2; John 8. 9.—^c Chap. 9. 23; Eph. 1. 7; 2. 4, 7.—^d Chap. 3. 23.—^e Exod. 34. 6.—^f Isa. 30. 18; 2 Pet. 3. 9, 15.

obliterated. The proofs of God's eternal power and providence, so manifest in the creation and preservation of the universe, were wholly disregarded. A vain philosophy, without right, *principle*, or *end*, was substituted for those divine truths which had been disclosed originally to man. Their hearts were contaminated with every vice which could blind the understanding, pervert the judgment, corrupt the will, and debase the affections and passions. This was proved in the most unequivocal manner, by a profligacy of conduct which had debased them far below the beasts; and the apostle here gives a list of their crimes, every article of which can be proved from their own history and their own writers; crimes which, even had as the world is now, would shock common decency to describe. [And these were the accepted opinions of the wisest and most renowned of the teachers of heathen antiquity.] Thus, *they became vain in their imaginations, and their foolish heart was darkened; and professing themselves to be wise, they became fools.*

By all this we see what the world was, and what it would have continued to be, had not God sent a *divine* revelation of his will, and established a public ministry to proclaim and enforce it. Were man left to the power and influence of his fallen nature he would be, in all places of his dispersion on the earth, what the apostle describes in the last three verses of this chapter.

Reader, magnify God, who has called *thee* from such deep darkness to the marvellous light of the glorious Gospel of his Son; and walk as a child of the light and of the day, in whom there shall be no cause of stumbling.

NOTES ON CHAPTER II.

[Having shown (chapter i, 18-32) that the Gentiles were for their sins obnoxious to the divine wrath, and therefore had need of some other way of justification than by obedience to God's law, which other way he designates "the righteousness of God," *δικαιοσύνη Θεοῦ*, the apostle proceeds (chapter ii-iii, 20) to declare that the Jews also were involved in the same condemnation, so that they could not condemn the Gentiles for their wickedness without at the same time condemning themselves. The "unrighteousness" of the Gentiles was flagrant and obvious, while that of the Jews was more subtle, and needed to be more carefully characterized; accordingly we have the detailed account of Gentile wickedness held forth as a mirror, in which the true character of Jewish unrighteousness might be clearly seen. In both cases the design was to set in a strong light the universal sinfulness of mankind, so making "justification" impossible except as an act of pure grace on the part of God, the righteous Judge. And so, by demonstrating the universality of the condemnation, he prepares the way to bring fully into view "God's

such things, and doest the same, that thou shalt escape the judgment of God? ¹ Or despisest thou ² the riches of his goodness and ³ forbearance and ⁴ longsuffering: ⁵ not knowing that the goodness of God leadeth thee to repentance? ⁶ But, after thy hardness and impenitent heart, ⁷ treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; ⁸ ⁹ Who will render to

¹ Deut. 32, 34; James 5. 3.—² Job 34, 11; Psa. 62, 12; Prov. 24, 12; Jer. 17, 10; 32, 19; Matt. 16, 27; chap. 14, 12; 1 Cor. 3. 8; 2 Cor. 5, 10; Rev. 2, 23; 20, 12; 22, 12.

righteousness"—needed equally by all, and adapted equally to the wants of Jews and Gentiles.]

1. **Therefore**—[*Διὸ*, referring back to the *main tenor* of the whole previous exposition . . . as setting forth the moral condition of heathenism, in respect to its inexcusableness. **Thou art inexcusable**—A manifest glancing back to chapter i, 20. Before the mirror of this Gentile life of sin all excuse vanishes from thee, O man who judgest, for this mirror reflects thine own conduct, which thou thyself therefore condemnest by thy judgment.—*Meyer.*] **Wherein thou judgest**—[*Ἐν ᾧ κρίνεις*, by the very thing as to which thou judgest another, etc. The same things done by Jews and Gentiles, though not identical in form, were so in spirit and essential character.]

2. **We are sure that the judgment of God**, etc.—God is righteous and impartial, and will punish sin without respect for the person of the sinner. Transgression in a Jew is not less criminal than iniquity in a Gentile.

3. **And thinkest thou this, O man**—[Here the apostle approaches nearer to the Jews, (whom he had not yet named.) They considered that because they were the children of Abraham they should be saved. (See Matt. iii, 7-9).—*Alford.*]

4. **Or**—[*Ἢ*, in case thou hast not this illusion.] **Despisest thou**—[The *despising* the divine goodness is the *contumacious unconcern* as to its *holy purpose*, which produces as a natural consequence security in sinning.—*Meyer.*] **Not knowing**—*Ἄγνοον*, not considering that this goodness of God, which has so long manifested itself in forbearance and long-suffering. **Leadeth thee to repentance**—Was designed to accomplish this blessed end; which thy want of consideration and acknowledgment has rendered hitherto ineffectual. This was a maxim among the Jews themselves; for in *Synopsis Sohár* it is said: *The holy blessed God delays his anger against the wicked, to the end that they may repent and be converted.*

5. **But after**—In consonance with. **Thy hardness**—Occasioned by thy long course of iniquity. **And impenitent heart**—Produced by thy hardness, through which thou art callous to the calls and exhortations of conscience. **Treasurest up**—Continuest to increase thy debt to the divine justice. **Against (iv, in) the day of wrath**—[The day of indignation or punishment.—*Stuart.*] [The revelation of God's character as a righteous Judge will consist in his rendering to every man according to his deeds.—*Speaker's Commentary.*] The *treasure of wrath*, in this verse, is opposed to the *riches of goodness*, in the preceding. As surely as thou despisest or neglectest to improve the *riches of God's goodness*, so surely thou shalt share in the *treasures of his wrath*. The *punishment* shall be proportioned to the *mercy* thou hast abused.

6. **Who will render**—God, in the day of judg-

every man according to his deeds: **7** To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: **8** But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, **9** Tribulation and anguish, upon every soul of man that doeth evil; of the Jew ¹ first, and also of the ¹ Gentile; **10** ^m But glory, honour, and peace, to every man that worketh good; to the Jew

¹ Job 24, 13; chap. 1, 14; 2 Thess. 1, 8.—^k Amos 3, 2; Luke 12, 47, 48; 1 Pet. 4, 17.—^l Gr. *Greek*.—^m 1 Pet. 1, 7.—ⁿ Gr. *Greek*.

ment, will reward or punish every man according as his life and conversation have been. **According to his deeds**—*Karà tà érga avtòv*. [*Érga* includes all the developments which a man makes of himself, whether by outward or inward actions.—*Stuart*.] [The verb, *πρόδωσει*, will render, has two sets of objects: first, *eternal life*, (verse 7,) and *glory, honour, and peace*, (verse 10;) and second, *indignation and wrath, tribulation and anguish* (verses 8, 9.) All these will he render, to each according to his character and conduct.]

7. To them, etc.—In this manner will God, in the great day, dispense punishments and rewards: 1) He will give eternal life to them who, in all the trials and difficulties of the present state have persevered in well doing—seeking for and expecting—*glory, honour, and immortality*.

8. But unto . . . contentious—2) He will manifest his indignation, and inflict wrath on all who are *contentious*—who obstinately dispute against the truth, and obey unrighteousness.

9, 10. The Jew first—As possessing greater privileges, and having abused greater mercies. **Also . . . of the Gentile**—Who, though he had not the same advantages, had what was sufficient for his state; and, having sinned against them, shall have punishment proportioned to his demerit. **Every man that worketh good**—That lives in a conscientious obedience to the *known will of God*, whether he be Jew or Gentile, shall have *glory, honour, and peace*; that is, eternal blessedness.

11. For there is no respect of persons with God—As there is no respect of persons with God in (the final) judgment, so there can be none in the previous administration of his saving blessings. He that will be condemned for his unrighteousness will be condemned on the ground that he had sufficient grace afforded him for the salvation of his soul; and his condemnation will rest on the simple principle that he abused the grace which was sufficient to save him by acting in opposition to its dictates and influence. [This remark serves as the transition to what follows, not merely as the confirmation of what went before. As to what preceded, it asserts that though the Jew has had great advantages, he shall be justly judged for his use of them, not treated as a favourite of Heaven: as to what follows, it introduces a comparison between him and the Gentile to show *how fairly* he will be, for those greater advantages, regarded as *πρώτος* (first) in responsibility.—*Alford*.]

12. For as many as have sinned without law—[*Ἄνομος*, beyond the purview of (the) law, (of Moses.)] The Gentiles were not without law, though they had not the law of Moses, and could not therefore be judged by it, but their own unwritten and universally present law, against which all who have sinned must be “judged”—condemned.] In

first, and also to the ^a Gentile: **11** For ^a there is no respect of persons with God. **12** For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; **13** (For ^p not the hearers of the law are just before God, but the doers of the law shall be justified. **14** For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law,

^a Deut. 10, 17; 2 Chron. 19, 7; Job 34, 19; Acts 10, 34; Gal. 2, 6; Eph. 6, 9; Col. 3, 25; 1 Pet. 1, 17.—^p Matt. 7, 21; James 1, 22, 23, 25; 1 John 3, 7.

the law—*Under the (Mosaic) law*. [It is on that very undeniable assumption, that all who have had a law given shall be judged by that law, that the apostle constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences, (their moral intuitions.)—*Alford*.] [*Νόμος*, throughout signifies the law of Moses, even when without the article; except where the absence of the article corresponds to a logical indefiniteness, (as in verse 14, last clause,) and even there not a law, but law.—*Alford*.]

13. For not the hearers of the law, etc.—Where God has given a law—a divine revelation—he requires obedience to that law; and only those who have been doers of the law—who have lived according to the light and privileges granted in that revelation—shall be justified.

14. For when the Gentiles, which have not the law, etc.—Nor does it follow that the Gentiles, who have not had a divine revelation, shall either perish because they had it not, or their unrighteous conduct pass unpunished because their not having this revelation might be considered as an excuse for their sins. **Do by nature the things contained in the law**—Do, without this divine revelation, through that light which God imparts to every man, the things contained in the law—act according to justice, mercy, temperance, and truth, the practice of which the revealed law so powerfully enjoins. **These . . . are a law unto themselves**—When the Gentiles which have not the law, do, by the influence of God upon their hearts, the things contained in the law, they are a law unto themselves; that light and influence serving instead of a divine revelation. That the Gentiles did really do the things contained in the law, in reference to what is termed *natural justice*, and made the wisest distinctions relative to the great principles of the doctrine of civil rights and wrongs, every one conversant with their writings will admit. [The Gentiles had not the law, but they had law, (natural intuitions of right,) whose moral purport was the same with that of the law, and this law of righteousness their consciences duly recognised, so devolving upon them just moral responsibilities.] Much stress has been laid on the word, *φύσει*, by nature, in verse 14, as if the apostle designed to intimate that nature, independently of the influence of divine grace, possessed such principles as were sufficient to guide a man to glory. But certainly the term cannot be so understood here. I rather think that the sense given to it in *SCICER'S Thesaurus*, (vol. ii, col. 1475,) *reipsa, revera*, CERTAINLY, TRULY, is its sense here; for when the Gentiles, which have not the law, *φύσει ποιοῦν*, TRULY, or in effect, do the things contained in

are a law unto themselves: **15** Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) **16** In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. **17** Behold, thou art called a Jew, and retest in

the law, and makest thy boast of God, **18** And knowest his will, and approvest the things that are more excellent, being instructed out of the law; **19** And art confident that thou thyself art a guide of the blind, a light of them which are in darkness. **20** An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the

g Or, the conscience witnessing with them.—*r* Or, between themselves.—*s* Eccles. 12, 14; Matt. 25, 31; John 12, 48; chap. 3, 6; 1 Cor. 4, 5; Rev. 20, 12.—*t* John 5, 22; Acts 10, 42; 17, 31; 2 Tim. 4, 1, 8; 1 Pet. 4, 5.—*u* Chap. 16, 25; 1 Tim. 1, 11; 2 Tim. 2, 8.

the law, etc. This seems to be its sense in Gal. iv, 8: *When ye knew not God, ye did service to them which (ὄντοι, CERTAINLY,) are no gods; that is, are false gods.* Suicer quotes Cyril of Alexandria, (sub *Anathematismo* iii, in *Actis Ephesinis*, p. 212,) speaking of the union of the two natures in Christ, calls this union *φύσικη, natural*; that is, says he, ἀληθῆ, true, or real. He adds, that the word should be thus understood in Eph. ii, 3: *We were by nature, ὄντοι, children of wrath*; and says, ὄντοι ἀντι τοῦ ἀληθοῦς. *Φύσει is here used for ἀληθῶς, TRULY: we were TRULY, INCONTESTABLY, the children of wrath, even as others.* That is, like the rest of mankind, we have all sinned and come short of the glory of God, and, consequently, are exposed to punishment. Some think that this text refers to the natural corruption of man; but, although it is true that man comes into the world corrupt, and that all men, since the fall, are very far gone from original righteousness, yet it is not clear that the text in Eph. ii, 3, speaks of any other thing than the effects of this degeneracy.

15. Which show (manifest, demonstrate) the work of the law—[Conscientiousness is a manifestation of the moral law in the heart.]—The phrase, *written in their hearts*, is here opposed to the Jewish laws, which were written on tables of stone. The Jews drew the maxims by which their conduct was regulated from a divine revelation; the GENTILES theirs from what God, in the course of his providence and gracious influence, had shown them to be right, useful, and necessary. And with them this law was well known and affectionately regarded. It was from this true light, enlightening the Gentiles, that they had so many wise and wholesome laws; laws which had been among them from time immemorial, and of which they did not know the origin. As if the apostle had said: And this point, that they have a law and act according to it, is further proved from their conduct in civil affairs; and from that correct sense which they have of natural justice in their debates, either in their courts of law or in their treatises on morality. All these are ample proofs that God has not left them without light; and that, seeing that they have such correct notions of right and wrong, they are accountable to God for their conduct in reference to these notions and principles. **Their thoughts the mean while, etc.**—[Judgments or reflections, the self-judging voices of the conscience, which being corrupted by sinful desires are often divided, thought against thought in inner strife accusing, or perhaps excusing.] **One another**—[Μεταὶ ἀλλήλων, between each other, at mutual intervals, alternately; that is, in successions—first one kind of thoughts, that is, approbation; then another kind, that is, disapprobation.—*Stuart.*] [*"One another,"* refers to thoughts by way of opposition; the terms

accusing and excusing are to be taken absolutely, and no object should be understood.]

16. In the day when God shall judge—[In that day. This frequently recurring clause is usually referred to the great day of final judgment; it, however, not unfrequently has a more immediate and direct application to God's rectorial dealings with men in the present life.] And all this shall be further exemplified and proved in the day when God shall judge the secrets of men by Jesus Christ; which judgment shall be according to my gospel—according to what I am now laying down before you, relative to the impartiality of God and his righteous procedure in judging men, not according to their opinions or prejudices, not according to revelations which they never possessed, but according to the various advantages or disadvantages of their political, religious, or domestic situation in life.

17. Behold, thou art called a Jew—[But if thou art styled a Jew, or, if thou, a Jew. Two opposite persons have been kept in contrast; the one having the law, and the other having a law; the latter has been recognised as a Gentile, the former is now named as a Jew. The apostle now addresses his discourse to this latter; as a representative of a class whose self-righteousness and pride of position he proceeds to expose and decri. **And retest in the law**—The word *ἐπαρταίνω* implies the strongest confidence of safety and security. Thou repositest thy whole trust and confidence in this law. **And makest thy boast of God**—The word *καυχᾶσαι* implies the idea of exulting in any thing, as being a proper object of hope and dependence. Referred to God, it points out that HE is the sure cause of hope, dependence, joy, and happiness. As if the apostle had said: You rejoice in God as the object of your hope and dependence; you praise and magnify him; you account it your greatest honour that HE is your God, and that you worship him.

18. Knowest his will—Hast been favoured with a revelation of his own will, immediately from himself. **The things that are more excellent**—Τὰ διαφέροντα, the things that differ; that revelation which God has given of himself makes the nicest distinctions between right and wrong; between vice and virtue; for all these blessings ye acknowledge to receive from your law, being instructed, κατηχομένοι, catechized, in the knowledge of divine things, [through the public reading and exposition of it in the synagogue.—*Meyer.*]

19. And art confident, etc.—In consequence of all these religious advantages, ye believe that ye are able to teach others, and to be guides and lights to the bewildered, darkened Gentiles, who may become proselytes to your religion.

20. An instructor of the foolish, etc.—Ye

truth in the law. **21** ^aThou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? **22** Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? **23** Thou that ^cmakest thy boast of the law, through breaking the law dishonourest thou God? **24** For the name of God is blasphemed among the Gentiles through you, as it is ^ewritten. **25** ^bFor circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy

circumcision is made uncircumcision. **26** Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? **27** And shall not uncircumcision which is by nature, if it fulfil the law, ^kjudge thee, who by the letter and circumcision dost transgress the law? **28** For ^lhe is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: **29** But he *is* a Jew, ^mwhich is one inwardly; and ⁿcircumcision *is that* of the heart, ^oin the spirit, and not in the letter; ^pwhose praise *is* not of men, but of God.

^d Psa. 50. 16, etc.; Matt. 23. 3, etc.—^e Mal. 3. 8.—^f Verse 17.—^g 2 Sam. 12. 14; Isa. 52. 5; Ezek. 36. 20, 23.—^h Gal. 5. 3.—ⁱ Acts 10. 24, 35.—^j Matt. 12. 41, 42.

^k Matt. 3. 9; John 8. 20; chap. 9. 6, 7; Gal. 6. 15; Rev. 2. 9.—^l 1 Pet. 3. 4.—^m Phil. 3. 3; Col. 2. 11.—ⁿ Chap. 7. 6; 2 Cor. 3. 6.—^p 1 Cor. 4. 5; 2 Cor. 10. 15; 1 Thess. 2. 4.

believe the Gentiles to be babes or fools as compared with yourselves; that ye alone possess the only true knowledge; that ye are the only favourites of Heaven; and that all nations must look up to you as possessing the only form of knowledge, *ἡ μόνη τῆς γνώσεως*, the system of eternal truth derived from the law. [Verses 19, 20 describe, with a reference to the Jewish presumption and disposition to proselytize not to be mistaken, the influence which these Jews, in virtue of their theoretic insight, fancied they exercised over the Gentiles. The accumulated designations of the same thing lend lively force to the description.—*Meyer*.]

21. Thou therefore—That the Jewish priesthood (and the people generally) was exceedingly corrupt in the time of the apostle, and that they were so long before, is fully evident from the sacred writings and from Josephus. The high-priesthood was a matter of commerce, and was bought and sold like other commodities. The rapine of Eli's sons had descended through all their generations. Dr. Whitby well observes, that of all these things mentioned by the apostle the Jewish doctors were notoriously guilty; and of most of them they were accused by our Lord. 1) *They said and did not; and laid heavy burdens upon others, which they would not touch with their own fingers.* (Matt. xxiii, 3, 4.) 2) They made the house of God a den of thieves. (Matt. xxi, 13; John ii, 16.) 3) They were guilty of adultery by unjust divorces. (Matt. xix, 9.) 4) Their polygamy was scandalous. As to idolatry, they were saved from it [outwardly] ever since the Babylonish captivity; but to this succeeded sacrilege, as is most evident in the profanation of the temple, by their commerce transacted even within its courts; and their teaching the people that even their aged parents might be left to starve, provided the children made a present to the temple of that which should have gone for their support. Even their own writers acknowledge that there were great irregularities and abominations among the rabbins.

24. For the name of God is blasphemed, etc.—[This statement, that the Jew by his transgression of "the law" dishonours "the God" who gave it, is now confirmed and explained in language borrowed from Isaiah lii, 5, but applied in a new sense. The prophet means, that because God's people are suffered to fall under the oppression of their enemies, these last hold his name in contempt. St. Paul's meaning is, that the vices and sins of the Jew make his religion and his God contemptible in the sight of the heathen.—*Speaker's Commentary*.]

25. For circumcision verily profiteth—

[Not in itself, but in the benefits of the covenant of which it was the seal.] It is a blessing to belong to the Church of God and wear the sign of the covenant, provided the terms of the covenant are complied with. **But if thou be a breaker of the law**—If thou do not observe the conditions of the covenant, the outward sign is both without meaning and without effect. This was a maxim of the rabbins themselves; for they allowed that an apostate or ungodly Israelite must go to hell, notwithstanding his circumcision. **Uncircumcision**—*Ἀκροβυστία*, the state of uncircumcision, Gentilism, not within the covenant.]

26. Therefore, if the uncircumcision, etc.—If the Gentile be found to act according to the spirit and design of the law, his acting thus uprightly, according to the light which God has afforded him, will be reckoned to him as if he were circumcised and walked agreeably to the law.

27. And shall not uncircumcision, which is by nature—And shall not the Gentile, who is *ἐκ φύσεως*, according to the custom of his country—who is, *by birth*, not obliged to be circumcised? **If it fulfil the law**—If such a person act according to the spirit and design of the law; *judge, κρίνει, condemn thee*, ["rise up in judgment against," see Matt. xii, 41–42.] who, whilst thou dost enjoy the letter,—the written law,—and bearest in thy body the proof of the *circumcision* which it requires, dost transgress that law.

28. For he is not a Jew—Not a genuine member of the Church of God, who has only an outward profession. **Neither is that circumcision**—Circumcision is a rite which represents a spiritual thing, namely, the change and purification of the heart. (See Jer. iv, 4, 6, 10; ix, 26; Ezek. xlv, 7, 9.)

29. But he is a Jew—A true member of the Church of God. **Which is one inwardly**—Who has his heart purified, according to what God has uniformly prescribed by his prophets; see above; for *circumcision is of the heart, in the spirit*, *ἐν πνεύματι*, by the Spirit of God, who is the author of all spiritual affections and holy purposes; or, every thing here is to be understood spiritually, and not literally; for without holiness none please God, and without holiness none can see him. [True Judaism resides not in that which is external, but in the hidden world of the interior. . . . He is not a Jew who is so (only) openly; that is, not he who shows himself to be a Judean in external, visible exhibition, is a genuine Jew, answering to the (divine) idea.—*Meyer*.] **Whose praise is not of men**—[The true praise (*ἔπαινος*) in such a case must come from him who sees in secret.—*Alford*.]

CHAPTER III.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision? **2** Much every way: chiefly, because that ^aunto them were committed the oracles of God. **3** For what if ^bsome did not believe? ^cshall

^a Deut. 4, 7, 8; Psa. 147, 19, 20; chap. 2, 18; 9, 4.—^b Chap. 10, 16; Heb. 4, 2.

Such a one is a true Israelite, who walks in a conformity to the spirit of his religion; his countrymen may praise him because he is a steady professor of the Jewish faith; but God praises him because he has entered into the spirit and design of the covenant made with Abraham, and has got the end of his faith, the salvation of his soul.

1. What the apostle says in the preceding chapter, concerning the *Gentiles doing by nature the things contained in the law*, if properly considered would lead certain persons from forming erroneous judgments concerning the divine dispensations. We are not to suppose that God is not to be found where his written word does not appear; nor that the salvation of the nations yet unblessed with the light of the Gospel is impossible. God has never confined himself to any one particular way of communicating his salvation, any more than he has confined his saving grace to one people. His word is an indescribable blessing; but that word becomes effectual to salvation when accompanied by the power of the Holy Spirit. It was that Spirit which gave the word originally; and that same Spirit can speak without this word. It is through his influence alone that the Gentiles do the things contained in his own law; and it is not to be wondered at that the work is the same, both in the law and in the heart, when it has proceeded from the same Spirit.

2. God therefore will judge all nations according to the use or abuse they have made of this word, whether it was written in the heart or written on tables of stone.

3. As he is no respecter of persons, all nations are equally dear to him; and he has granted, and will grant, to them such discoveries of himself as have been and will be sufficient for their salvation.

4. His word is an infinite blessing; and he has given it to one people that they may be the means of conveying it to another. Europe, and especially Christian Europe, possesses the BIBLE; and God requires Europe to send the Bible throughout the earth. If this be not done, through their neglect, the Gentile nations will not be (indiscriminately) destroyed by a merciful God; yet the Europeans will have a most solemn and awful account to render to their Judge, so far as they have hidden the heavenly light under their own bushel. The Gentiles are now learning from the written law [and by the voice of the missionary] more fully and savingly what the Spirit of God had before written on their hearts; and it seems as if the kingdom of God were now about to come with all-conquering power.

5. [It still remains to be determined, as matter of fact, whether to any appreciable extent they who have not the "law"—God's word—do really obey the dictates of their own better natures. The motives that are clearly revealed in the Gospel seem to be necessary to enable men to subject their hearts and lives to the requirements of their own better intuitions.]

their unbelief make the faith of God without effect? **4** God forbid: yea, let God be true, but every man a liar; as it is written, ^eThat thou mightest be justified in thy sayings, and mightest overcome when thou art judged. **5** But if our unrighteousness commend the

^e Num. 23, 19; chap. 9, 6; 11, 29; 2 Tim. 2, 13.—^d Job 40, 8.—^e John 3, 33.—^f Psa. 62, 9; 116, 11.—^g Psa. 51, 4.

NOTES ON CHAPTER III.

[The apostle having shown in the first chapter (verses 18–32) the condition of sin and guilt in which the whole Gentile world was found, and in the second chapter (entire) proved that the Jews themselves were also subject to the same condemnation because of their personal unrighteousness, notwithstanding their outward relations to the Old Testament, now brings clearly into view the need of some other way by which men might be saved, though only a *legal* justification is as yet spoken of. In the next chapter, after answering certain objections that were sure to arise in Jewish minds, the apostle proceeds to establish the universality of human guilt, (verses 9–18,) and then (verses 19–31) brings fairly into view the way of salvation by grace, through faith.]

As the first nine verses assume the form of a dialogue between the apostle and a Jew, I shall give the speakers with their questions and answers, to make the whole the more intelligible to the reader.

1. JEW. **What advantage then hath the Jew? or what profit is there of circumcision**—As if he had said: You lately allowed (chapter ii, 25) that circumcision verily profited; but if our being in covenant with God raises us no higher in the divine favour than the Gentiles; if the virtuous among them are as acceptable as any of us; nay, and condemn our nation, too, as no longer deserving the divine regards, wherein lies the superior honour of the Jew? and what benefit can arise to him from his being vested in the privileges of God's peculiar people?

2. APOSTLE: **Much every way**—The Jews, in reference to the means and motives of obedience, enjoy many advantages beyond the Gentiles; and principally because to them were committed the oracles of God—that revelation of his will to Moses and the prophets, containing a treasure of excellences, with which no other part of the world has been favoured, though they (the Jews) have most grievously abused these privileges.

3. JEW: **For what**—*Τί γάρ, what then, if some did not believe, etc.* If some of the Jewish nation have abused their privileges, and acted contrary to their obligations, shall their wickedness annul the promise which God made to Abraham, that he would, by an everlasting covenant, be a God to him and to his seed after him? (Gen. xvii, 7.) Shall God, therefore, by stripping the Jews of their peculiar honour, falsify his promise to the nation, because some are bad men?

4. APOSTLE: **God forbid**—*Μη γίνωτο, let it not be, far from it, by no means.* Yea, let God be true, but every man a liar, etc.—We must ever maintain that God is true, and that if, in any case, his promise appear to fail, it is because the condition on which it was given has not been complied with, [or else that our conception of the manner of its fulfilment has been faulty.]

5. JEW. **But if our unrighteousness commend the righteousness of God**—[Since, then, the

righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (^b I speak as a man) **6** God forbid: for then how shall God judge the world? **7** For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? **8** And not rather, (as we be slanderously reported, and as some affirm that we say,) ^k Let us do evil, that good may come? whose damnation is just. **9** What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that ^m they are all under sin; **10** As it

is written, ⁿ There is none righteous, no, not one: **11** There is none that understandeth, there is none that seeketh after God. **12** They are all gone out of the way, they are together become unprofitable; ^o there is none that doeth good, no, not one. **13** ^p Their throat is an open sepulchre; with their tongues they have used deceit; ^q the poison of asps is under their lips: **14** ^r Whose mouth is full of cursing and bitterness: **15** ^s Their feet are swift to shed blood: **16** Destruction and misery are in their ways: **17** And the way of peace have they not known: **18** ^t There is no fear

^a Chapter 6, 19: Gal. 3, 15. — ⁱ Gen. 18, 25; Job 8, 3; 34, 17.
^b Chapter 5, 20; 6, 1, 15. — ^l Gr. *charged*, chap. 1, 23, etc.; 2, 1, etc.

^m Verse 23; Gal. 3, 22. — ⁿ Psa. 14, 1-3; 53, 1. — ^o Psa. 5, 9; Jer. 5, 16. — ^p Psa. 140, 3. — ^q Psa. 10, 7. — ^r Prov. 1, 16; Isa. 59, 7, 8. — ^s Psa. 36, 1.

unbelief of a part of the Jews would not make void the truthfulness of God, but, on the contrary, it should be triumphantly justified, may it not be said that this unrighteousness all the more clearly brings out the righteousness of God, and therefore may not be righteously punished by God? The more wicked we are, the more his faithfulness to his ancient promise is to be admired. And if so, would not God appear unjust in taking vengeance and casting us off? **I speak as a man**—[This is said (parenthetically, *aside*) by Paul, to excuse a supposition bearing with it an aspect of inconsistency or impiety; not implying that he speaks *in the person of another*, but that he puts himself into the place of the generality of men, and uses arguments such as they would use. — *Alford*.] [The apology involved in these words is applicable to only *what goes before*, not to *what follows*. — *Meyer*.]

6. APOSTLE: God forbid—*Mη γένοιτο*, *by no means*. God cannot be unjust; were he, he could not be qualified to judge the world, nor inflict that punishment on the unfaithful Jews to which I refer.

7. JEW: For if the truth of God, etc.—But to resume my reasoning (see verse 5): If the faithfulness of God in keeping his promise made to our fathers is, through our unfaithfulness, made far more glorious than it otherwise would have been, why should we then be blamed for that which must redound so much to the honour of God?

8. APOSTLE: And not rather, etc.—And why do you not *say*, seeing you assume this ground, that in all cases we should do wickedly, because God, by freely pardoning, can so glorify his own grace? This is a most impious sentiment, but it follows from your reasoning; it has, indeed, been most injuriously laid to the charge of us apostles, who preach the doctrine of free pardon, through faith, without the merit of works; but this is so manifest a perversion of the truth that a just punishment may be expected to fall on the propagators of such a slander.

9. JEW: What then—After all, have not we Jews a better claim to the privileges of the kingdom of God than the Gentiles have? **APOSTLE: No, in no wise**—For I have already proved that both Jews and Gentiles are under the guilt of sin; that they are equally unworthy of the blessings of the Messiah's kingdom; and that they must both, equally, owe their salvation to the mere mercy of God. (From this, to the end of the 20th verse, the apostle proceeds to prove his assertion, that both Jews and Gentiles were all under sin; and, that he might enforce the conviction upon the heart of the Jew, he quotes his own Scriptures.)

10. As it is written—[The quotations (verses 10-18) are taken from the Septuagint, with certain variations partly due to quotations from memory, and partly intentional, for the purpose of defining the sense more precisely. The arrangement is such that testimony is adduced for—1) The state of sin generally: (10-12:); 2) The practice of sin in word (13, 14) and in deed: (15-17:); and 3) The sinful source of the whole.—*Meyer*.] **There is none righteous**—This is true, not only of the Jews but of the Gentiles; of every soul of man, considered in his natural and practical state.

12. They are all gone out of the way—*Πάντες ἐξέκλιναν*, they have all *diverged* from the right way; the Jews, in forsaking the law and the prophets; and the Gentiles in acting contrary to the law which God had written on their hearts. **They are together become unprofitable**—*Ἐχρηώθησαν*, *good for nothing*. He views the whole mass of mankind as slain and thrown together, to putrefy in heaps. This is what is termed the corruption of human nature; they are infected and infectious. **There is none that doeth good**—In verse 10 it is said, *There is none righteous*; here *There is none that doeth good*; the first speaks generally, the second, specifically. If there be no righteousness within, there will be no acts of goodness without.

13. Their throat is an open sepulchre—[The *open sepulchre* is an emblem of *perdition*, to which their throat, as the instrument of their speech, is compared. — *Alford*.]

14. Whose mouth is full of cursing, etc.—[*Ἀπὸς καὶ πικρίας*, *poisonous imprecations*.]

15. Their feet are swift to shed blood—They proceed hastily and with alacrity to deeds of violence.

16. Destruction and misery are in their ways—Destruction is their work, and misery to themselves and to the objects of their malice is the consequence of their impious and murderous conduct.

17. And the way of peace have they not known—They neither have peace in themselves, nor do they suffer others to live in quiet; they are breeders and fomentors of discord.

18. There is no fear of God before their eyes—This completes their bad character; they are downright atheists, at least practically such. They fear not God's judgments, although his eye is upon them in their evil ways. There is not one article of what is charged against the Jews and Gentiles here that may not be found justified by the histories of both in the most ample manner. And

of God before their eyes. **19** Now we know that what things soever ¹the law saith, it saith to them who are under the law: that ²every mouth may be stopped, and ³all the world may become ⁴guilty before God. **20** Therefore ⁵by the deeds of the law there shall no flesh

¹ John 10, 34; 15, 25.—² Job 5, 16; Psa. 107, 42; Ezek. 16, 63; chap. 1, 20; 2, 1.—³ Chap. 2, 2; verses 9, 23.—⁴ Or, *subject to the judgment of God*.—⁵ Psa. 143, 2; Acts 13, 39; Gal. 2, 16;

what was true of them in those primitive times is true of them still. With very little variation, these are the evils in which the vast mass of mankind delight and live. [The passages (10–18) are quoted from different psalms, and the last from Isaiah, (chapter lix, 7, 8); but it is clear that they were understood by St. Paul as not only moral descriptions of the Jews of a particular age or class, but of these persons as man, wicked and unrenewed, and so equally descriptive of men in general, either as to the tendencies of their nature, or their actual overt acts. These passages, though applied primarily to specific cases, are in such general terms as naturally makes them of universal application to “the children of men.” In the last quotation, taken from Isaiah, it seems upon the face of the passage, that, from complaining of the wickedness of his people, the prophet is carried out to expatiate upon the wickedness of human nature, or of men in general; at least so he was evidently understood by the apostle, who was, independent of his inspiration, a better judge of the Hebrew Scriptures than some who have attempted to correct his reasoning on this particular.—*R. Watson.*]

19. What things soever the law saith— Either the term “law” must here mean the Jewish writings in general, or that rule of moral conduct which God had given to both Jews and Gentiles; to the former in their own Scriptures; to the latter in that law written in their hearts by his own Spirit, and acknowledged in their written codes, and in their pleadings in every civil case. Now, according to this great law, this rule of moral conduct, whether given in a written revelation, as to the Jews, or by the secret inspiration of his Spirit, as in certain cases to the Gentiles, *every mouth must be stopped, and the whole world, πᾶς ὁ κόσμος*, both Jews and Gentiles, *stand convicted before God*; for all mankind have sinned against this law. [Here the whole Old Testament—the law, prophets, and psalms—is included in ὁ νόμος. *This law speaks* (λέγει) certain things, authoritatively to those who are under the law, (*Jews* primarily, as they have the law, and *Gentiles* also, since they have the same law in their hearts, chapter i, 19, 20,) *so that* (ὥτα) *every mouth may be stopped*, for if the *Jew's* mouth is shut, and his vaunting in the law taken away, then much more the *Gentiles*, and the whole world, πᾶς ὁ κόσμος, becomes (in character, subjectively) guilty before God. See Alford.] [By the law, the apostle means the law of God in its manifestation, whether to Jews or Gentiles; the sense obliges us to this general interpretation.—*Watson.*] [It is the purpose of St. Paul to show that no man whatever can be justified by the works either of the Jewish law or any other. Πᾶσα σὰρξ, like ὁ κόσμος, cannot but be understood universally; and what follows, *for by the law is the knowledge of sin*, is plainly a universal proposition.—*Bishop Middleton.*] [Ἐπὶ νόμος γέννῃται, may be (adjudged) guilty; the law does not constitute guilt, but detects and declares it.]

20. Therefore by the deeds of the law—

be justified in his sight: for ¹by the law ²is the knowledge of sin. **21** But now ³the righteousness of God without the law is manifested, ⁴being witnessed by the law ⁵and the prophets: **22** Even the righteousness of God ⁶which ⁷is ⁸by faith of Jesus Christ unto all and upon

3, 11; Eph. 2, 8, 9; Titus 3, 5.—² Chap. 7, 7.—³ Acts 15, 11; chap. 1, 17; Phil. 3, 9; Heb. 11, 4, etc.—⁴ John 5, 46; Acts 26, 22.—⁵ Chap. 1, 2; 1 Pet. 1, 10.—⁶ Chap. 4, throughout.

On the score of *obedience* to this moral law, *there shall no flesh, οὐ πᾶσα σὰρξ, no human being*, be justified; none can be accepted in the sight of God. **By the law is the knowledge of sin**—It ascertains what sin is; shows how men have deviated from its righteous demands; and so passes sentence of condemnation against all who have broken it.

21. But now the righteousness of God— God's *method of saving sinners* is now shown, by the Gospel, to be through his own mere mercy, in Christ Jesus. **Without the law**—Without any right or claim which might result from obedience to the law; and this is evidently what was intended by God from the beginning; for *it is witnessed by the law and the prophets*: the rites and ceremonies of the one, and the preachings and predictions of the others, all bearing testimony to the great design of God, and to the absolute necessity there was for the sacrifice and salvation which God has provided.

22. Even the righteousness of God—That method of saving sinners which is not of works, but by *faith* in Christ Jesus; and it is not restrained to any particular people, as was the (Mosaic) law and its privileges; but is unto all mankind in its intention and offer, and it becomes effectual to them that believe; for God hath now made no difference between the Jews and the Gentiles. [δικαιοσύνη δὲ Θεοῦ διὰ πίστεως. *The righteousness* (justification) of God not subjectively, but of his procuring) *through faith* (in the subject, ordained as a condition, a *sine qua non*. The Greek δικαιοσύνη, and the Hebrew צְדָקָה, are taken sometimes for

“virtue” and “piety,” which men possess or strive after, sometimes imputatively for “freedom from blame,” or “justification.” The latter meaning is most usual with Paul. δικαιοσύνη is that which is so in the sight of God, (chapter ii, 13,) the result of his justifying forensic judgment, or imputation. (Chapter iv, 5.) It may certainly be imagined that a man might obtain justification by fulfilling the law; in that case his righteousness is an *idea*, (chapter x, 3,) *a righteousness of the law*, (Phil. iii, 9.) But it is impossible for him to obtain a “righteousness of his own,” which at the same time shall avail before God. (Verse 20; Gal. ii, 16.) The Jews not only have not fulfilled the law (verses 9–12) but could not fulfil it. (Chapter vii, 14.) The Gentiles likewise have rendered themselves obnoxious to the divine wrath. (Chapter i, 24–32.) God has ordained that the whole race should be included (adjudged) in disobedience. Now if a man is to become righteous from being unrighteous—this can only happen by God's grace—because God declares him righteous, assumes him to be righteous, δικαιῶ; (verse 24; Gal. iii, 8:) δικαιοσύνη is not only negative, “to acquit,” but also positive, “to declare righteous;” but never to make righteous by transformation or imparting of moral strength, by which moral perfection may be attained. *Justification* must be taken as the old Protestant dogmatists

all them that believe; for ^dthere is no difference: **23** For ^eall have sinned, and come short of the glory of God; **24** Being justified freely ^fby his grace ^gthrough the redemption that is in Christ Jesus: **25** Whom God hath ^hset forth ⁱto be a propitiation through

faith ^kin his blood, to declare his righteousness ^lfor the ^mremission of ⁿsins that are past, through the forbearance of God; **26** To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. **27** ^oWhere

^d Ch. 10, 12; Gal. 3, 28; Col. 3, 11. — ^e Ver. 9; ch. 11, 32; Gal. 3, 22. — ^f Ch. 4, 16; Eph. 2, 8; Titus 3, 5, 7. — ^g Matt. 20, 28; Eph. 1, 7; Col. 1, 14; 1 Tim. 2, 6; Heb. 9, 12; 1 Pet. 1, 18, 19.

^h Or, *foreordained*. — ⁱ John 2, 2; 4, 10. — ^k Col. 1, 20. — ^l Acts 13, 38, 39; 1 Tim. 1, 15. — ^m Or, *passing over*. — ⁿ Acts 17, 30; Heb. 9, 15. — ^o Ch. 2, 17, 23; 4, 2; 1 Cor. 1, 28, 31; Eph. 2, 9.

rightly took it, "*sensu forensi*," that is, *imputatively*. God justifies for Christ's sake, (verse 22,) on condition of faith in him as Mediator; the result of *his justification* is *δικαιοσύνη ἐκ πίστεως*, and as he imparts it freely it is "the righteousness (justification) of God, (his, because he is its author.) This justification is certainly an objective act of God; but it must (will) also be subjectively apprehended, as its *condition* (faith) is subjective. It is *the acquittal from guilt*, and (is followed by) *cheerfulness of conscience, attained through faith in God's grace in Christ*, the very frame of mind which would be proper to a perfectly righteous man—if such there were—the harmony of the Spirit with God, peace with God." (Chapter v, 1.) [Quoted by Alford from De Wette on chapter i, 17.]

23. For all have sinned—And consequently are equally helpless and guilty; and, as God is no respecter of persons, all human creatures being equally his offspring, and there being no reason why one should be preferred before another, therefore his endless mercy has embraced all. [As this remark of the apostle is a universal one, and is used for the development of the doctrine of the universal grace of God in Christ, the fact upon which it is based, that is, that all have sinned, (*ἡμαρτον*,) must also be universal. The "all," in this case, is the aggregate human race, which, in some way, has become involved in the universal curse of sin, by reason of their relations to the original act of sinning.] **And come short of the glory of God**—*Καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, failed of attaining the glory of God*; all have sinned, and none can enjoy God's glory but they that are *holy*; consequently both Jews and Gentiles have failed in their endeavours to attain it, as by the works of *any law* no human being can be justified.

24. Being justified freely by his grace—[The participle *δικαιούμενοι*, referring to *πάντες*, (*all*), in the preceding verse, introduces the *accompanying relative*, which here comes into view with their coming short of the glory of God; that is, they receive justification in the way of a gift, (*δωρεάν*.) See Meyer.] Through the redemption, *ἀπολυτρώσεως*, the *ransom price*, which is in the sacrifice of Christ Jesus. The original is compounded of *ἀπο*, *from*, and *λύτρωω*, *I redeem*, and properly means the price laid down for the redemption of a captive. It here means the liberation purchased by the blood-shedding of Christ. *We have* REDEMPTION, *ἀπολυτρώσιν διὰ τοῦ αἵματος αὐτοῦ*, THROUGH HIS BLOOD, the *forgiveness of sins, according to the riches of his grace*. (Eph. i, 7; Col. i, 14.) Schleusner remarks: "No man certainly can deny that this word properly means the *redemption of a captive*, (whether he may have been taken in war or in any other way,) which is procured by the *payment of a price*." That the word also means any deliverance, even where no price is paid down, nobody will dispute; but that it means redemption by a price laid down, and the redemp-

tion of the soul by the price of the death of Christ, the above scriptures sufficiently prove.

25. Whom God hath set forth—Appointed and published, (not to be, but as reality,) a *propitiation*, *ἱλαστήριον*, the *mercy seat*, or place of atonement; [an expiatory sacrifice. — *Watson*.] The mercy seat was the lid or cover of the ark of the covenant, where God was manifest in the symbol of his presence between the cherubim; therefore the atonement that was made in this place was properly made to God himself. ["Hath set forth," manifested historically in his incarnation, sufferings, and exaltation.—*Alford*.] **Through faith in his blood**—This shows what we are to understand both by the *ἀπολυτρώσις*, *redemption*, and the *ἱλαστήριον*, *propitiation*; namely, that they refer to the *sacrificial death* of Jesus Christ, as the *atonement* made, and the *price* paid down, for the redemption of the souls of men. **To declare** (for the exhibition of) **his righteousness**—*Εἰς ἐπίδειξιν*, for the manifestation of his righteousness; his method for saving sinners, by sending Jesus Christ to make an atonement for them. [To vindicate that character for justice which might seem, owing to the suspension of God's righteous sentence on sin in former ages of his forbearance to be placed in question; to show, that though he did not then fully punish for sin, and though he did then set forth inadequate means of (subjective) justification, yet he did both, not because his justice was slumbering, nor because the nature of his righteousness was altered, but because he had provided a way whereby sin might be forgiven, and he might (still) be just. Observe, *πάρεσις* is not *forgiveness*, nor *remission*, (as in (E. V.) but *passing over*, or *overlooking*, which is the work of *forbearance*, whereas *forgiveness* is the work of *grace*, (absolute and final).—*Alford*.]

26. To declare, I say, at this time—Here we learn that God designed to give the Gospel of his Son, the most evident displays both of his justice and mercy. Of his justice, in requiring a sacrifice in order to his giving salvation to a lost world; and of his mercy, in providing the sacrifice which his justice required. Thus, because Jesus' was an atonement, a ransom price, for the sin of the world, therefore God can, consistently with his justice, pardon every soul that believeth in Jesus. This is the full discovery of God's righteousness—of his wonderful method of magnifying his law and making it honourable; of showing the infinite purity of his justice, and of saving a lost world.

Hitherto, from the ninth verse, the apostle had gone on without interruption, proving that the Jew and Gentile were alike in a state of guilt and condemnation, and that they could be saved only by the redemption that is in Christ Jesus. The Jew, finding his boasted privileges all at stake, interrupts him, and asks:—

27. Jew: Where is boasting then—*Ἢ καύχησις, this glorying of ours?* Have we nothing in which we can trust for our acceptance with God?

is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. **28** Therefore we conclude that a man is justified by faith without the deeds of the law. **29** Is he the God of the Jews only? is he not also of the Gentiles? Yes,

p Acts 13, 28, 30; verses 20-22; chap. 8, 3; Gal. 2, 16.

Nothing accruing to us from our circumcision and being in covenant with God? **APOSTLE:** It is excluded—*Ἐξελείσθῃ, it is shut out.* [The Gospel leaves no place for glorying, except in the cross of Christ. (Gal. vi, 24.)] **JEW:** By what law—By what rule or reason is it shut out? by the law of works? **APOSTLE:** Nay—Not by the law of works; glorying is not cut off or shut out by that; it stands in full force as the rule of life. The law of works grants no pardon; it requires obedience, and threatens the disobedient with death. But all glorying in the expectation of salvation through your own obedience is excluded by the law, the doctrine, of faith; faith alone in the mercy of God, through the propitiation made by the blood of Jesus. (Verse 25.)

28. Therefore we conclude, etc.—Seeing that all have sinned, that all are guilty and helpless; that no one can deliver his own soul; and that God, in his endless mercy, has opened a new and living way into the holiest by the blood of Jesus, (Heb. x, 19, 20, etc.) therefore we conclude (*λογίζομεθα*, we prove by fair, rational consequence) that a man—any man—is justified—is received into the divine favour, through faith in Christ's blood, without the deeds of the law, which [as no sinful man can possibly render them] never could afford, either to Jew or Gentile, a ground for justification; because [also as matter-of-fact] both have sinned against the law which God has given them; and, consequently, forfeited all right and title to the blessings which the obedient might claim.

29. Is he the God of the Jews only—Do not begin to suppose that because you cannot be justified by the works of the law, and God has in his mercy found out a new method of saving you, that therefore this mercy shall apply to the Jews exclusively. Is not God the maker, preserver, and redeemer, also of the Gentiles? Yes, of the Gentiles also, as much as of the Jews; for all have equally sinned; and God is alike merciful to all.

30. Seeing it is one (the same) God—*Ἐπείπερ εἰς ὁ θεός.* The meaning is, it is one and the same God who shall justify—pardon—the circumcision, the believing Jews, by faith, and the uncircumcision, the believing Gentiles, by the same faith; as there is but one Saviour and one atonement provided for the whole. It is fanciful to suppose that the apostle has one meaning when he says, *ἐκ πίστεως*, by faith, and a different meaning when he says, *διὰ τῆς πίστεως*, through faith. Both the prepositions are to be understood in precisely the same sense; only the addition of the article *τῆς*, in the last case, extends and more pointedly ascertains the meaning. It is one and the same God who shall justify the believing Jews by faith, and the believing Gentiles, *διὰ τῆς πίστεως*, by THAT SAME faith. [Too much stress must not be laid on the difference of the two prepositions. . . . the former expresses the ground of justification, generally taken; the latter, the means whereby the man lays hold on justification, *διὰ τῆς πίστεως*, by his faith.—*Alford.*]

31. Do we then make void the law through

of the Gentiles also: **30** Seeing *it is one* God, which shall justify the circumcision by faith, and uncircumcision through faith. **31** Do we then make void the law through faith? God forbid: yea, we establish the law.

q Chap. 10, 12, 13; Gal. 3, 8, 20, 28.

faith—1) By "law," here, we may understand the whole of the Mosaic law, in its rites and ceremonies; of which Jesus Christ was the subject and the end. All that law has respect to him; and the doctrine of faith in Christ Jesus which the Christian religion proclaimed, established the very claims and demands of that law, by showing that all was accomplished in the passion and death of Christ; for, without shedding of blood, the law would allow of no remission; and Jesus was that Lamb of God which was slain from the foundation of the world, in whose blood we have redemption, even the remission of sins. 2) We may understand by "law," also, the moral law—that which relates to the regulation of the conduct of men. This law also was established by the doctrine of salvation by faith; because this faith works by love, and love is the principle of obedience; and who-ever receives salvation through faith in Christ, receives power to live in holy obedience to every moral precept; for such are God's workmanship, created anew in Christ Jesus, unto good works; in which they find it their duty and their interest incessantly to live. [We may safely say that the apostle never argues of law, abstract, in the sense of a system of precepts—its attributes or its effects—but always of THE LAW, concrete, the law of God given by Moses, when speaking of the Jews, as here; the law of God, in as far as written in their consciences, when speaking of the Gentiles; and when including both, the law of God generally, his written as well as his unwritten will.—*Alford.*]

NOTES ON CHAPTER IV.

The apostle—having proved in the foregoing chapter that neither Jews nor Gentiles have a right to the blessing of God's peculiar kingdom otherwise than by grace, which is as free for the one as the other—in this chapter advances a new argument to convince the Jew and to show the believing Gentile, in a clear light, the high value and strong security of the mercies freely bestowed on them in the Gospel; and at the same time to display the scheme of divine providence as laid in the counsel and will of God. His argument is taken from Abraham's case: Abraham was the father and head of the Jewish nation; God took him, and through him his posterity, into his special covenant, and bestowed upon them many extraordinary blessings above the rest of mankind. It is also evident that Abraham was not justified by any obedience to law, or rule of right action, but, in the only way in which a sinner can be justified—by the mercy of the Lawgiver. Now, this is the very same way in which the Gospel saves the believing Gentiles, and gives them a part in the blessings of God's covenant. Why, then, should the Jews oppose the Gentiles? especially as the Gentiles were actually included in the covenant made with Abraham; for the promise (Gen. xvii. 4) stated that he should be the father of many nations. The covenant having been made with Abraham, as the head or father of many nations, all in any nation who stood on the

CHAPTER IV.

WHAT shall we say then that ^aAbraham our father, as pertaining to the flesh, hath found? ² For if Abraham were ^bjustified by works, he hath *whereof* to glory; but not before God. ³ For what saith the Scripture? ^cAbraham believed God, and it was

^a Isa. 51. 2; Matt. 3. 9; John 8. 53, 59; 2 Cor. 11. 22.—^b Chap. 3. 20, 27, 28.

same religious principle with him were his seed, and with him interested in the same covenant. But Abraham stood by *faith* in the faithfulness and mercy of God; and upon this footing the believing Gentiles stand in the Gospel. Therefore, they are the *seed of Abraham*, and included in the covenant and promise made to him.

To all this the apostle knew well it would be objected that it was not faith alone that gave Abraham a right to the blessings of the covenant, but his obedience to the law of circumcision; and this, being peculiar to the Jewish nation, gave them a peculiar interest in the Abrahamic covenant; and that, consequently, whoever among the Gentiles would be interested in that covenant ought to embrace Judaism, become circumcised, and thus come under obligation to the whole law. With this objection the apostle very dexterously introduces his argument, (verses 1, 2,) and shows, that according to the Scripture account Abraham was justified by faith, (verses 3-5;) explains the nature of that justification by a quotation out of the Psalms, (verses 6-9;) proves that Abraham was justified long before he was circumcised, (verses 9-11;) that the believing Gentiles are his seed, to whom the promise belongs as well as to the believing Jews, (verses 12-17;) and lastly, he describes Abraham's faith, in order to explain the faith of the Gospel. (Verses 17-25.)

1. **Jew:** What shall we say then that Abraham our father, as pertaining to the flesh, hath found—The *κατὰ σάρκα*, *pertaining to the flesh*, must here refer to Abraham's circumcision; on which the Jew would found his right to peculiar blessings. [*Κατὰ σάρκα*, in verse 1, corresponds with *ἐξ ἐργων*, in verse 2, and stands in opposition to *κατὰ πνεῦμα*. Abraham's justification, as presented in the words of Scripture, had an *earthward* side, it was *κατὰ σάρκα*, whether that term is taken to refer to his circumcision or to his natural paternity of the covenant people. It had also a *spiritual* side, of which the other was only the symbol, and this the apostle now seeks to bring clearly into view.] We may, therefore, suppose the Jew arguing thus: But you set your argument on a wrong footing, namely, the corrupt state of our nation; whereas we hold our peculiar prerogative from Abraham, who is our father; and we have a right to the blessings of God's peculiar kingdom in virtue of the promise made to *him*; his justification is the ground of ours.

2. **For if Abraham were justified by works, he hath whereof to glory**—[Here the sentence should close, and what follows should be taken as part of the answer to be rendered to the objection proposed.] **But not before God**—These words contain the beginning of the answer to the arguments of the Jew, as if Paul had said: Allowing that Abraham might glory in being called from heathenish darkness into such marvellous light, and exult in the privileges which God had granted to him;

counted unto him for righteousness. ⁴ Now ^dto him that worketh is the reward not reckoned of grace, but of debt. ⁵ But to him that worketh not, but believeth on him that justifieth ^ethe ungodly, his faith is counted for righteousness. ⁶ Even as David also describeth the blessedness of the man unto whom

^c Gen. 15. 6; Gal. 3. 6; James 2. 23.—^d Chap. 11. 6.—^e Josh. 24. 2.

yet this glorying was not, before God, a reason why those privileges should be granted; the *glorying* itself being a consequence of these very privileges. [To men these things might seem to be grounds for exultation, *but not before God*, who understands their essential worthlessness.]

3. **For what saith the Scripture**—The scriptural account of this transaction (Gen. xv. 6) is decisive; for there it is said, *Abraham believed God, and it was counted* (ἐλογίσθη, *it was reckoned to him*) *for righteousness*, (εἰς δικαιοσύνην, *for justification*.) [Tending to and resulting in justification.] **Abraham believed God**—[It was not the *act of believing* that was reckoned to him as a righteous act, on account of which perfect righteousness was laid to his charge, but, *that the fact of his trusting God to perform his promise introduced him into the blessing promised*. . . . Abraham could not, in the strict sense of the words, be justified by faith in Christ; nor is it necessary to suppose that he directed his faith forward to the promised Redeemer in person; but in so far as God's gracious purpose was revealed to him he grasped it by faith, and that righteousness which was implied, so far, in it, was imputed to him. . . . He believed implicitly, taking the promise, with all it involved and implied, as true. . . . Thus his faith was accounted to him for righteousness.—*Alford*.]

4. **Now to him that worketh is the reward not reckoned of grace, but of debt**—Therefore, if Abraham had been justified by works, the blessings he received would have been given to him as a reward for those works, and consequently his believing could have had no part in his justification.

5. **But to him that worketh not**—[Τῷ δὲ μὴ ἐργαζομένῳ, *to the not working*, a transition from the example of Abraham to the case of the (any) Christian who believes in God's justification through Christ,—*Tholuck*.:] [which justification is given to the *underout*, τὸν ὑποβῆ, *the hitherto ungodly*; who has, however, become πιστεύοντι, *believing*, ἐπὶ τὸν δικαιοῦντα, *on him justifying* (who justifies) the ungodly. To all such *faith* is counted, λογίζεται, (is put into the reckoning,) εἰς, (not instead of, but as contributing to,) δικαιοσύνην, the state of *gracious* acceptance with God, through Christ. This is the whole of the great evangelical doctrine of justification by faith.] It is necessary to observe here, in order to prevent confusion and misapprehension, that although the verb *δικαίω*s has a variety of senses in the New Testament, yet here it is to be taken as implying the *pardon of sin—receiving a person into the favour of God*. It is also necessary to observe, that our translators render the verb λογίζεται differently in different parts of this chapter. It is rendered *counted*, (verses 3, 5;) *reckoned*, (verses 4, 9, 10;) *imputed*, (verses 6, 8, 11, 22, 23, and 24.) *Reckoned* is probably the best sense in all these places.

6. **Even as David also**, etc.—David (in Psa.

God imputeth righteousness without works. **7** *Saying*, 'Blessed are they whose iniquities are forgiven, and whose sins are covered. **8** Blessed is the man to whom the Lord will not impute sin. **9** *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. **10** How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. **11** And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that *he might be the*

father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: **12** And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had being yet* uncircumcised. **13** For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. **14** For *if* they which are of the law *be* heirs, faith is made void, and the promise made of none effect: **15** Because *the law worketh* wrath: for where no law is,

† Psa. 62. 1, 2.—g Gen. 17. 10.—h Luke 19. 9; verses 12, 16; Gal. 3. 7.—i Gen. 17. 4, etc.; Gal. 3. 23.

k Gal. 3. 18.—l Chap. 3. 20; 5. 13, 20; 7. 8, 10, 11; 1 Cor. 15. 26; 2 Cor. 3. 7, 9; Gal. 3. 10, 12; 1 John 3. 4.

xxxii, 1, 2) gives the true notion of this way of justification, that is, by faith, without the merit of works, where he says—

7. Blessed are they whose iniquities are forgiven—That is, the man is truly happy whose iniquities, *αἱ ἀνομίαι*, (*unlawfulnesses*, see 1 John iii, 4,) [which may be either of the heart or the life, *inward or outward*,] whose *transgressions of law* are forgiven. Whose sins, *αἱ ἀμαρτίαι*, his innumerable *deviations* from the strict rule of truth and righteousness, *are covered*—entirely removed out of sight, and thrown into oblivion.

8. Blessed is the man to whom the Lord will not impute sin—To whose charge God does not reckon sin; [*ἀνομία* and *ἀμαρτία* are here synonymous, and, therefore, "forgiven," "pardoned," and "not imputed," must be equivalent in meaning. The *Revised Version*, in violation of its own rules, has in this place, for *αἱ ἀνομίαι*, *iniquities*; but in 1 John iii, twice, *ἡ ἀνομία* is correctly translated *lawlessness*.]

9. Cometh this blessedness . . . upon the circumcision only—[Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also?—*Revised Version*.] If this pardon, granted in this way, is essential to *happiness*, then is it the exclusive privilege of the Jews? This cannot be; for, it is by the mere mercy of God, through faith. But if God offer it to the circumcision, not because they have been obedient, for they also have sinned, but because of his mere mercy, then of course the same blessedness may be offered to the Gentiles who believe in the Lord Jesus. And this is evident; for *faith was reckoned to Abraham for righteousness*. (His own merits were not taken into the account,) but *he believed God*, and his *faith* was reckoned to him *εἰς δικαιοσύνην*, in reference to his justification; God accepted his faith in the place of obedience, (making no account of "works.")

10. How (πῶς, under what circumstances) was it then reckoned—In what circumstances. Was this blessing bestowed upon Abraham when he was circumcised, or before? **Not in circumcision, but in uncircumcision**—[Historically and chronologically, Abraham's justification preceded his *circumcision*, and, therefore, the former could not have depended on the latter.] Faith was reckoned to Abraham for justification, as we read, (Gen. xv, 6,) but circumcision was not instituted till about fourteen or fifteen years after. (Gen. xvii, 1.)

11. And he received the sign of circumcision, a seal, etc.—So far was obedience to the law of circumcision from being the reason of his

justification, that he not only received this justification before he was circumcised, but he received the sign of circumcision as a seal of the pardon which he had before actually received. And thus he became the *father*—the great head and representative—of all them that believe; particularly the Gentiles, who are now in precisely the same state in which Abraham was when he received the mercy of God. The whole of the apostle's argument, in this fourth chapter, proves that believing Gentiles—that is, men of all races—are the seed of Abraham, to whom, as well as to himself, the promise was made; and that the promise made to him is the same in effect as that promise which is now made to all men. It is the Abrahamic covenant in which we now stand; and *circumcision* was a *seal or sign* of the gospel covenant (prophetically set forth.)

12. And the father of circumcision—He is the head and representative of all who walk in the steps of his faith; who seek for justification by faith only, and not by the works of the law. Since the covenant was made with Abraham while he was a Gentile, he became the representative of the Gentiles, and they primarily were included in that covenant, and the Jews were brought in only consequentially. [This 12th verse is closely connected with what goes before, and is still under the government of the clause *that he might be*, (Verse 11.)] [Abraham is the *father of the faithful*. But the triumph, and (the) recognition of that faith whereby he was constituted so, was not during his circumcision, but during his uncircumcision; therefore, the *faithful*, his *descendants*, must not be confined to the *circumcised*, but must take in the *uncircumcised* also.—*Alford*.]

13. For the promise, that he should be the heir of the world—Abraham is here represented as having all the world given to him as his inheritance; because in him all nations of the earth are blessed. All men are, therefore, interested in the Abrahamic covenant; and every person, now that the covenant is fully explained, has the privilege of claiming justification through faith, by the blood of Christ, in virtue of this original grant.

14. For, if they which are of the law be heirs—If the Jews only are heirs of the promise made to Abraham, [and by virtue of the law of circumcision,] *then faith is made void*—is entirely useless, and the *promise*, which was made to faith, is *made of none effect*. [If the inheritance is by the *law*, it cannot be by *faith*, the two methods mutually exclude each other.]

15. Because the law worketh wrath—For

there is no transgression. **16** Therefore it is of faith, that it *might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. **17** (As it is written, *I have made thee a father of many nations,*) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were: **18** Who against hope believed in hope, that he might become the father of many na-

tions, according to that which was spoken, 'So shall thy seed be. **19** And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: **20** He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; **21** And being fully persuaded, that what he had promised, he was able also to perform. **22** And therefore it was imputed to him for righteousness. **23** Now it was not written for his sake alone, that it

m Chap. 3, 24.—*n* Gal. 3, 22.—*o* Isa. 51, 2; chap. 9, 8.—*p* Gen. 17, 3.—*q* Or, *like unto him*.—*r* Chap. 8, 11; Eph. 2, 13.—*s* Chap. 9, 26; 1 Cor. 1, 23; 1 Pet. 2, 10.

t Gen. 15, 5.—*u* Gen. 17, 17; 18, 11; Heb. 11, 11, 12.—*v* Psa. 115, 3; Luke 1, 37, 45; Heb. 11, 19.—*w* Chap. 15, 4; 1 Cor. 10, 6, 11.

"law," νόμος, any law or rule of duty. No law makes provision for the exercise of mercy, for it *worketh* wrath, ὀργήν, punishment, for the disobedient. "Law" necessarily subjects the transgressor to punishment. [The idea of "law" and the idea of penal justice are correlative, because it is impossible to conceive of man except as a transgressor.—*Tholuck*.] Where no law is—[The purpose of the apostle here is not to deny the existence of the law of God written in the heart, before Moses, but to show that no promise of inheritance can be by the law. . . . If we conceive a state in which the law, whether written or unwritten, should be altogether absent, (as in the brute creation,) there would be no transgression.—*Alford*.] [But no such case is possible. The clause is a negative assertion, that because of the universality of sin, παῖς, the universality of law, of which sin is the transgression, is also assumed.]

16. Therefore it is of faith, that it might be by grace—On this account the promise is mercifully grounded, not on obedience to a law, but on the infinite goodness of God: and thus the promise is sure to all the seed—to all, [all men, without distinction,] both Jews and Gentiles, who believe in Christ Jesus. All the seed necessarily comprehends all mankind. Here it should be observed that faith and grace mutually and necessarily infer each other. For the grace and favour of God, in its own nature, requires faith in us; and faith on our part, in its own nature, supposes the grace or favour of God. And it is of faith, that it might be by grace: grace, being the mere good will of the donor, is free and open to all whom he chooses to make the objects of it: and the divine wisdom appointed faith to be the condition of the promise; because faith is, on our part, the most simple principle, bearing an exact correspondence to grace, and reaching as far as that can extend.

17. As it is written, I have made thee a father—Abraham, as a father of many nations, is as such related to the covenant of God made with him. (Gen. xvii, 4, 5.) [This verse is closely joined to the previous one. The promise, as it stands, refers solely to the numerous bodily progeny of the patriarch. In so far, however, as his bodily progeny founded the theocracy, and were subservient to the reception of all nations of the earth into the covenant originally made with Abraham, Paul had good ground to say that the promise, even in a higher sense, had met its accomplishment.—*Tholuck*.] God, who quickeneth the dead, etc.—[A general description of God's almighty creative power, (see 1 Tim. vi, 13,) applied particularly to the matter in hand, the deadness of the generative power of Abraham himself,

which was quickened by God.—*Alford*.] And calleth (names or speaks of) those things which be not as though they were—[This he did in this present case with regard to the seed of Abraham, which did not as yet exist.—*Alford*.] [Probably there is here no reference to the resurrection of the body.]

18. Who against hope believed in hope—Though, in the ordinary course of things, Abraham had not the least foundation of hope, yet he believed that he should be the father of many nations, according to that which was spoken; namely, that his posterity should be like the stars of heaven for multitude, and like the dust of the earth.

19. He considered not his own body now dead—This was certainly a wonderful degree of faith. The promise stated that it was in his posterity that all the nations of the earth were to be blessed; but he had, as yet, no child by Sarah, and he was one hundred years old, and Sarah was ninety; and, added to the utter improbability of her bearing at that age, she had ever been barren before. And yet he believed, he staggered not at the promise, (verse 20,) though everything was unnatural and improbable; but he was strong in faith, and, by this almost inimitable confidence, gave glory to God. It was to God's honour that his servant put such unlimited confidence in him; and he put this confidence in him on the rational ground that God was fully able to perform what he had promised. [Abraham did indeed feel and express the difficulty, (Gen. xvii, 17,) but his faith overcame it, and he ceased to regard it. But most probably Paul here refers only to Gen. xv, 5, 6, where his belief was implicit and unquestioning.—*Alford*.]

21. And being fully persuaded—Πληροφόρηθεῖς. His soul was full of confidence that God was able to fulfil his promise, and his truth would not allow it to fail.

22. And therefore it was imputed to him for righteousness—Abraham's strong faith in the promise was reckoned to him for justification; for it is not said that any righteousness, either his own or that of another, was imputed or reckoned to him for justification; but "it," that is, his faith in God. His faith was fully persuaded of the most merciful intentions of God's goodness; and this, which in effect (but not in form) laid hold on Jesus Christ, the future Saviour, was the means of his justification; being reckoned unto him in the place of personal righteousness.

23. Now it was not written for his sake alone—The fact of Abraham's believing is not recorded as a mere circumstance in the patriarch's life intended to do him honour; see below.

was imputed to him; **21** But for us also, to whom it shall be imputed, if we believe ² on him that raised up Jesus our Lord from

the dead; **25** ¹ Who was delivered for our offences, and ² was raised again for our justification.

α Acts 2, 24; 13, 31.—γ 1sa. 53, 5, 6; chap. 3, 25; 5, 6; 8, 32;
2 Cor. 5, 21; Gal. 1, 4; Heb. 9, 28; 1 Pet. 2, 24; 3, 18.

α 1 Cor. 15, 17; 1 Pet. 1, 21.

24. But for us also.—The mention of this circumstance has a much more extensive design than merely to honour Abraham. It is recorded as the model according to which God will save both Jews and Gentiles. If God will our salvation, it must be by faith; and faith contemplates his promise, and his promise comprehends the Son of his love.

25. Who was delivered for our offences.—Who was delivered up to death as a sacrifice for our sins. **And was raised again for our justification.**—Our reconciliation to God, and giving us a title to that eternal life into which he has entered in our human nature, as the firstfruits of the resurrection of mankind. [Our Lord was delivered up (to death) *διὰ*, for, or on account of, our sins, that is, *because we had sinned*. He was raised up, (from the dead,) *διὰ*, for, or on account of, our justification, that is, not because we had been, but that we might be, justified.—*Alford*.]

1. [This important and comprehensive passage, (verse 25,) clearly shows the *inseparable connexion* between *Christ's death* and *Christ's resurrection*, as also the connexion between the *remission of sins* and *justification* to a new life. By his atoning death Christ has abolished the guilt, (redeemed *believers* from its penalty, iii, 25,) and secured our pardon and peace; and hence it (Christ's death) is generally represented as the ground of our justification, (*δικαίωσις*;) that is, the non-imputation of sin, (chapter iii, 24; v, 9.) But without the resurrection, the death of Christ would be of no avail, and his grave would be the grave of all our hopes. (1 Cor. xv, 17.) A gospel of a dead Saviour would be a miserable failure and delusion. The resurrection is the victory of righteousness and life over sin and death. . . . In the next place, as the resurrection is the actual triumph of Christ, so it is also the necessary condition of the *appropriation* of the benefits of his death. It is only the risen Saviour who can plead our cause at the mercy-seat, and send the Holy Spirit to reveal him, and to apply the benefits of the atonement to believers. As little as the death and resurrection, can we separate the *effects* of both,—the remission of sins and the new life in Christ. The sinner cannot be buried with Christ without rising with him as a new creature; the death of the old Adam is the birth of the new, and the life of the new presupposes the death of the old.—*P. Schaff*.]

2. From a careful examination of the divine oracles it appears that the *death of Christ* was an *atonement* or *expiation* for the *sin of the world*: *For him hath God set forth to be a PROPITIATION THROUGH FAITH IN HIS BLOOD.* (Chapter iii, 25.) *For when we were yet without strength, in due time Christ DIED FOR THE UNGODLY.* (Chapter v, 6.) *And when we were ENEMIES, we were RECONCILED to God by the DEATH of his Son.* (Verse 10.) *In whom we have REDEMPTION THROUGH HIS BLOOD, the FORGIVENESS of SINS.* (Eph. i, 7.) *Christ hath loved us, and GIVEN HIMSELF FOR US, an OFFERING and a SACRIFICE to God for a sweet-smelling savour.* (Eph. v, 2.) *In whom we have REDEMPTION THROUGH HIS BLOOD, the FORGIVENESS of SINS.* (Col. i, 14.) *And having made PEACE THROUGH the BLOOD of his CROSS . . . in the BODY of his FLESH through DEATH,*

(Col. i, 20, 22.) *Who GAVE HIMSELF A RANSOM for all.* (1 Tim. ii, 6.) *Who GAVE HIMSELF FOR US, that he might REDEEM us from all iniquity.* (Tit. ii, 14.) *By which will we are sanctified, through the OFFERING of the BODY of Jesus Christ.* (Heb. x, 10.) *So Christ was once OFFERED to BEAR THE SINS of many.* (Heb. ix, 28. (See also Eph. ii, 13, 16; 1 Pet. i, 18, 19; Rev. v, 9.) But it would be transcribing a very considerable part of the New Testament to set down all the texts that refer to this most important and glorious truth.

3. The doctrine of *justification by faith*, which is so nobly proved in the preceding chapter, is one of the grandest displays of the mercy of God to mankind. It is so very plain that all may comprehend it; and so free that all may attain it. What more simple than this? Thou art a sinner, in consequence condemned to perdition, and utterly unable to save thy own soul. All are in the same state with thyself, and no man can give a ransom for the soul of his neighbour. God, in his mercy, has provided a Saviour for thee. As thy life was forfeited to death because of thy transgressions, Jesus Christ has redeemed thy life by giving up his own; he died in thy stead, and has made an atonement to God for thy transgressions; and he now offers thee the pardon he has thus purchased, on the simple condition that thou *believe that his death is a sufficient ransom and oblation for thy sin*; and that thou bring it as such, by confident faith, to the throne of God, and plead it in thy own behalf there. When thou dost so, thy faith in that sacrifice shall be imputed to thee for righteousness; that is, it shall be the means of receiving that salvation which Christ has bought by his blood.

4. The doctrine of the *imputed righteousness of Christ*, as held by many, will not be readily found in this chapter, where it has been supposed to exist in all its proofs. It is repeatedly said that *FAITH is imputed for righteousness*; but in no place here, that *Christ's obedience to the moral law is imputed to any man*. The truth is, the *moral law was broken*, and did not now require *obedience* (as to the sinner; it required this *before* it was broken; but, *after* it was broken, it required *death*. Either the sinner must die, or some one in his stead; but there was none whose death could have been an equivalent for the transgressions of the world but JESUS CHRIST. Jesus, therefore, *died* for man; and it is through his *blood*, the merit of his passion and death, that we have redemption; and not by his *obedience to the moral law in our stead*. Our salvation was obtained at a *much higher price*. Jesus could not but be righteous and obedient; this is consequent on the immaculate purity of his nature; but his *death* was not a *necessary consequent*. As the law of God can claim only the death of a *transgressor*—for such only forfeit their right to life—it is the greatest miracle of all that Christ *could die*, whose *life* was never *forfeited*. Here we see the indescribable demerit of sin, that it *required such a death*; and here we see the stupendous mercy of God in providing the *sacrifice* required. It is therefore by *Jesus Christ's death*, or *obedience unto death*, that we are saved, and not by his fulfilling any moral law. That he fulfilled the

CHAPTER V.

THEREFORE ^abeing justified by faith, we have ^bpeace with God through our Lord Jesus Christ: ² ^cBy whom also we have ac-

cess by faith into this grace ^dwherein we stand, and ^erejoice in hope of the glory of God. ³ And not only *so*, but ^fwe glory in tribulations also; ^gknowing that tribulation worketh

^a Isa. 32. 17; John 16. 33; ch. 3. 28, 30. — ^b Eph. 2. 14; Col. 1. 20.
^c John 10. 9; 14. 6; Eph. 2. 18; 3. 12; 1 Heb. 10. 19. — ^d 1 Cor.

15. 1. — ^e Heb. 3. 6. — ^f Matt. 5. 11, 12; Acts 5. 41; 2 Cor. 12. 10; Phil. 2. 17; James 1. 2, 12; 1 Pet. 3. 14. — ^g James 1. 3.

moral law we know; without which he could not have been qualified to be our mediator; but we must take heed lest we attribute to his (active) *obedience* (which was the necessary consequence of his immaculate nature) that which belongs to his *passion and death*. These were free-will offerings of eternal goodness, and not even a necessary consequence of his incarnation.

5. This doctrine of the *imputed righteousness of Christ* is capable of great abuse. To say that Christ's *personal righteousness* is imputed to every true believer is not scriptural; to say that he has fulfilled all righteousness for us, or in our stead, if by this is meant his fulfilment of all moral duties, is neither scriptural nor true; that he has *died in our stead*, is a great, glorious, and scriptural truth; that there is no redemption but through his blood, is asserted beyond all contradiction in the oracles of God. But there are a multitude of duties which the moral law requires which Christ never fulfilled in our stead, and never could. We have various duties of a domestic kind which belong solely to ourselves, in the relation of *parents, husbands, wives, servants*, etc., in which relations Christ never stood. He has fulfilled none of these duties for us, but he furnishes grace to every true believer to fulfil them to God's glory, the edification of his neighbour, and his own eternal profit. The salvation which we receive from God's free mercy, through Christ, binds us to live in a strict conformity to the *moral law*; that law which prescribes our *manners*, and the spirit by which they should be regulated, and in which they should be performed. He who lives not in the due performance of every Christian duty, whatever faith he may profess, is either a vile hypocrite or a scandalous *Antinomian*.

NOTES ON CHAPTER V.

In the former chapter, the apostle having proved that the believing Gentiles (that is, all men) are justified in the same way with Abraham, and are included with him in the promise and covenant, he judged this a proper place to produce some of the chief of those privileges and blessings as to which the Christian can glory, in consequence of his justification by faith. And he produces three particulars which, above all others, were adapted to this purpose: 1) The assured hope of eternal life, as to which the law was defective. 2) The persecutions and sufferings to which Christians were exposed; but he shows that these had a happy tendency to establish the heart in the hope of the Gospel. 3) An interest in God, as our God and FATHER. These are the singular privileges belonging to the Gospel state, wherein true Christians may glory, as really belonging to them, and greatly redounding, if duly understood and improved, to their honour and benefit.

1. **Therefore being justified by faith**—The apostle having proved that justification is *by faith*, now he proceeds to show the effects produced in the hearts of the believers who enter into its provisions. We are "justified"—have all our sins pardoned

—"through faith"—as the divinely ordained condition. **We have peace with God**—[Εἰρήνην πρὸς τὸν Θεόν expresses the state of reconciliation, (opposite to the former state of condemnation,) in consequence of the removal of God's wrath, and (through) the satisfaction of his justice by the sacrifice of Christ, who is our "peace."... This objective condition of peace (also) implies, as a necessary consequence, (accompaniment,) the subjective peace of the soul, which flows from the experience of pardon and reconciliation.—*Lange*.] "Peace" is generally the firstfruits of our justification. **Through our Lord Jesus Christ**—His passion and death being the sole (meritorious) cause of our reconciliation to God.

2. **By whom... we have access**—Προσάγγαγον ἐσχάκαμεν, *we had this access*. [Grammatically this access is spoken of as something past, but what follows shows its indefinite continuity.] It was only through Christ that we could at first approach God; and it is only through him that the privilege is continued to us. We are not brought to God for only an interview, but to remain with him; to be of his household; and, by faith, to behold his face, and walk in the light of his countenance. **Into this grace**—This state of favour and acceptance. **Wherein we stand**—Having firm footing, and a just title through the blood of the Lamb to the full salvation of God. **And rejoice in hope of the glory of God**—[Καυχώμεθα denotes the expression of a joyous consciousness of blessedness with reference to the objective ground of blessedness.... The ground of the glorying of Christians is not the *glory of God*, but the *hope of the glory of God*, a joyous anticipation of beholding (and participating in) the *glory*.—*Lange*.] We exult in being introduced by Jesus Christ to the divine presence; his blood having been shed and sprinkled for this purpose. We are in the peace of God, and we are happy in the enjoyment of that peace, and have a blessed foretaste of eternal glory. Thus we have heaven upon earth, and the ineffable glories of God in prospect.

3. **And not only so**—Οὐ μόνον δέ, *but moreover*. **But we glory (rejoice) in tribulations also**—All the sufferings we endure for the testimony of our Lord are so sanctified to us by his grace that they become powerful instruments of increasing our happiness. [The apostle knew the sweet uses of adversity; he knew that "Christ nourishes his Church by suffering," (Jeremy Taylor,) and that "the chastening of the Lord" is a discipline by which his children are prepared for glory. Therefore, looking through the clouds to the brightness beyond, he says, "we rejoice also in tribulations;" and he justifies this boast by an appeal to Christian experience.—*Speaker's Commentary*.] **Tribulation worketh patience**—Τροπὸν, *endurance under trials*. A metaphor taken from refining metals. We find that the tribulations through which we pass are the means of exercising and increasing our patience—our meek forbearance of injuries received or persecutions experienced, on account of the Gospel.

patience; ⁴ ^b And patience, experience: and experience, hope: ⁵ ¹ And hope maketh not ashamed; ^k because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. ⁶ For when we were yet

^a James 1, 12.—ⁱ Phil. 1, 20.—^k 2 Cor. 1, 22: Gal. 4, 6: Eph. 1, 13, 14.—^l Or, according to the time, Gal. 4, 4.

4. And patience, experience—*δοκιμὴν, full proof by trial*, of the solidity of our Christian state, and the faithfulness of our God. In such cases we have the opportunity of putting our religion to the test; and by every such test it receives the deeper sterling stamp. The apostle uses here, also, a metaphor taken from the purifying, refining, and testing of silver and gold. **Experience, hope**—[The "hope" existed before the experience; nevertheless, the more the Christian has become tried, the more also will hope consciously possess him.—*Meyer*.]

5. And hope maketh not ashamed—[This "hope" *shames not*—disappoints not—"mocks not;" but stays the soul on God.] Our hope is founded on the goodness and truth of God; and our experience shows us that we have not misapplied it, nor exercised it on wrong or improper objects. **Because the love of God is shed abroad in our hearts**—[The divine love, effectually present in the heart through the Holy Spirit, is to the Christian consciousness of faith the sure pledge that we do not hope in vain, and so as to be put to shame at last, but that God will, on the contrary, fulfil our hope.—*Meyer*.] This love is the spring of all our actions; it is the motive of our obedience; the principle through which we love God; it is his own; and every flame that rises from this pure and vigorous fire must be pleasing in his sight: it consumes what is unholy; refines every passion and appetite; sublines the whole, and assimilates all to itself. The Holy Ghost comes with it; by his energy it is diffused and pervades every part; and by his light we discover what it is, and know the state of grace in which we stand. Thus we are furnished to every good word and work; have produced in us the mind that was in Christ; are enabled to obey the pure law of our God in its spiritual sense, by loving him with all our heart, soul, mind, and strength, and our neighbour—any and every soul of *man*—as ourselves. This *is*, or *ought to be*, the common experience of all believers in Christ.

6. For when we were yet without strength—[While yet dead in sin, not having the forces of the true spiritual life, which we could only receive through the Holy Ghost. The sinfulness is purposely described as *weakness*, need of help, in order to characterize it as the motive for the *love of God* interfering to save.—*Meyer*.] The apostle points out the previous condition of these subjects of the grace of the Gospel: 1) They were *ἀσθενεῖς, without strength*; neither able to *resist sin*, nor do any good: utterly devoid of *power* to extricate themselves from the misery of their situation. 2) They were *ἀσέβητες, ungodly*; without either the spirit or the knowledge of the true God; they had not God in them; were not partakers of the divine nature; Satan lived in, ruled, and enslaved their hearts. 3) They were *ἁμαρτωνοί, sinners*, (verse 8,) [wicked, obnoxious to the consequences of sin; guilty and exposed to punishment.] 4) They were *ἐχθροί, enemies*, (verse 10,) persons

without strength, ¹ in due time "Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. ⁸ But "God commendeth his love toward us, in that,

^m Chap. 4, 25: verse 8.—ⁿ John 15, 13: 1 Pet. 3, 18; 1 John 3, 16; 4, 9, 10.

who hated God and holiness; and acted in continual hostility to both. Though every man brings into the world the seeds of all these evils, yet it is only by growing up in him that they acquire their perfection—*nemo repente fuit turpissimus*—no man becomes a prodigal at once; he arrives at it by degrees; and the speed he makes is proportioned to his circumstances, means of gratifying sinful passions, evil education, bad company, etc. These make a great diversity in the moral states of men: all have the same seeds of evil—*nemo sine vitis nascitur*—all come defiled into the world; but all have not gone to the same extent in cultivating these seeds. Besides, as God's Spirit is continually convincing the world of *sin, righteousness, and judgment*, and the ministers of God are seconding its influence with their pious exhortations—as the Bible is in almost every house, and is less or more heard or read by almost every person—these evil seeds are receiving continual blasts and checks, so that, in many cases, they have not a vigorous growth. These causes make the principal moral differences that we find among men; though in evil propensities they are all radically the same. **In due time Christ died for the ungodly**—[Now or NEVER was the time for saving the ungodly; now or NEVER was the *accepted* (propitious) time, (2 Cor. vi, 2;) and God's love did not permit the right time for this salvation to elapse, but sent Christ to die for them the sacrificial death of atonement.—*Meyer*.] *Ὡς ἵνα ὑμῶν ἀντὶ τούτου, he died INSTEAD of the ungodly*, (see also verse 8, and Luke xxii, 19.) *The body of Christ, τὸ ὑπὲρ ὑμῶν δεδομένον, which is given for you*; that is, the life that is laid down in your stead. In this way the preposition *ὑπὲρ* is used by the best Greek writers.

7. For scarcely for a righteous man will one die—[The greatness of this love, of Christ's death on behalf of the impious, (*ἀσεβῶν*), is brought out by showing that there is none such among men, nay, that such self-sacrifice—not unexampled where a good man, one loving his fellow men, and loved by them, is to be rescued—is hardly found to occur on behalf of the pious and just.—*Mford*.] **Peradventure for a good man some would even dare to die**—This is the truly benevolent man, whose life is devoted to the public good: for such a person, peradventure, some who have had their lives perhaps preserved by his bounty, would even dare to die: but such cases may be considered merely as possible; they exist, it is true, in romance; and we find a few rare instances of friends exposing themselves to death for their friends. (See the case of Jonathan and David; Damon and Pythias, *Fal. Mar.*, lib. iv, c. 7; Nisus and Euryalus, Virgil.) And our Lord says, (John xv, 13:) *Greater love hath no man than this, that a man lay down his life for his friends. This is the utmost we can expect among men.*

8. But God commendeth his love, etc.—*Συνιστάται*. God hath set forth this act of infinite mercy most conspicuously, so as to recommend it to the notice and admiration of all, [and by it to

while we were yet sinners, Christ died for us. **9** Much more then, being now justified^a by his blood, we shall be saved^b from wrath through him. **10** For^c if, when we were enemies,^d we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved^e by his life. **11** And not only so, but

we also 'joy in God through our Lord Jesus Christ, by whom we have now received the "atonement." **12** Wherefore, as^f by one man sin entered into the world, and "death by sin; and so death passed upon all men,^g for that all have sinned: **13** (For until the law sin was in the world: but^h sin is not imputed

^a Chapter 3, 25; Eph. 2, 13; Heb. 9, 14; 1 John 1, 7.—
^b Chapter 1, 18; 1 Thess. 1, 10.—^c Chapter 8, 32.—^d 2 Cor. 5, 18, 19; Eph. 2, 16; Col. 1, 20, 21.—^e John 3, 20; 14, 19; 2 Cor. 4, 10, 11.

^f Chap. 2, 17; 3, 29, 30; Gal. 4, 9.—^g Or, *reconciliation*, ver. 10; 2 Cor. 5, 18, 19.—^h Gen. 3, 6; 1 Cor. 15, 21.—ⁱ Gen. 2, 17; chap. 6, 23; 1 Cor. 15, 21.—^j Or, *in whom*.—^k Chap. 1, 15; 1 John 3, 4.

persuade men to be saved]. **While we were yet sinners**—We were neither righteous nor good; but impious and wicked. (See the note on verse 6.) [But he (that is, God) gives proof of (establishes) his (own) love (as distinguished from that of men, in verse 7), toward us, in that, while we were yet (*ἐν*, opposed to *πῶς*, in the next verse) sinners, (and opposed to the just and good in verse 7) Christ died for us.]

9. Much more then, being now justified—If Jesus Christ, in his endless compassion toward us, gave his life for ours while we were yet enemies, being now justified by his blood—by his death on the cross, and thus reconciled to God, we shall be saved from wrath—from punishment for past transgression—through him; by what he has thus suffered for us.

10. For if, when we were enemies—(See under verse 6.) **We were reconciled**—[If we were reconciled to God when enemies (that is, if in such a case God prepared a way of reconciliation for us) by a dying Saviour, much more, *a fortiori*, shall we, being thus reconciled, attain salvation by a living one.—Stuart.] **We shall be saved by his life**—For, 1) as he died for our sins, so he rose again for our justification; and his resurrection to life, was a victory for us. 2) This may also be understood of his life of intercession: for it is written, *He ever LIVETH to make INTERCESSION for us.* (Heb. vii, 25.) Through this life of intercession at the right hand of God we are spared and blessed. 3) Our salvation implies the renovation of our nature and our being restored to the *image of God*; so, *σωθῆσόμεθα ἐν τῇ ζωῇ αὐτοῦ* may be rendered; *we shall be saved in his life; the life of God in the soul of man*, which is a condition of salvation. 4) The example also of the life of Christ is a means of salvation. He hath left us an example that we should follow his steps; and he that followeth him shall not walk in darkness, but shall have the light of LIFE. (John viii, 12.)

11. We also joy (*καυχώμενοι, we exult, or glory*) in God, etc.—God is reconciled to us, and we are reconciled to him: the enmity is removed from our souls. He, for Christ's sake, through whom we have received the atonement, *καταλλάγη*, the reconciliation, has remitted the wrath, the punishment which we deserved: and now, through this reconciliation, we expect an eternal glory.

12. Wherefore, as by one man—["Wherefore," *διὰ τούτου*, referring to the preceding statements and discussions.] ["By one man," (Adam,) single and singular in his position, and so presented as *τύπος τοῦ μέλλοντος*, the type of the "coming" MAN, the one greater man, (Christ).—Schaff.] [The apostle regards the man as involving generic succession and transmitting the corrupt seed of sin; not the woman; but when he speaks of the personal share which each had in the transgression

(1 Tim. ii, 14) he says, Adam was not deceived, but the woman being deceived was in the transgression.—*Alford*.] May we not understand the "one man," *ἐνὸς ἀνθρώπου*, to include both Adam and Eve, whose original oneness, and their concurrence in the transgression, and their joint parentage of the human race, are the phenomena of that solidarity of humanity upon which this whole argument depends?] **Sin entered into the world**

—[Though used with the article, it is manifest that *ἡ ἁμαρτία* is here employed in a generic sense, comprehending in its meaning both sinful actions and affections. If Adam was created so as to be upright, and was pure and holy (in his nature) until his fall, then sin commenced (in the world, that is, the human race) with his fall—sin of any kind—sin either in *affection or action*. "Entered," *Εἰσῆλθεν*, the first entrance or the commencement of sin (*εἰς τὸν κόσμον*) into (among) the world of mankind is here designated. *Καὶ διὰ τῆς ἁμαρτίας*, and through sin, through the instrumentality of sin, or by reason of it, (that is, its entrance,) *θάνατος*, death, also entered, clearly implying that the death here spoken of was not an original appointment, but a visitation brought upon mankind through the incoming of sin. Whether or not the death of the body is here at all spoken of, it is very evident the spiritual death (the lapsing of the soul into the state of moral atrophy, which the apostle so often calls death) is here intended, including, of course, eternal death as a direct consequence. See Stuart.] **Death passed upon all men**—All human beings partook in the consequences of Adam's sin. He propagated his like; and, with the rudiments of his own nature, propagated those of his moral likeness. [And death following after sin, passed unto all men.] **For that all have sinned**—All are born with a sinful nature; and the seeds of this evil soon vegetate, and bring forth corresponding fruits. There has never been one instance of an immaculate human soul (except the Son of man) since the fall of Adam. Every man sins, and sins, too, after the similitude of Adam's transgression. [*Ἐφ' ᾧ πάντες ἥμαρτον*.] **For that**, etc.—[Some would render *ἐφ' ᾧ*, IN WHOM: so proving by it the doctrine of the participation of all men in the original act of sin. But to this there are decided grammatical as well as doctrinal objections. By the usual laws of interpretation these words must be rendered *because, or for that*. All mankind, because of their divinely ordained relations to Adam, have become involved in the evil consequence of his sin, and are, in the judgment of God, treated as sinners, (not only in the condemnation, but also and eminently in the provisions for their salvation in Christ.) See Stuart.]

13. For until the law sin was in the world—As death reigned from Adam to Moses, so also did sin. Now, as there was no written law from Adam to that given to Moses, the death that pre-

when there is no law. **14** Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, ² who is the figure of

2 1 Cor. 15.

vailed could not be the breach of that law; for sin is not imputed when there is no law, and death is the penalty of sin. Therefore, men are not subjected to death for their own personal transgressions, but for the sin of Adam; as, through his transgression all come into the world with the seeds of death and corruption in their own nature; [that is, all are by nature morally depraved and in a condition of spiritual death.] All are *sinful*—all are *mortal*—and all *must die*.

14. Nevertheless death reigned from Adam to Moses—[This assertion of the apostle entirely contradicts the individualistic view of man, that each (person) is a separate creation from God, existing solely in his own exclusive responsibility, and affirms the view that all are evolved by God's appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original.—Alford.]

Who is the figure of him that was to come—

Adam was the *figure*, *τύπος*, the *type*, *pattern*, or *resemblance of Him who was to come*; that is, of the Messiah. The correspondence between them appears in the following particulars: 1) Through Adam, as the spring and fountain of the human race, sin became diffused through the world, so that every man comes into the world with sinful propensities: *for by one man sin entered into the world, and death by sin; and so death passed upon all men.* (Verse 12.) Through Christ, as its spring and fountain, righteousness becomes diffused through the earth; so that every man is made partaker of a principle of grace and truth; *for he is the true Light that lighteth every man that cometh into the world.* (John i, 9.) 2) *As in Adam all die, even so in Christ shall all be made alive.* (1 Cor. xv, 22.) *For, since by man came death, by man came also the resurrection of the dead.* (Verse 21.) 3) *As in or through Adam guilt came upon all men, so, through Christ, the free gift comes upon all men unto justification of life.* (Verse 18.)

These seem to be the chief instances in which a similitude exists between Adam and Christ. [This clause is inserted on the first mention of the name Adam, the *one man* of whom he has been speaking, to recall the purpose for which he is treating of him, as the *figure*, *τύπος*, of Christ, *τοῦ μέλλοντος*, of him of the then future. (The *first*, and not any other, advent of Christ is here referred to.) See Alford.] [Up to (the time of) the law there was sin in the world, (men were naturally depraved and committed actual sins—not were accounted sinners because of Adam's sin. The apostle reminds of the historical fact that there was sin in the world during this period.) But sin is not reckoned (as transgression) where there is no law. The right sense of *ἡ λογιζαται* is reckoned, set down as transgression. In the case of those who had not the written law, *ἁμαρτία* is not formally reckoned as *παράβασις*, set over against the command; but in a certain sense, (chapter ii, 9-16.) it is reckoned, and they are condemned for it.—Alford.] [The distinction drawn by Alford (as above) between *ἁμαρτία* and *παράβασις* appears somewhat forced and unnatural. As here used the two terms appear to be of the same import, in respect to the

him that was to come. **15** But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which*

21, 22, 45.

indicated ethical character of the subject and the resultant legal relations. (1 John iii, 4.) If we read *until* (from Adam down to that date) the (promulgation by Moses of) law *there was sin in the world*, we must also concede that there was *law* in the world as well, for so much is implied in the existence of sin in the world; for *sin* cannot exist in the absence of *law*; but the then existing law was not the law given by Moses. The existence of sin in the world during the pre-Mosaic period implies the contemporaneous existence of law, *for sin* (which cannot exist unrecognised by the Judge) *is not imputed* where there is no law, (and conversely, where it is imputed there must be law.) Though the law of Moses was not yet given, there was *law* in the world nevertheless, during all that period; and the sin that was in the world was the transgression of that law; the reigning of death from Adam until Moses (a measure of time) implies the prevalence of sin during that period, for this death (whether natural or spiritual death, or both, are here to be understood) is unquestionably the result—wages—of sin. But the sins of those who were thus without the written law was not, of course, after the likeness, *ὁμοιωματα*, the *similitude*, had not the form and conditions, of Adam's sin.]

15. But not as the offence, so also is the free gift—[The *trespass*, *παράπτωμα*, and the *gift*, *χάρισμα*, have many points in common, but in other points they are *contrasts*. The influence proceeding from Adam is sin and destruction; that from Christ, holiness and felicity. They agree, in that both kingdoms originate in a single person, the first Adam and the second being each the head and founder of an entire race. The difference is, (verse 16,) that when Adam fell, he had before him (*in posse*) a pure and uncontaminated progeny, upon which his sin operated so perniciously as to constitute them all sinners. On the other hand, Christ has the entire race, with its innumerable sinners, before him, and by his perfect obedience (unto death) not only does away [makes provisions for doing away] the whole consequences of that original sin, but restores afresh the *δικαιοσύνη ζωῆς*, that is, the justification which brings in the perfect divine and blessed life. See Tholuck.]

For if through the offence of one many be dead—That the *οἱ πολλοί*, the *many* of the apostle, here means all mankind, needs no proof; (the whole argument requires that sense.) And if the *many*, that is, all mankind, have died through the offence of one; certainly, the *gift by grace*, which abounds unto *τοῖς πολλοῖς*, the *many*, by Christ Jesus, must have reference to every human being; for it is most evident that the same persons are referred to in both clauses of the verse. If the apostle had believed that the benefits of the death of Christ had extended only to a select number of mankind, he never could have used the language he has done here. Though, in the first clause, he might have said, without any qualification of the term, *through the offence of one, many are dead*; in the second clause, to be consistent with the doctrine of particular redemption, he must have said, *the grace of God*,

is by one man, Jesus Christ, hath abounded unto many. **16** And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. **17** For

a Isa. 53. 11: Matt. 20. 28; 26. 28.

and the gift by grace, hath abounded unto some. As by the offence of one judgment came upon ALL men to condemnation; so, by the righteousness of one, the free gift came upon some to justification, (verse 18.) As, by one man's disobedience, MANY were made sinners; so, by the obedience of one, shall SOME be made righteous, (verse 19.) As in Adam ALL die; so, in Christ, shall some be made alive, (1 Cor. xv. 22.) But neither the doctrine nor the thing ever entered the soul of this divinely inspired man. Hath abounded unto many—That is, Christ Jesus died for every man; saving grace is tendered to every soul; and a measure of the divine light is actually communicated to every heart, (John i. 9.) And, as the grace is offered, so it may be received; and hence the apostle says, (verse 17,) *They which receive abundance of grace, and of the gift of righteousness, shall reign in life by Christ Jesus.* ["Hath abounded," in the sense that it was not limited to a reversal of the effects of Adam's sin: it did not restore in the same form that which had been lost in Adam, but bestowed far more and better gifts. . . . To those who will accept the grace, it brings both greater abundance of grace here, and the sure hope of glory hereafter.—*Speaker's Commentary.*]

16. And not as it was by one that sinned—The judicial sentence that followed Adam's sin (that is, death and expulsion from paradise) took its rise from his one offence alone, and terminated in condemnation; but the free gift of God in Christ takes its rise also from the many offences which men, in a long course of life, have personally committed; and the object of this grace is to justify them freely, and bring them to eternal life. [The one sinning, ἐνὸς ἁμαρτήσαντος, is Adam, here presented in respect to his one act of disobedience; the gift, τὸ δῶγμα, is Christ's work, shown in contrast. Through the former has come upon men the judgment to condemnation; through the latter, justification from the penal consequences of many (all) offences, with all the consequent blessings of salvation.]

17. Death reigned by one—["Death (spiritual) reigned:" under its tyranny man's free agency is destroyed. The justified shall themselves reign in life; for life eternal (spiritual) is the element in which man's personal and conscious activity shall find its glorious development. The blessing here promised is far more than the restoration of what was lost through Adam; it is promised, therefore, not to all unconditionally, but to those who accept that gift of righteousness which is offered to all.—*Speaker's Commentary.*]

If we carefully compare verse 15 with verse 17, we shall find that there is a correspondence between περισσεῖαν, the abounding, (verse 17,) and ἐπερίσσευσεν, hath abounded, (verse 15:) between τῆς δωρεᾶς τῆς δικαιοσύνης, the gift of righteousness, that is, justification, (verse 17,) and ἡ δωρεὰ ἐν χάριτι, the gift by grace, (verse 15:) therefore, if we understand the abounding of grace, and the gift of justification, (verse 17,) we shall understand the grace of God, and the gift by grace which hath abounded unto the many, (verse 15.) But the abounding of grace,

if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) **18** Therefore, as by the offence of one judgment came

b Or, by one offence.—c Or, by one offence.

and the gift of justification, (verse 17,) is that grace and gift which is received by those who shall reign in life. Reigning in life is the consequence of receiving the grace and gift. Therefore, receiving the grace is a necessary qualification on our part for reigning in life; and this necessarily implies our believing in Christ Jesus as having died for our offences, receiving the grace so freely offered us, using the means in order to get more grace, and bringing forth the fruits of the Spirit. "Receive" must here have the same sense as in Matt. xiii. 20, "He that heareth the word, and anon with joy receiveth it:" and John i. 12, "But as many as received him, to them gave he power to become the sons of God;" also John iii. 11, and many others.

18. Therefore, as by the offence of one, etc.—The Greek text of this verse is as follows: Ἀρα οὖν ὥς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατὰκριμα, οὕτως καὶ δι' ἐνὸς δικαιοσύνης εἰς πάντας ἀνθρώπους εἰς δικαιοσύνην ζωῆς; which, literally rendered, stands thus:—*Therefore, as by one offence unto all men, unto condemnation; so likewise, by one righteousness unto all men, to justification of life.* This is evidently an elliptical sentence, and its full meaning can be gathered only from the context. He who had no particular purpose to serve would, most probably, understand it, from the context, thus:—*Therefore, as by one sin all men came into condemnation; so also by one righteous act all men came unto justification of life;* which is more fully expressed in the following verse. Through the disobedience of Adam a sentence of condemnation to death passed upon all men; so, by the obedience of Christ unto death, his one grand act, the sentence was so far reversed that death shall not finally triumph. Justice must have its due; and therefore all die, (are spiritually dead.) The mercy of God, in Christ Jesus, shall have its due also; and therefore all shall be (spiritually quickened and) put into a salvable state, (and potentially saved.) Thus both justice and mercy are magnified; and neither is exalted at the expense of the other.

The apostle uses three remarkable words in these three verses: 1) Δικαίωμα, justification, (verse 16.) 2) Δικαιοσύνη, which we render righteousness, (verse 17,) but is best rendered justification, as expressing that pardon and salvation offered to us in the Gospel. (See the note on chapter i. 16.) 3) Δικαιώσις, which is also rendered justification, (verse 18.) Δικαίωμα signifies, among the Greek writers, the sentence of a judge acquitting the innocent, condemning and punishing the guilty; but in the New Testament it signifies whatever God has appointed or sanctioned as a law. The second word, δικαιοσύνη, I have explained at large in chapter i. 16, already referred to. The third word, δικαίωσις, is used by the Greek writers, almost universally, to denote the punishment inflicted on a criminal, or the condemnatory sentence itself; but in the New Testament, where it occurs only twice, (Rom. iv. 25, he was raised for our justification, δικαιοῦσιν, and chap. v. 18, unto justification of life, δικαιοσύνην ζωῆς,) it evidently signifies the pardon and remission of sins, and seems to be synonymous with δικαίωμα.

upon all men to condemnation; even so ^dby the righteousness of one *the free gift came* upon all men unto justification of life. **19** For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. **20** Moreover ^ethe law

^d Or, *by one righteousness*.—^e John 12. 32; Heb. 2, 9.

19. For, as by one man's disobedience, etc.—[Owing to the identity of human nature, (the *solidarity* of the race,) by means (reason) of the inward discord in the mind of Adam, with whom the race was involved, sin and its consequences were entailed upon all. By means of the holiness of the second Head of the race, and in virtue of the spiritual communion and oneness of believers with him, the *δικαιοσύνη* is entailed upon them, which shall be still more clearly displayed in the life to come.—*Tholuck*.]

20. The law entered, that (i.e.) the offence might abound—The law (of Moses) entered in, (*παρεσχηθη*). This I understand of the temporary or limited use of that law, which was, so far as its rites and ceremonies are considered, confined to the Jewish people, and to them only till the Messiah should come; but considered as the moral law, or *rule of conscience and life*, it has in its spirit and power been slipped in—introduced into every conscience, *that sin might abound*—that the true nature, deformity, and extent of sin might appear; for by the law is the knowledge of sin: for how can the finer deviations from a *straight line* be ascertained without the application of a known straight edge? Without this rule of right, sin can only be known in a sort of general way. It was necessary that this law should be given, so that the true nature of sin might be seen, and that men might be the better prepared to receive the Gospel, finding that this law worketh only wrath; that is, denounces punishment on all who have sinned. Now it is wisely ordered of God that wherever the Gospel goes there the law goes also; entering everywhere, that sin may be seen to abound, and that men may be led to despair of salvation in any other way, or on any terms but those proposed in the Gospel of Christ. Thus the sinner becomes a true penitent, and is glad, seeing the curse of the law hanging over his soul, to flee for refuge to the hope set before him in the Gospel. **But where sin abounded**—Whether in the world or in the heart of the individual, being discovered by this most pure and righteous law, *grace did much more abound*; not only pardon for all that is past is offered by the Gospel, but also the Holy Spirit, in the abundance of his gifts and graces, is communicated, so as to prepare the receiver for an exceeding and eternal weight of glory. Thus "where sin abounded, grace did much more abound."

21. That as sin hath reigned unto death—As extensively, as deeply, as universally, as "sin," whether implying the act of transgression or the impure principle from which the act proceeds, or both. "Hath reigned:" subjected the whole soul, and all its powers and faculties, "unto death," *temporal, spiritual, and eternal*; **even so**, as extensively, deeply, and universally **might grace reign**—filling the whole earth, and pervading, purifying, and refining the whole soul—**through righteousness**—through this process of free salvation by the

entered, that the offence might abound. But where sin abounded, grace did much ^fmore abound: **21** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

^f John 15. 22; chap. 3. 20; 4. 15; 7. 8; Gal. 3. 19, 23.—^g Luke 7. 47; 1 Tim. 1. 14.

blood of the Lamb, and by the principle of holiness inwrought in the soul by the Holy Ghost, unto **eternal life**—the proper object of an immortal spirit's hope. Where God is, and where he is seen ^{as HE IS}, **by Jesus Christ our Lord**, as the cause of our salvation, the means by which it is communicated, and the source whence it springs. Thus we find that the salvation from sin here is as extensive and complete as the guilt and contamination of sin. Here is glorying: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

ADDITIONAL NOTE.

(Verses 12-21.)

12-18. [This section is difficult in proportion to its depth, grandeur, and world-historical comprehensiveness. Only a mind of the very highest order, to say nothing of inspiration, could conceive such vast thoughts, and compress them within so few words. The beginning, the middle, and the end of history are here brought together in their representative moral powers and principles. Paul deals with religious truths and facts, which are much broader and deeper than the after-thoughts of our logic and theology, and cannot be forced into the narrow limits of particular schools and schemes. . . . The section is not a mere episode, but a progress in the argument from the doctrine of justification to the broader doctrine of a *life union of the believer with Christ*, which prepares the way for the doctrine of sanctification in chapter vi, and of glorification in chapter viii. Like a skilful physician, the apostle goes not only to the root and fountainhead of the evil, but also to the root and fountainhead of the cure. In bold antithetical contrasts, and on the basis of a vital, organic union of humanity, both in the order of fallen nature and the order of redeeming grace, he presents the history of the fall by the first, and the redemption by the second, Adam. Adam and Christ are the two representative heads of the whole race, the one the natural, the other the supernatural, (by divine decree;) from one the power of sin and the power of death have proceeded upon all men through their participation in (or relation to) his fall; from the other, righteousness and life have come upon all on condition of faith, or a living apprehension of Christ. But the gain by the redemption greatly surpasses the loss by the fall.

The main stress (of the argument) lies on the idea of life in its progress from Christ to the believer. The same parallelism between the first and the second Adam, but with exclusive reference to the contrast of death and the resurrection, occurs in 1 Cor. xv. 21, 22, 45-48, which should be kept in view. It is impossible to understand this section from the standpoint of a mechanical and atomistic conception of humanity and of sin, such as Platan-

CHAPTER VI.
WHAT shall we say then? ^a Shall we

^a Chap. 3, 8; verse 15.

ism and cognate systems maintain. On the surface, all things appear separate and isolated; in the hidden roots, they are united. It is characteristic of all deep thinking to go back to principles and general ideas. *Paul evidently views the human race as an organic unit.* Adam and Christ sustain to it a central and universal relation, similar to that which the fountain sustains to the river, or the root to the tree and its branches. Adam was not merely an individual, but the natural (and divinely ordained) head of the human family, and his transgression was not an isolated act, (beginning and terminating in himself,) but (it) affected the whole race which sprang from his loins; just as the character of the tree will determine the character of the branches and fruits. So it is with Christ. He calls himself emphatically *the—not a*—Son of Man, the universal, normal, absolute MAN, the representative head of regenerate humanity, which is from heaven, heavenly, as Adam's fallen humanity is of the earth, earthy. (1 Cor. xv, 47, 48.) Both were tried and tempted by the devil, the one in the garden of innocence, the other in the desert; but the one succumbed, and dragged his posterity into the ruin of the fall, while the other conquered, and became the author of righteousness and life to all who embrace him. Christ has gained far more for us than Adam lost, namely, eternal reunion with God, in the place of the temporary (and conditional) union of untried innocence. The resurrection of humanity in Christ is the glorious solution of the dark tragedy of the disastrous fall of humanity in Adam.—P. SCHAFF *in Lange.*

(Synopsis of the Section. Verses 12–21.)

[I. The principle of sin and death became immanent (hereditary) in humanity. (Verses 12–14.) 1) Sin and death proceeded from Adam's *παράβασις* (transgression) upon all (his race) under the form of an ethical appropriation by all,—that is, by each individual. (Verse 12.) 2) Death (also so proceeded) as revealer of the improperly apprehended sin, from Adam to Moses, or to (*μέχρι*, till) the law, not by the law. (Verses 13, 14.)

II. The opposing principle of the gift of grace and of the new life made immanent (spiritually hereditary) in humanity. (Verses 15–19.) 1) The actually manifested contrast in the effects of the two principles. (a) The contrast between the actual and the natural effects according to their quantitative extension to persons; or the contrast *in its personal relation*. (Verse 15.) (b) The contrast between the positive effects, according to the qualitative intensity of judgment and justification; or, the contrast *in its essential relation*. (Verse 16.) 2) The contrast in the potential and prospective effects of the two principles. (a) The contrast between the enslavement of all personal life by impersonal (merely personified) death, and the future glory of the pardoned, immortal, and reigning personalities in the new life. (Verse 17, at the same time a proof for verse 16.) (b) The contrast in all its ideal magnitude: One condemnation came upon all men, because of the power of the fall of one man; so, by the righteousness of one, can all men attain to the justification of life, (that is, not merely justification of faith.) (Verse 18.)

continue in sin, that grace may abound? ² God forbid. How shall we, that are 'dead

^b Ver. 11; chap. 7, 4; Gal. 2, 19; 6, 14; Col. 3, 3; 1 Pet. 2, 24.

3) The contrast in the final effects disclosed by the Gospel. By the effect of one man's disobedience the many are represented, in the light of the Gospel, as sinners exposed to the judgment; finally, by the obedience of one, the many are to be represented as *righteous* in the judgment. (Verse 19.)

III. The co-operation of the law for the finished revelation of sin and for the communication of the finished revelation of the grace of justification. (Verses 20, 21.) 1) The law is designed to effect directly the developing process of sin (its manifestation) to historical completion, in order to effect indirectly that revelation of grace which far preponderates over the development of sin. (Verses 20, 21.) See Lange.]

NOTES ON CHAPTER VI.

The apostle, having proved that salvation must come through the Messiah and be received *by faith only*, proceeds in this chapter to show the obligations under which all men are laid to live a holy life, and the means and advantages they enjoy for that purpose. This he does, not only as a thing highly and indispensably necessary in itself, but also to confute a calumny which appears to have been gaining ground even at that time, namely, that the doctrine of *justification by faith, through the grace of Christ Jesus*, rendered obedience to the moral law useless; and the more evil a man did, the more the grace of God would abound to him in his redemption from that evil. That this calumny was then propagated we learn from chap. iii, 8; and the apostle defends himself against it in the 31st verse of the same chapter, by asserting that his doctrine, far from making void the law, served to establish it. But in this and the two following chapters he takes up the subject in a regular, formal manner, and shows that the principles of the Christian religion absolutely require a holy heart and a holy life, and make the amplest provisions for both.

1. *Shall we continue in sin*—We may imagine that these were the words of a believer who, having as yet received but little instruction, might imagine, from the manner in which God had magnified his mercy in blotting out his sin on his simply believing on Christ, that should he even give way to the evil propensities of his own heart, his transgressions could do him no harm now that he was in the favour of God. We find that, indeed, eighteen centuries after this, persons have appeared, not merely asking such a question, but defending the doctrine with all their might; and asserting in the most unqualified manner "that believers were under no obligation to keep the moral law of God; that Christ had kept it for them; that his keeping it was imputed to them; and that God, who had exacted it from him who was their surety and representative, would not exact it from *them*." These are the *Antinomians* who once flourished in this land, and whose race is not yet utterly extinct.

2. *God forbid*—*Μη γένοιτο*, let it not be; let not such a thing be mentioned!—Either of these is the meaning of the Greek phrase, which is a strong expression of dissent and disapprobation; and is not properly rendered by our *God forbid*! [Neither

to sin, live any longer therein? **3** Know ye not, that "so many of us as" were baptized into Jesus Christ "were baptized into his death?" **4** Therefore we are "buried with him by baptism into death: that "like as Christ was raised up from the dead by "the glory of the Father, "even so we also should walk in new-

^c Gal. 3, 27.—^d Or, are.—^e 1 Cor. 15, 20.—^f Col. 2, 12.—^g Chap. 8, 11; 1 Cor. 6, 14; 2 Cor. 13, 4.—^h John 2, 11; 11, 40.

the divine name, nor any word answering to "forbid," is found in the original. The nearest English equivalent is the phrase *no*, so! an imperative negation.] **How shall we, that are dead** [have died] **to sin**—The phraseology of this verse is common among Hebrews, Greeks, and Latins. *To die to a thing* or *person* is to have nothing to do with it or him, to be totally separated from them: and *to live to a thing* or *person* is to be wholly given up to him or it, to have the most intimate connexion with them. ["How?" implying not a physical impossibility, but a moral contradiction.—*Speaker's Commentary*.] ["Died to sin,"—an acknowledged fact in the Christian life, which precludes (renders unsuitable and fatally dangerous) our persisting in our sin.—*Alford*.]

3. Know ye not, etc.—[Lest the phrase, "died to sin," (verse 2,) should seem strange and unintelligible, the apostle checks himself and explains it; yet even in his mode of doing this he implies that his readers ought not to need an explanation.—*Speaker's Commentary*.] **Baptized into his death**—[Baptism in the early Church, and always, was the recognised symbol and sign of the new life in Christ; and as *life in Christ* implied death to (in respect to) the world, so *baptism* truly signifies death to the world and life in Christ; and hence it is called "the washing of regeneration," which is further explained as "the renewing of the Holy Ghost." (Titus iii, 5.)] [The death of Christ, here named, is not merely the death of the individual Jesus, but the death which, in principle or power, comprehends all mankind, and which absolutely separates the old world and the new world.—*Lange*.]

4. We are buried with him by baptism into death—The convert from heathenism at his baptism was supposed to throw off his old Gentile state as he threw off his clothes, and to assume a new character, as the baptized generally put on new or fresh garments. Possibly the apostle alludes to this mode of immersion; though in the next verse our being incorporated into Christ is denoted by our being *planted*, or rather, *grafted together in the likeness of his death*. [*Εἰς τὸν θάνατον* must be closely connected with *βαπτισματος* (baptism) into the death of Christ for the appropriation of its full benefit, viz., the remission of sins and reconciliation with God.—*Schaff*.] The grand point is, that this baptism represents our death to sin and our obligation to walk in newness of life; without which, of what use can it or any other rite be? **Raised up from the dead by the . . . Father**—From this we learn, that as it required the glory of the Father—that is, his glorious energy, to raise up Christ from the dead, so it requires the same glorious energy to quicken the dead soul of a sinner and enable him to walk in newness of life. [The power of Christ's resurrection, of which God is the author and man the subject, is revealed and experienced by the energy of the Holy Spirit.]

5. For if we have been planted together—

ness of life. **5** "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: **6** Knowing this, that "our old man is crucified with him, that "the body of sin might be destroyed, that henceforth we should not serve sin. **7** For "he that is dead is "freed from

ⁱ Gal. 6, 15; Eph. 4, 22-24; Col. 3, 10.—^k Phil. 3, 10, 11.—^l Gal. 2, 20; 5, 24; 6, 14; Eph. 4, 22; Col. 3, 5, 9.—^m Col. 2, 11.—ⁿ 1 Pet. 4, 1.—^o Gr. *justified*.

Συμμετρῶν γεγόναιεν. Here we find a metaphor both beautiful and expressive. When the seed or plant is inserted in the ground, it derives from that ground all its nourishment, and all those juices by which it becomes developed. The death of Jesus Christ is represented as the cause whence his fruitfulness, as the author of eternal salvation to mankind, is derived; and genuine believers are represented as being *planted in his death*, and *growing out of it*. It is by his death that Jesus Christ redeems a lost world; and from that vicarious death believers derive that pardon and holiness which makes them so happy in themselves and so useful to others. This sacrificial death is the soil in which they are planted; and from which they derive their life, and fruitfulness, and final glory.

6. Our old man is crucified with him—This seems to be a further extension of the same metaphor. When a seed is planted in the earth, it appears as if the *whole body* of it *perished*. All seeds, as they are commonly termed, are composed of two parts: the germ, which contains the rudiments of the future plant; and the lobes, or body of the seed, which by their decomposition in the ground, become the first nourishment to the extremely fine and delicate roots of the embryo plant, and support it till it is capable of deriving grosser nourishment from the common soil. The body dies that the germ may live. The principle of life which Jesus Christ has implanted in us is to be brought into full effect, vigour, and usefulness by the destruction of the *body of sin*. *The old man*—our wicked, corrupt, and fleshly self—is to be crucified; to be as truly slain as Christ was crucified; that our souls may as truly be raised from a death of sin to a life of righteousness as Christ was raised from the dead, and afterward ascended to the right hand of God. Jesus Christ took on him our nature—the *likeness of sinful flesh*, (chap. viii, 3;) and through his death alone an atonement was made for sin, and the way laid open for the vivifying Spirit to have the fullest access to, and the most powerful operation in, the human heart. Here, Christ dies that he may be a quickening Spirit to mankind. Our *body of sin* is destroyed by this quickening Spirit, that henceforth we should live unto him who died and rose again. From all which we may learn that the design of God is to counterwork and destroy the very spirit and soul of sin, that we shall no longer serve it—*δουλεύειν*, no longer be its slaves. Nor shall it (that is, indwelling sin) any more be capable of performing its essential functions than a dead body can perform the functions of natural life.

7. He that is dead is freed from sin—*ἀπελευθερωται*, literally, is justified from sin: or, is freed or delivered from its power. [In verse 6, (as in John viii, 34,) the sinner is regarded as a servant or slave, who is crucified and dies (to sin) with Christ, in order that he may no longer be enslaved to sin. This view of the believer's relation to sin

sin. **8** Now if we be dead with Christ, we believe that we shall also live with him: **9** Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. **10** For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. **11** Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. **12** Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. **13** Neither yield ye your members as instruments of unrighteousness unto sin:

p 2 Tim. 2, 11.—q Rev. 1, 18.—r Heb. 9, 27, 28.—s Luke 24, 28.—t Verse 2.—u Gal. 2, 19.—v Psal. 13, 13; 119, 133.—w Gr. *organs*, or, *members*.

is now (here) confirmed by the general maxim that death puts an end to all bondage, (and dying to sin effects our emancipation from its power).—*Speaker's Commentary.*

8. Now if we be dead with Christ.—[Being in Christ we are dead to sin, (verses 5-7:) and being thus—by dying to sin—brought into vital union with Christ—who is a quickening Spirit—we become partakers of his (spiritual) life, which is also eternal.]

9. Christ being raised from the dead dieth no more.—[The risen Christ is "alive for evermore." (Rev. i, 18.) Since his memorable victory over death, (primarily in *hades*,) death has had no power over him. He has the keys of death and *hades*, and his triumph over death is our assurance that "as he lives we shall live also"—in him.]

10. He died unto [for] sin once.—[This *dying* is related, in some way, to *sin*. What that relation is must be gathered from the context or the nature of the case. Christ's dying "to sin," (with reference to it,) must mean that he died in order to diminish (destroy) its power or influence. Ἐφ' ἃς—*for once*, or rather, *once for all*,—to die no more. Christ always lived "to God," even while among men; but not in that high and peculiar sense which is here meant in reference to his state of exaltation. See Stuart.]

11. [Now follows (verses 11-14) an exhortation to realize this state of death unto sin and life unto God, in Christ.] Reckon ye also yourselves to be dead.—[Consciously and practically recognise your state of death as to sin.] Live as truly unto God as Christ lives with God.

12. Let not sin therefore reign.—[Sin is represented as a ruler, or tyrant, who has the desires of the mind and members of the body under his control; so that by influencing the passions he governs the body, the natural self. Against this dominance of sin, the believer should be perpetually on his guard, lest by the way of the naturally innocent, but liable to be perverted, animal and psychological desires, ἐπιθυμίαις, (*lusts*), sin should again obtain a victory in him.] **That ye should obey it in the lusts thereof.**—Αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ. This clause is wanting in many of the most ancient and reputable MSS. and Versions, [but is retained without a question by the best modern critics.]

13. Neither yield ye your members.—[Do not allow your members, τὰ μέλη, (*organs*),—[not only the external (material) parts of the body, (person,) but also the internal, even the affections themselves, (*Turretin*),] to become the instruments of sin, though they may be used by

but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. **14** For sin shall not have dominion over you: for ye are not under the law, but under grace. **15** What then? shall we sin, because we are not under the law, but under grace? God forbid. **16** Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? **17** But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that

a Chap. 7, 5; Col. 3, 5; James 4, 1.—y Chap. 12, 1; 1 Pet. 2, 24; 4, 2.—z Chap. 7, 4, 6; 8, 2; Gal. 5, 18.—a 1 Cor. 9, 21.—b Matt. 6, 24; John 8, 34; 2 Pet. 2, 19.—c 2 Tim. 1, 13.

the adversary as means of temptation.] It is no sin to be tempted; the sin lies in yielding. While the sin exists only in Satan's solicitation it is the devil's sin, not ours; when we yield, we make the devil's sin our own; then we ENTER INTO temptation. **Yield yourselves unto God.**—Let God have your wills; keep them ever on his side; there they are safe, and there they will be active. Satan cannot force the will, and God will not: it is essential to its being that it be free. **And your members as instruments, etc.**—Let soul and body be employed in the service of your Maker; let him have your hearts, and with them your heads, your hands, your feet. Think and devise what is pure, speak what is true, and use all your powers for edifying.

14. Sin shall not have dominion over you.—[Power over sin is the invariable result of God's converting grace; this is here presented both as a fact designed for assurance, and as an incentive to watchfulness.] **Ye are not under the law.**—That law which exacts obedience without giving power to obey; that condemns every transgression and every unholy thought without providing for the extirpation of evil or the pardon of sin. **But under grace.**—Ye are under the merciful and beneficent dispensation of the Gospel, which, though it requires the strictest conformity to the will of God, has also, in the death of Christ, provided pardon for all that is past, and grace to help in every time of need. [Ye are not under a legal dispensation, but a *gracious* one.—Stuart.] [The blessedness of this gracious freedom from all legal exaction is used as a motive to devotion to the service of God (Verse 2.)]

15. Shall we sin because we are not under the law.—Shall we abuse our high and holy calling because we are not under that *law*, but are under the *Gospel*, which offers free pardon to the penitent and believing? Shall we sin because grace abounds? This be far from us!

16. To whom ye yield yourselves.—If you are the servants of Christ, you may not give way to sin. Sin is the service of Satan; righteousness the service of Christ. If ye sin ye are the servants of Satan, and not the servants of God. [The end unto which the servant of sin is brought is "death;" not here bodily death, but eternal death. Obedience is here used in the special sense of "obedience to God," and the end of such obedience is that "righteousness" which is equivalent to life eternal, (i, 17,) and stands opposed to "death."—*Speaker's Commentary.*]

17. But God be thanked, that ye were the

form of doctrine ^d which was delivered you. **18** Being then ^e made free from sin, ye became the servants of righteousness. **19** I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. **20** For when ye were ^f the servants

^d Gr. *wherein ye were delivered*.—^e John 8: 32; 1 Cor. 7: 22; Gal. 5: 1; 1 Pet. 2: 16.—^f John 8: 34.—^g Gr. *to righteousness*.

servants of sin—This verse should be read thus: *But thanks be to God, that, although ye were the servants of sin, nevertheless ye have obeyed from the heart that form of doctrine that was delivered unto you, or, that mould of teaching into which ye were cast.* [The apostle does not thank God that they were sinners; but that, although they were such, they had now received and obeyed the Gospel—that the condition of bondage is past.—*Meyer*.] In view of the *whole* case, viz., that they once were the servants of sin, but now are devoted to Christian obedience, Paul thanks God. . . . The true solution of the (apparent) difficulty consists in taking the *whole phrase* together; for then the meaning is conveyed which might well excite the mind of the apostle to gratitude.—*Stuart*.] **That form of doctrine**—*τὸν δόγματι* may imply generally the doctrines of the Gospel, which are a *type* or species of the greater category of doctrines found among men; or it may mean more specifically the specially *Pauline* doctrines, to assert and illustrate which seems to be the purpose of this epistle. See *Meyer*.]

18. Being then made free from sin—*Ἐλευθεροπαύμενοι* is a term that refers to the manumission of a slave. They were redeemed from the slavery of sin, and became the servants of righteousness. Here both sin and righteousness are personified: sin can enjoin no good and profitable work; righteousness can require none that is unjust or injurious.

19. I speak after the manner of men—This phrase is often used by the Greek writers to signify what was easy to be comprehended; what was level with common understandings, delivered in a popular style. **Because of the infirmity of your flesh**—I make use of metaphors and figures connected with well-known natural things—with your trades and situation in life—because of your inexperience in heavenly things, of which ye are only just beginning to know the nature and the names. **Servants to uncleanness, etc.**—These different expressions show how deeply immersed in and enslaved by sin these Gentiles were before their conversion to Christianity. Several of the particulars are given in the first chapter of this epistle. [The atrocity of the sinful practices from which they had been rescued should now serve as a stimulus to a higher and holier Christian life. (See chap. xii, 1, 2.)]

20. Ye were free from righteousness—These two services are incompatible: if we cannot serve God and mammon, surely we cannot serve Christ and Satan. We must be either sinners or saints: God's servants, or the devil's slaves. I know not whether it be possible to paint the utter prevalence of sin in stronger colours than the apostle does here by saying, *they were free from righteousness*. It seems tantamount to that expression in Genesis, (chap. vi, 5,) where, speaking of the total degener-

of sin, ye were free ^h from righteousness. **21** ⁱ What fruit had ye then in those things whereof ye are now ashamed? for ^j the end of those things *is* death. **22** But now ^k being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. **23** For ^l the wages of sin *is* death; but ^m the gift of God *is* eternal life through Jesus Christ our Lord.

^h Chapter 7: 5.—ⁱ Chapter 1: 22.—^j John 8: 52.—^k Genesis 2: 17; chapter 5: 12; James 1: 15.—^l Chapter 2: 7; 3: 17: 21; 1 Peter 1: 4.

acy of the human race, the writer says, "Every imagination of the thoughts of his heart was only evil continually." They were all corrupt; they were altogether abominable: there was none that did good; no, not one.

21. What fruit had ye then in those things—God designs that every man shall reap benefit by his service. What benefit have ye derived from the service of sin? **Whereof ye are now ashamed**—Ye blush to remember your former life. It was scandalous to yourselves, injurious to others, and highly provoking to God. **The end of those things is death**—Whatever sin may promise of pleasure or advantage, the end to which it certainly tends is the destruction of body and soul.

22. But now being made free from sin—As being *free from righteousness* is the finished character of a sinner, so being "made free" from the dominion of sin is the invariable character of a *genuine Christian*. **And become servants to God**—They were transferred from the service of one master to that of another: they were freed from the slavery of sin, and engaged in the service of God. **Fruit unto holiness**—Holiness of heart was the principle, and righteousness of life the fruit.

23. For the wages of sin is death—Death *spiritual and eternal*; everlasting perdition. Every sinner earns this by long, sore, and painful service. [The award of perdition is given only as *wages*—something *earned, merited*—by him who receives it.] **But the gift of God is eternal life**—A man may *merit hell*, but he cannot *merit heaven*. The apostle does not say that the *wages of righteousness is eternal life*; but that this eternal life, even to the righteous, is τὸ χάρισμα τοῦ Θεοῦ, *the gracious gift of God*. And even this gracious gift comes through Jesus Christ our Lord. He alone has procured it; and it is given to all those who find redemption in his blood. The word *ἀγара*, which we here render *wages*, signified the *daily pay* of a Roman soldier. So every sinner has a *daily pay*, and this pay is *death*; he has *misery* because he sins. [The reader cannot help remarking here the antithesis between *eternal life*, ζωὴ αἰώνιος, and *death*, θάνατος. How can the latter be temporal? What comparison would this make between the two members of the antithesis?—*Stuart*.] [*Ἐν Χριστῷ ἡ ζωὴ, κ. τ. λ.* Christ our Lord must be kept steadily in view, as he through whom we have redemption and grace.]

NOTES ON CHAPTER VII.

The apostle having, in the preceding chapter, shown the converted Gentiles the obligations they were under to live a holy life, addresses himself here to the Jews, who might hesitate to embrace the Gospel, lest, by this means, they should re-

CHAPTER VII.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? **2** For ^athe woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. **3** So then ^bif, while *her* husband liveth, she be married to another man, she shall be called an

^a 1 Cor. 7, 39.—^b Matt. 5, 32.—^c Ch. 8, 2; Gal. 2, 19; 5, 18, Eph.

nounce the law, which might appear to them as a renunciation of their allegiance to God. That the law was insufficient for their justification had been proved in chapters iii, iv, and v; that it is insufficient for their sanctification is to be shown in this chapter. The discourse is introduced by showing that a believing Jew is discharged from his obligations to the (ceremonial) law, and is at liberty to come under another and much happier constitution, namely, that of the Gospel of Christ. (Verses 1-4.) In the 5th verse the apostle gives a general description of the state of a Jew in servitude to sin, considered as under mere law. In the 6th verse he gives a summary account of the state of a Christian, and the advantages he enjoys under the Gospel. Upon the 5th verse he comments, from verse 7 to the end of the chapter, and upon the 6th verse he comments in chap. viii, 1-11.

In explaining his position in the 5th verse the apostle shows: 1) That the law reaches to all the branches and latent principles of sin. (Verse 7.) 2) That it subjected the sinner to death, (verses 8-12,) without the expectation of pardon. 3) He shows the reason why the Jew was put under it. (Verse 13.) 4) He proves that the law, considered as a rule of action, though it was spiritual, just, holy, and good in itself, yet was insufficient for sanctification, or for freeing a man from the power of inbred sin. For, as the prevalence of sensual appetites cannot wholly extinguish the voice of reason and conscience, a man may acknowledge the law to be holy, just, and good, and yet his passions reign within him, keeping him in the most painful and degrading servitude, while the law supplied no power to deliver him from them, (verses 14-24,) as that power can only be supplied by the grace of Jesus Christ. (Verse 25.)

1. **Know ye not**—*Ἡ ἀγνοεῖτε*, or, Are you unaware; if the latter, then you would need to be taught.] **For I speak to them that know the law**—[We may not infer from these parenthetical words that the majority of the Roman congregation was composed of Jewish Christians. . . . The apostle might (safely) designate his *readers generally* as *γινώσκοντες τὸν νόμον*, and predicate of them an acquaintance with the law.—*Meyer.*] **As long as he liveth**—Law does not extend its influence to the dead. In either case, when the subject is dead, the law has no force. [The (personified) law is lord over the man who is subject to it, so long a time as he liveth.—*Meyer.*]

2. **For the woman which hath a husband**—A married woman is bound to her husband while he lives; but when her husband is dead she is discharged from the law by which she was bound to him *alone*. [Death is the only way of escape from the dominion of law.]

3. **So then if, while her husband liveth**—The object of the apostle's similitude is to show that

adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4. **Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.** 5 **For when we were in the flesh, the motions of sins, which were by the law, did work in our members**

2, 15; Col. 2, 14.—*d* Gal. 5, 22.—*e* Gr. *passions*.—*f* Ch. 6, 13.

each party is equally bound to the other; but that the death of either dissolves the engagement. **So . . . she is no adulteress, though she be married to another**—[Being entirely loosed from the bonds of her former marriage by the death of her husband, she is now at liberty to be married to another man.]

4. **Wherefore, my brethren**—This is a parallel case. You were once under the law of Moses, and were bound by its injunctions; but now ye are become dead to that law—a less offensive mode of speech than, *the law, which was once your husband, is dead*; so that now, as a woman whose husband is dead is freed from the law of that husband, and may legally be married to another, so God, who gave the law under which ye have hitherto lived, designed that it should be in force only till the advent of the Messiah; that advent *has* taken place, the law has consequently ceased, and now ye are called to take on you the yoke of the Gospel, and lay down the yoke of the law. **That ye should be married to another**—The object of God in giving the law was to unite you to Christ. And as Jesus Christ is risen again from the dead, he has also procured the resurrection of mankind. **That we should bring forth fruit unto God**—We who believe in Christ have, in consequence of our union with him, received the gifts and graces of the Holy Spirit; so that we bring forth that fruit of holiness unto God which, without this union, it would be impossible for us to produce. Here is a delicate allusion to the case of a promising and numerous progeny from a legitimate and happy marriage. [So then, *ὥστε*, (inference both from verse 1, the general fact, and verses 2 and 3, the example,) *my brethren, ye also* (as well as the woman in my example, who is dead to the law of her husband) *were slain to the law, (crucified, see Gal. ii, 19, 20,) by means of, διὰ, the (crucified) body of Christ, [through Christ crucified, that you should become] attached (married) to another, (even) to him who was raised from the dead.—Alford.*] [The figure here used is somewhat mixed and imperfect, since the liberated person is both the dead and the survivor; its value as an argumentative illustration is not, however, thereby impaired.]

5. **For when we were in the flesh**—*Ἐν τῇ σαρκί*. When we were without the Gospel, in our carnal and unregenerated state. **The motions of sins, which were by the law**—*τὰ παθήματα τῶν ἁμαρτιῶν, the passions of sins, the evil propensities to sins*. These *παθήματα, propensities*, constitute (are the *motions of*) the fallen nature; they are the disease of the heart, the pollution and corruption of the soul. [Which were by the law. The law (chap. v, 20, vi, 14) was the multiplier of sin. To this thought the apostle now recurs, and contrasts the state under the law, in this respect, with that of the believer in Christ.—*Alford.*] **Did work in our members**—[The evil propensity acts

to bring forth fruit unto death. **6** But now we are delivered from the law, ^h that being dead wherein we were held; that we should serve ⁱ in newness of spirit, and not ^j in the oldness of the letter. **7** What shall we say then? ^k Is the

g Chap. 6, 21; Gal. 5, 19; James 1, 15.—*h* Or, *being dead to that*, chap. 6, 2; verse 4.—*i* Chap. 2, 29; 2 Cor. 3, 6.

ἐν τοῖς μέλεσιν, in the whole psychological system, applying their perverting and depraved stimulus to every part by which to excite them to action. The same in sense as *σῶμα θνητόν*, (vi, 12,) *dead body*. *Μέλη* (*members*) is used as an equivalent for *σῶμα*, because the members of the body are its efficient agents.—*Stuart.* **To bring forth fruit unto death**—When the apostle says, *the motions of sin which were by the law*, he points out a most striking and invariable characteristic of sin, namely, its rebellious nature; it ever acts against law, and most powerfully against known law. Because the law requires obedience, therefore it will transgress. The law is equally against evil passions and evil actions, and both these exert themselves against it.

6. But now we are delivered from the law—We, who have believed in Christ Jesus, are delivered from that yoke by which we were bound, which sentenced every transgressor to perdition, but provided no pardon even for the penitent, and no sanctification for those who are weary of their inbred corruptions. **That being dead wherein we were held**—To us believers in Christ this commandment is abrogated; [the method of salvation by the works of the law is superseded:] we are transferred to another constitution; that law which kills ceases to bind us: it is dead to us who have believed in Christ Jesus, who is the end of the law for justification and salvation to every one that believes. [The law was utterly unable to effect our renewal and sanctification; nay, it did but aggravate our guilt and condemnation, instead of delivering us from them.—*Stuart.*] **That we should serve in newness of spirit**—We are now brought under a more spiritual dispensation: now we know the spiritual import of all the Mosaic precepts. **The oldness of the letter**—The merely literal rites, ceremonies, and sacrifices are now done away; and the *newness of spirit*, the true intent and meaning of all, are now fully disclosed. We serve God now, not according to the old literal sense, but in the true spiritual meaning. [Paul, disregarding the abnormal phenomena (of the *παλαιότητι γράματος*, *the old things of the letter*), contemplates the Christian life as it is constituted in accordance with its new, holy, and lofty nature—*ἐν καινότητι πνεύματος*. If it is otherwise, it has fallen away from its specific nature, and is a Christian life no longer.—*Meyer.*]

7. Is the law sin?—The apostle had said, (verse 5,) *the motions of sins, which were by the law, did bring forth fruit unto death*; and now he anticipates an objection, “Is therefore the law sin?” To which he answers, as usual, *μή γινώσκω, by no means*. Law is only the means of disclosing this sinful propensity, not of producing it. The millions of notes which appear in the sun’s beams were not introduced by the light: they were there before, only there was not light enough to make them manifest. So the evil propensity was there before, but the spiritually dead soul did not discover it. [To this objection (of the legalist) the apostle replies, and shows that while the law is the

law sin? God forbid. Nay, ^l I had not known sin, but by the law: for I had not known ^m lust, except the law had said, ⁿ Thou shalt not covet. ^o But ^p sin, taking occasion by the commandment, wrought in me all man-

h Chap. 5, 29.—*l* Or, *concupiscence*.—*m* Exod. 20, 17; Deut. 5, 21; Acts 20, 34; chap. 13, 9.—*n* Chap. 4, 14; 5:20.

occasion of greatly aggravating our guilt and condemnation, still the fault lies in ourselves and not in the law—for that is altogether worthy of approbation and obedience as “holy, just, and good.”—*Stuart.* **I had not known sin, but by the law**—[To the false notion just rejected, St. Paul now opposes his own experience of the real effect of the law, which is to expose sin in its true nature. *Through law, διὰ νόμου*, (without the article,) *law* in respect to its broadest sense. Two kinds of knowledge are here expressed by two different Greek verbs: the former (*ἐγνων*) is applied to the abstract, metaphysical notion of *sin*, the latter (*ᾔδεν*) to the sensible experience of strong and perverse desire as a fact first brought under observation.—*Sp. Com.*]

It is not likely that a dark, corrupt human heart can discern the will of God. His *law* is his *will*. It recommends what is just and right; and forbids what is unjust and wrong. If God had not revealed himself by this law, we should have done precisely what many nations of the earth have done, who have not had this revelation—put darkness for light, and sin for acts of holiness. While the human heart is its own measure it will rate its workings according to its own propensities; for itself is its highest rule. But when God gives a true insight of his own perfections, to be applied as a rule (with sacred authority) both of passion and practice, then sin is discovered, and discovered, too, to be exceedingly sinful. So strong propensities, because they appear to be inherent in our nature, would have passed for natural and necessary inclinations; and their sinfulness would not have been discovered if the law had not said, *Thou shalt not covet*; and thus determined that the propensity itself, as well as its outward operations, is sinful. The law is the *straight edge* which determines the degree of *obliquity* in the *crooked line* to which it is applied.

[Perhaps this last clause may be understood to favour the widely prevalent notion that attributes to man a perverse disposition to do wrong *for its own sake*; to transgress because the law forbids. So one of the old Latin poets: “Being admonished, he becomes the more obstinate; and his fierceness is irritated by restraints. Prohibitions become incentives to greater acts of vice.”—*Orb.* (See Prov. 16, 17.)]

8. Sin, taking occasion by the commandment—[“Occasion,” *ἀφορμή, motus, material, apparatus*. God’s *commandments, ἐντολαί*,—the specific application of the general principles of the law,—perhaps here the *tenth* commandment, (verse 7,) supplies the opportunities and means of sinning, *κατεργάσαντο*, (*brought about, caused to be*.) *in me, all manner of coveting*. Restrained appetites are intensified, both by prohibitions and unlawful opportunities.] Thus the very prohibition, as we have already seen in the preceding verse, becomes the instrument of exciting the evil propensity; for, although a sinner has the general propensity to do what is evil, yet he seems to feel an unpremeditated delight in transgressing known law. **All manner**

ner of concupiscence. For ^owithout the law sin *was* dead. **9** For I was alive without the law once: but when the commandment came, sin revived, and I died. **10** And the commandment, ^ewhich *was ordained* to life, I found *to be unto death*. **11** For sin, taking occasion by the commandment, deceived me, and by it

slew me. **12** Wherefore ^athe law *is* holy, and the commandment holy, and just, and good. **13** Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. **14** For

^o 1 Cor. 15, 56.—^p Lev. 18, 5; Ezek. 20, 11, 13, 21; 2 Cor. 3, 7.

^q Psal. 19, 8; 119, 38, 127; 1 Tim. 1, 8.

of concupiscence—It showed what was evil and forbade it: and then the principle of rebellion, which seems essential to the very nature of sin, rose up against the prohibition; and he was the more strongly incited to disobey in proportion as obedience was enjoined. Thus the apostle shows that the law had authority to *prohibit, condemn, and destroy*; but no power to *pardon sin, root out enmity, or save the soul*. *Ἐπιθυμία* (concupiscence) signifies simply strong desire of any kind; but in the New Testament it is generally taken to signify irregular and unholy desires. **For without the law sin was dead**—[For while I was without the knowledge of the law sin was (relatively) dead; neither so apparent, nor so active; nor was I under the least apprehension of danger from it.—Wesley.] [*“Sin,” ἡμαρτία, (especially signifying the sin of the heart, sin, (singular and comprehensive, rather than sins, specific sinful actions,) without prohibitory commandments, would be comparatively inoperative. That the apostle could not mean to be understood in an absolute sense is plain from chapters i, ii. In the absolute sense, the time never has been, and never can be, when men are without the law. The heathen, who have no (written) law, are a law unto themselves.” See Stuart.*]

9. I was alive without the law once—[Paul seems to be speaking of his own experience, but in such a way as to illustrate the spiritual condition of all the unregenerate. The period (the “once”) during which he was “without the law,” covers all the time, whether of childhood or adult life, before the law began its work within him,—before the deeper energies of his moral nature were aroused. “I was alive” (not merely *lived*, but *lived and flourished*) “without the law,” (the law having no recognised place in my moral existence.) But when the commandment came, (not was enacted, but came to me, [subjectively]—“was brought home to me,”) *sin sprang into life*.—I was spiritually convinced of sin,—that I was a sinner in life and character, and that conviction carried with it the sentence of death. See Alford.] [*Ἐξων* may express a state of self-security without conscious guilt; ἀπέθανον, the condition of detected sinfulness and condemnation.]

10. And the commandment—Meaning the law in general. **Which was ordained** (intended) to life—The rule of righteousness, teaching those statutes which if a man do he shall live in them. (Lev. xviii, 5.) **I found**, by transgressing it, (by reason of my conviction of my own sin and guilt,) **to be unto death**—For it only presented the duty and laid down the penalty, without affording any strength to resist sin or subdue evil propensities.

11. Sin, taking occasion—For “sin,” (the sinful propensity within me,) *having found occasion, ἄφορμὴν, (see verse 8,) by means of the commandment, τῆς ἐντολῆς, (the specific requisition of the law,) deceived me*. [There is a plain reference to the tempter deceiving Eve, which was accomplished by means of (with reference to) the commandment,

exciting doubt of and objection to it, and last after the forbidden thing; and by it slew me; brought me into the state of misery and death mentioned in verse 10.—Alford.] **And by it slew me**—*Brought me into condemnation to death*. Subjected me to that death which the law denounced against transgressors. It is well known to scholars that the verb ἀποκτείνειν signifies not only to *slay or kill*, but also to *make wretched*. Every sinner is not only exposed to death because he has sinned, and must, soon or later, die; but he is miserable in both body and mind by the influence and the effects of sin. [A state of *spiritual death* is the direct and inseparable result of *disobedience, in heart and life*, which is the very essence of ἡμαρτία, sin.]

12. Wherefore the law is holy—As if he had said, to soothe his countrymen, to whom he had been showing the absolute insufficiency of the law either to justify or save from sin: I do not intimate that there is anything improper or imperfect in the law as a *rule of life*; it prescribes what is *holy, just, and good*. The LAW, (here used in its highest sense,) which comes from (is the mind of) the *holy, just, and good God*, and is designed to regulate the whole (inward spirit and) outward conduct, is holy; and the COMMANDMENT. *Thou shalt not covet*, (a part for the whole,) which is to regulate the heart, is not less so. All is excellent and pure; but it neither pardons sin nor purifies the heart; and because it is holy, just, and good, it condemns transgressors to death.

13. Was then that which is good made death unto me—The apostle answers: **God forbid!** *μή γένοιτο*, by no means: it is not the law that is the cause of your death, but sin; it was sin which subjected us to death by the law justly threatening sin with death: which law revealed detects the presence of sin, sets it forth in its own colours; which when we saw it subjected us to death by a law perfectly holy, just, and good; that sin, by the law, might be represented what it really is: *καθ' ὑπερβολὴν ἡμαρτωλὸς*—sin in hyperbole—an EXCEEDING GREAT and deadly evil. No man can have a true notion of sin but by means of the law of God. And it was one design of the revelation of the law to show the abominable and destructive nature of sin, as well as to be a rule of life. A man can have that just notion of the demerit of sin which produces repentance, and shows the nature and necessity of the death of Christ, only as the law is applied to his conscience by the light of the Holy Spirit. It is only then that he sees himself to be carnal, and sold under sin; and that the law and the commandment are holy, just, and good. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the Gospel to sinners (mercy without righteousness) at best only heal the hurt of the daughter of my people slightly. The law, therefore, is the grand instrument in the hands of a faithful minister to alarm and awaken sinners; and he may safely show that every sinner is under the law, and consequently

we know that the law is spiritual; but I am carnal, & sold under sin. **15** For that which I

do, I allow not: for what I would, that do I not; but what I hate, that do I. **16** If then

r 1 Kings 21. 20, 25; 2 Kings 17. 17.

a Gr. *know*, Psal. 1. 6.—l Gal. 5. 17.

under the curse, who has not fled for refuge to the hope held out by the Gospel: for, in this sense, also, *Jesus Christ is the END of the LAW for justification to them that believe.*

14. For we know that the law is spiritual—This is a general proposition, and probably, in the apostle's autograph, concluded the above sentence. The law is not to be considered as a system of external rites and ceremonies; nor even as a rule of moral action: it is a spiritual system; it reaches to the most hidden purposes, thoughts, dispositions, and desires of the heart and soul; and it reproves and condemns everything, without hope of relieve or pardon, that is contrary to eternal truth and rectitude. **But I am carnal**—[St. Paul having compared together the past and present state of believers, that in the flesh (verse 5) and that in the spirit, (verse 6), in answering two objections, *Is then the law sin?* (verse 7,) and, *Is the law death?* (verse 13,) interweaves the whole process of a man reasoning, groaning, striving, and escaping from the legal to the evangelical state. This he does from verse 7 to the end of the chapter. **Sold under sin**—Totally enslaved: slaves bought with money were absolutely at their master's disposal.—*Wesley.*]

[In this and the following verses the apostle states the contrariety between every man, while without Christ, and the law of God. Of the latter he says, *it is spiritual*; of the former, "I (as a specimen sinner) am carnal, sold under sin." Of the carnal man, in opposition to the *spiritual*, never was a more complete or accurate description given. The expressions, *in the flesh* and *after the flesh*, (verse 5, and chapter viii. 5, 8, 9, etc.) are of the same import with the word *carnal* in this verse. To be *in the flesh*, or to be *carnally minded*, solely respects the *unregenerate* element in the soul. While unregenerate, a man is in a state of death and enmity against God. (Chapter viii. 6-9.) This is the *carnal man*. Such a man has no authority over the lusts of the flesh: reason has not the government of passion. The work of such a person is *to make provision for the flesh, to fulfil the lusts thereof*. (Chapter xiii. 14.) *He minds the things of the flesh*, (chapter viii. 5;) he is at enmity with God. In respect to all these things the spiritual man is the reverse; he lives in a state of friendship with God in Christ, and the Spirit of God dwells in him; his soul has dominion over the lusts of the flesh; his passions are compelled to submit to the government of reason, and he, by the Spirit, mortifies the deeds of the flesh; *he mindeth the things of the Spirit*. (Chapter viii. 5.) These two characters are therefore placed in direct opposition to each other. It is his carnal state that he is about to describe, in opposition to the spirituality of God's holy law, when he says, *But I am carnal*. Although there may be, after justification, the remains of the carnal mind, which will be less or more felt till the soul is completely sanctified, yet the man is never denominated from the inferior principle, which is under control, but from the superior principle, which habitually prevails. Whatever epithets are given to corruption or sin in Scripture, opposite epithets are given to grace or holiness. By these different epithets are the unregenerate and regenerate denominated. From all this it follows that the epithet "carnal," which

is the characteristic designation of an unregenerate man, cannot be applied to St. Paul *after his conversion*; nor, indeed, to any Christian in that state. But the word "carnal," though used by the apostle to signify a state of death and enmity against God, is not sufficient to denote all the evil of the state which he is describing. The expression, "sold under sin," is one of the strongest which the Spirit of God uses in Scripture to describe the full depravity of fallen man. It implies a *willing* slavery: "Abah has sold himself to work evil." (1 Kings xxi. 20.) And of the Jews it is said, in their utmost depravity, "Behold, for your iniquities have ye sold yourselves." (Isaiah 1. 1.) "They forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief." (1 Macc. i. 15.) Now, if the word "carnal," in its strongest sense, had been sufficiently significant of all he meant, why add to this charge another expression still stronger? We must therefore understand the phrase, "sold under sin," as implying that the soul was *employed in the drudgery of sin*; that it was *sold over* to this service, and had not power to disobey this tyrant until it was redeemed by another. And if a man be actually sold to another, and he acquiesce in the deed, then he becomes the legal property of that other person. Sin is here represented as a *person*; and the apostle compares the dominion which sin has over the man in question to that of a master over his legal slave. Universally through the Scriptures man is said to be in a state of bondage to sin until the Son of God make him free; but in no part of the sacred writings is it ever said that the children of God are "sold under sin." Christ came to deliver the lawfully captive, and take away the prey from the mighty. Whom the Son maketh free, they are free indeed. Then they yield not up their members as instruments of unrighteousness unto sin; for sin shall not have the dominion over them, because the law of the Spirit of life in Christ Jesus has made them free from the law of sin and death. (See chapter vi. 13, 14; viii. 2.) [Does the apostle mean to designate himself specially and peculiarly, or does he include others with himself? *Others, certainly, are included*, understand him as you please. If he speaks of himself while under the law, he means by a point of reasoning to include all others who are in the same condition. If he speaks of himself as a Christian, he means in the same manner to include all other Christians, who, of course, must have a similar experience. . . . Whatever ground of exegesis one takes as to chapter vii. in general, the principle that Paul speaks of himself only as an example of what others are in like circumstances, must of course be admitted.—*Stuart.*]

15. For that which I do, I allow not, etc.—[The apostle seems to divide the person thus in bondage into two selves, namely, the *νοῦς*, (the rational soul,) or *ὁ ἴσως ἄνθρωπος*, (the inner man,) (verses 22, 23,) and the *σῶμα*, (body,) *σὰρξ*, (flesh,) or carnal part of his nature. In the latter dwell the passions and affections which sway the *ἄνθρωπος κατιστός*, (the carnal man); in the former is still a portion of the image of God, (James iii. 9, 1 Cor. xi. 7,) which (when awakened by the Spirit) discerns and cannot but approve the holy and perfect will of God.—*Stuart.*] [The apostle here seizes upon a well-defined

I do that which I would not, I consent unto the law that *it is* good. **17** Now then it is no more I that do it, but sin that dwelleth in me. **18** For I know that "in me (that is, in

my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. **19** For the good that I would, I do not: but the evil which I

u Genesis

6. 5; 8. 21.

stage in the development of the spiritual life, clearly differentiated on the one side from the deadness of the soul to all spiritual things in its native carnality, that is, the natural man, which entirely fails to see or feel spiritual realities, and specifically the true spiritual estate of the subject himself, (1 Cor. ii, 14,) and yet on the other hand, is held in the mastery of indwelling sin. The point contemplated is, that when the divine Spirit has come to the soul to quicken it into spiritual consciousness, and at the same time to convince the man of sin,—his own personal sinfulness and guilt before God, (John xv, 8,) in the light of the Holy Spirit—the awakened reason and conscience detect the ethical excellence of the divine law, and intellectually approve of it, and at length the WILL—the self-poised soul—determines to that side of the pending issue. But the law of the fallen nature (the *ἡθροπικὸς σαρκικός*,—the carnal or natural man) is still dominant, and practically forbids what the reason and conscience approve and the will prefers. These two opposing forces in the soul are the adverse I and I, of the apostle,—the awakened conscience, striving ineffectually against the domination of the "carnal mind." The condition of completed self-despair in this struggle is seen in verse 24, which is immediately followed by the suggestion of the way by which the sin-enchained soul, that cries out for help, finds deliverance,—*through Jesus Christ our Lord.*—*Stuart.* The man who now feels the galling dominion of sin says, What I am continually laboring at I allow not—*οὐ γινώσκω* I do not acknowledge to be right, just, holy, or profitable. But what I hate, (disapprove,) that do I—I am a slave, and under the control of a tyrannical master: I hate his service, but am obliged to work his will. [The experiences which Paul here delineates force themselves so strongly upon every man who has become sensible of the moral dissonance of his nature, that it is not necessary to suppose that the apostle exaggerates the matter.—*Tholuck.*] Enlightened heathens, both among the Greeks and Romans, had the same kind of religious experience. The whole spirit of the sentiment is well summed up and expressed by St. Chrysostom. If we lust after any thing which is afterward prohibited, the flame of this desire burns the more fiercely.

16. If then I do that which I would not, etc.—Knowing that the law condemns it, and that therefore it must be evil. I consent unto the law—I show by this circumstance that I acknowledge the law to be good. [If I do evil unwillingly and with dislike, I, in my moral will and conscience, consent to the law that forbids the evil, and affirm "that it is good."—*Sp. Com.*]

17. Now then it is no more I—It is not that I which is of the reason and conscience, but that of sin—corrupt and sensual inclinations—that dwelleth in me—has the entire domination over my reason, darkening my understanding, and perverting my judgment; for which there is condemnation in the law, but no cure. So we find that there is a principle in the unregenerate man stronger than reason itself; a principle which is, properly speaking, not of the choice, but acts as the lord and tyrant of the

soul. This is *inbred* and *indwelling sin*—the *seed of the serpent*; by which the whole soul is darkened, confused, perverted, and excited to rebellion against God, [and led captive by the devil. (2 Tim. ii, 26.)] [It is now almost universally admitted that the expressions "*now*" and "*no more*" are not *temporal*, (historical,) distinguishing the speaker's present condition from his former state before grace, but *logical*; compare 1 Cor. xiv, 6; xv, 20; Romans vii, 20; xi, 6; Gal. iii, 18.—*Lightfoot.*]

18. For I know that in me, etc.—I have learned by experience that in an unregenerate man there is *no good*. There is no power by which the soul can be brought into the light; no principle by which it can be restored to purity; fleshly appetites alone prevail; and the *brute* runs away with the *man*. [The *flesh*, here, signifies the whole man as he is by nature.—*Wesley.*] **For to will is present with me**—Though the whole soul has suffered indescribably by the FALL, yet there are some faculties that appear to have suffered less than others; or rather, have received larger measures of the supernatural light, because their concurrence with the divine principle is so necessary to the salvation of the soul. Even the most unconcerned about spiritual things have *understanding, judgment, reason, and will*. [The immediate antithesis is simply the better desire, the *ego* longing to be better; powerless, however, in every case, until escaping from the law to Christ.—*Riddle.*] [The *ἐγώ* is not yet the new man of the spirit; it is the better self as an awakened moral will, from which the aim is removed and the way stopped up by the accustomed (inborn) propensity of the flesh.—*Lange.*] Not only is the soul incapable, of itself, of any truly religious act; but what shows its fall in the most indisputable manner is, its enmity to sacred things. Let an unregenerate man pretend what he pleases, his conscience knows that he hates religion; his soul revolts against it; his carnal mind is not subject to the law of God, neither indeed can it be. There is no reducing this fell principle to subjection; it is *SIN*, and sin is rebellion against God; therefore sin must be destroyed, not subjected; if subjected, it would cease to be sin, because sin is opposition to God; hence the apostle says, most conclusively, it cannot be subjected, that is, it must be *destroyed*, or it will destroy the soul for ever.

19. The good that I would, I do not—Here, again, the will is contemplated as on the side of God and truth. [The power of sin has been shown in verses 15–17, from the inability of the true self to hinder what it disapproves; the same is shown now from the inability of the true self to carry out into action what it desires.—*Sp. Comment.*] **But the evil which I would not**—Under the power of the Holy Spirit the will becomes opposed to evil. Nay, it is often found even among the unregenerate on God's side, while the whole sensual system is against him.—It is not the WILL that leads men astray; but the corrupt PASSIONS which oppose and oppress the will. The plain state of the case is this: the soul is so completely fallen that it has no power to do good till it receive that power from on high. But it [may have (by the gift of the Spirit)] power to see

would not, that I do. **20** Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. **21** I find then a law, that, when I would do good, evil is present with me. **22** For I delight in the law of

† Psa. 1, 2.—† 2 Cor. 4, 16; Eph. 3, 16; Col. 3, 9, 10.

good, to distinguish between that and evil, to acknowledge the excellence of this good, and to will it, from a conviction of that excellence; but further it cannot go. Yet, in various cases, it is solicited and consents to sin; and because it is will, that is, because it is free, it must necessarily possess this power; and that although it can do no good unless it receive grace from God. Thus God, in his endless mercy, has endued this faculty with a power in which, humanly speaking, resides the salvability of the soul; and without this, the soul must have eternally continued under the power of sin, or been saved as an inert, absolutely passive machine; which supposition would go as nearly to prove that it was as incapable of vice as it was of virtue.

20. It is no more I—My will is against it; my reason and conscience condemn it. **But sin that dwelleth in me**—The principle of sin, which has possessed itself of all my carnal appetites and passions, and thus subjects my reason and dominions over my soul. Two principles are continually contending in me for the mastery: my reason, on which the light of God shines, to show what is evil; and my passions, in which the principle of sin works, to bring forth fruit unto death. This strange self-contradictory propensity led some of the ancient philosophers to imagine that man has two souls, a good and a bad one. Thus, in Xenophon's *Life of Cyrus*, we find Araspes, a Persian nobleman, accounting for some misconduct by saying: "O Cyrus, I am convinced that I have two souls; if I had but one soul, it could not at the same time pant after vice and virtue; wish and abhor the same thing. It is certain, therefore, that we have two souls; when the good soul rules, I undertake noble and virtuous actions; but when the bad soul predominates, I am constrained to do evil. All I can say at present is, that I find my good soul, encouraged by thy presence, has got the better of my bad soul." [There is evidently a progress in thought; but this progress is perceptible only in the case of the awakened to produce the cry of verse 24. This verse (20) specifies also the real author of these actions of the man against his will; it is sin dwelling in him;—the habitual life of sense,—σάψ. This, in its obscurity, he now renounces in his consciousness: in his I. But now to a certain degree, and apparently a foreign personality with a foreign (alien) law, arises in him against the awakening personality of the inner man. But the condition is not in itself, as yet, more hopeful. The progress is still toward wretchedness despite, or even because of, the better design.—*Langue and Riddle.*]

21. I find then a law—I am in such a condition and state of soul, under the power of such habits and sinful propensities, that, when I would do good—when my will and reason are strongly bent on obedience to the law of God, evil is present with me, κακὸν παρίστανται, evil is at hand, it lies constantly before me. That as the will to do good is constantly at hand, (verse 18), so the principle of rebellion exciting me to sin is equally present; but, as the one is only will or desire, without power to do what is willed, or to perform what is desired, sin

God after the inward man: **23** But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. **24** O wretched man that I am! who

† Gal. 5, 17.—† Chap. 6, 12, 13.

continually prevails. The word νόμος, law, in this verse, must be taken as implying any strong or confirmed habit, σφιγμένα, as Hesychius renders it, under the influence of which the man generally acts; and in this sense the apostle most evidently uses it in verse 23.

22. I delight in the law of God after the inward man—Every unregenerate man who receives the Bible as a revelation from God, must acknowledge the great purity, excellence, and utility of its maxims, etc., though he will find that without the grace of our Lord Jesus he can never act according to those heavenly maxims; and without the mercy of God, can never be redeemed from the curse entailed upon him for his transgressions. To say that the inward man means the regenerate part of the soul is supportable by no argument. 'Ο ἰσὺς ἀνθρώπου, and ὁ ἕνς ἀνθρώπου, especially the latter, are expressions frequently in use among the purest Greek ethic writers to signify the soul or rational part of man, in opposition to the body of flesh. [According to Paul the ἰσὺς ἀνθρώπου, (the inward man,) denotes not so much the spirit in general, as more especially the disposition, the religious and moral sense, the inward ἀρετή, (the truth,) of chapter i, 18, and the ὁ κρυπτός τῆς καρδίας ἀνθρώπου (hidden man of the heart) of 1 Peter iii, 4. . . . Paul speaks of a two-fold ego,—both of which must be ascribed to the Spirit, (namely, the awakened state, verse 22, and the saved estate, verse 25.)—*Tholuck.*] Though it may be said that it is impossible for an unawakened man to delight in the law of God, yet every true penitent approves the moral law, longs most earnestly for a conformity to it, and feels that he can never be satisfied till he awakes up after this divine likeness; and he hates himself because he feels that he has broken it, (is not conformed to it in spirit,) and that his evil passions are still in a state of hostility to it.

23. But I see another law in my members—Though the reason and conscience constantly testify against sin, yet as long as help is sought only from the law, and the grace of Christ in the Gospel is not received, the remonstrances of reason and conscience are rendered of no effect by the prevalence of sinful passions, (the dominance of indwelling sin,) which, from repeated gratifications, have acquired all the force of confirmed habit, and give law to the whole man. **Warring against the law of my mind**—[Ἀντιπατάω τὸν νόμον, — carrying on war. The other law in the members is actively hostile against the law of the mind; and it is also successful in the conflict. Capturing me, ἀρπάζοντά με, —making a prisoner of me,—either to be enslaved or slain.] This is the consequence of being overcome; he is now in the hands of the foe, as the victor's lawful captive. Sin and corruption have a final triumph; and conscience and reason are taken prisoners, laid in fetters, and sold for slaves. Can this ever be said of a man in whom the Spirit of God dwells, and whom the law of the Spirit of life in Christ Jesus has made free from the law of sin and death? (Chapter viii, 2.)

24. O wretched man that I am, etc.—This

shall deliver me from the body of this death?
25 ² I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

y Or, *this body of death*?—² 1 Cor. 1. 57.

affecting account is finished more impressively by the groans of the wounded captive. Having long maintained a useless conflict against innumerable hosts and irresistible might, at last, wounded and taken prisoner, he cries out in self despair: "O wretched man!" etc. We may naturally suppose that the cry of such a person would be, *Wretched man that I am! who shall deliver me from this dead body?* [*τοῦ σώματος τοῦ θανάτου τούτου*, equivalent to *σῶμα θάνατον*, and *σῶρξ*,—that embodiment of spiritual wickedness in the unrenewed soul which is itself a state of spiritual death, and which is rapidly hastening to irrecoverable ruin.] A body—a whole mass of sin and corruption—was bound to his soul with chains which he could not break; and the mortal contagion, transfused through his whole nature, was pressing him down to the bitter pains of an eternal death. He now finds that the law can afford him no deliverance; and he despairs of help from any human being; but while he is emitting his last, or almost expiring, groan, the redemption by Christ Jesus is proclaimed to him. He sees then an open door of hope, and he immediately, though but in the prospect of this deliverance, returns God thanks for the hope which he has of salvation through Jesus Christ our Lord.

25. I thank God through Jesus Christ—This is an answer to the almost despairing question in the preceding verse. Thus we find that a case of the kind described by the apostle in the preceding verses, whether it were *his own* before he was brought to the knowledge of Christ, particularly during the three days that he was at Damascus, without being able to eat or drink, in deep penitential sorrow; or whether he personates a *pharisaic yet conscientious Jew*, deeply concerned for his salvation: I say, we find that such a case can be relieved by the Gospel of Christ only: and that no scheme of redemption can be effectual to the salvation of any soul but that laid down in the Gospel of Christ. Though all means be used which human wisdom can devise, *guilt* will still continue *uncancelled*; and *inbred sin* will laugh them all to scorn, prevail over them, and finally triumph. And this is the very conclusion to which the apostle brings his argument in the final clause. **So then with the mind I myself serve the law of God**—The sum of what has been advanced, concerning the power of sin in the carnal man, and the utter insufficiency of all human means and legal observances to pardon sin and expel the corruption of the heart, is this: that the very same person, the *αὐτὸς ἐγώ*, the same *I*, while without the Gospel, under the killing power of the law, will find in himself two opposite principles: the one subscribing to and approving the law of God; the other, notwithstanding, bringing him into captivity to sin. His *inward man*—his *rational powers* and *conscience*, will assent to the *justice* and *propriety* of the requisitions of the law; but his *fleshly appetites*—the *law in his members*, will *war against the law of his mind*, and continue, till he receives the Gospel of Christ, to hold him in the galling captivity of sin and death.

1. That all that is said in this chapter of the *carnal man*, *said under sin*, did apply to Saul of Tarsus, no

CHAPTER VIII.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

α Verse 4; Gal. 5. 16, 25.

man can doubt: that what is here said can ever be with propriety applied to Paul the Apostle, who can believe? Of the former, all is natural; of the latter, all here said would be monstrous and absurd.

2. But it is supposed that the words must be understood as implying a *regenerate man*, because the apostle says, "I delight in the law of God;" and "With the mind I myself serve the law of God." These things, say the objectors, can be spoken only of a regenerate man, such as the apostle then was. But when we find that the former verse speaks of a man who is *brought into captivity to the law of sin and death*, some other meaning of the words used must be found. [The Christian state is indeed one of warfare, but in no case may we hold that capture and enslavement to the enemy is even a contingency, except where there is infidelity to the trust confided to each.] The very genius of Christianity demonstrates that nothing like this can, with propriety, be spoken of a genuine Christian.

3. It must be allowed, that whatever was the experience of so eminent a man, Christian, and apostle, as St. Paul, it must be a very proper standard of Christianity. But his whole life, and the account which he immediately gives of the Christian's privileges in the succeeding chapter, prove that he, as a Christian and an apostle, had a widely different experience; and demonstrates that the Christian religion not only is well calculated to perfect all preceding dispensations, but that it, and it alone, affords salvation to the uttermost to all those who flee for refuge to the hope that it sets before them. The assertion that "every Christian, howsoever advanced in the divine life, will and must feel all this inward conflict," is alike untrue and dangerous. That many Christians, and probably sincere ones, do feel more or less of this, may be readily granted; but that they must continue thus is nowhere intimated in the Gospel of Christ. We should take heed how we make our experience, marred and dwarfed by our *unbelief* and *unfaithfulness*, the standard for the people of God, and lower Christianity to our most reprehensible and dwarfish state: at the same time we should not be discouraged at what we thus feel, but apply to God, through Christ, as Paul did; and then we shall soon be able, with him, to declare, to the eternal glory of *God's grace*, that *the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death*. This is the inheritance of God's children; and their salvation is of me, saith the Lord.

NOTES ON CHAPTER VIII.

1. **There is therefore now no condemnation**—To do justice to St. Paul's reasoning, this chapter must be read in the closest connexion with the preceding. There we have seen the unavailing struggles of an awakened sinner who sought pardon and holiness from that law which he was conscious he had broken; and in which he could find no provision for pardon, and no power to sanctify. This conviction having brought him to the very brink of despair, and being on the point of giving up all hope, he hears of redemption by Jesus Christ, thanks God for the prospect he has of sal-

2 For ¹the law of ²the Spirit of life in Christ Jesus had made me free from ³the law of sin and death. **3** For ⁴what the law could not do, in that it was weak through the flesh, ⁵God sending his own Son in the likeness of sinful flesh, and ⁶for sin, condemned sin in the flesh: **4** That the righteousness of the law

might be fulfilled in us, ⁷who walk not after the flesh, but after the Spirit. **5** For ⁸they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, ⁹the things of the Spirit. **6** For ¹⁰to be carnally minded is death; but ¹¹to be spiritually minded is life and peace. **7** Because ¹²the

¹b John 8, 36; ch. 6, 18, 23; Gal. 2, 19; 5, 1.—²c 1 Cor. 15, 45; 2 Cor. 3, 6.—³d Chap. 7, 24, 25.—⁴e Acts 13, 39; chap. 3, 20; Heb. 7, 18, 19; 10, 1, 2, 10, 14.—⁵f 2 Cor. 5, 21; Gal. 3, 13.—⁶g Or, by a sacrifice for sin.

⁷h Verse 1.—⁸i John 3, 6; 1 Cor. 2, 14.—⁹k Gal. 5, 22, 25.—¹⁰l Chap. 6, 21; verse 13; Gal. 6, 8.—¹¹m Gr, the minding of the flesh; so verse 7.—¹²n Gr, the minding of the Spirit.—¹³o Gr, the minding of the flesh.—¹⁴p James 4, 4.

vation, applies for and receives it; and now magnifies God for the unspeakable gift of which he has been made a partaker.

The last chapter closed with an account of the deep distress of the penitent; this one opens with an account of his *salvation*. The "therefore now," in the text, must refer to the happy transition from darkness to light, from condemnation to pardon, which this believer now enjoys. **To them which are in Christ Jesus**—[To those who are truly and spiritually united to Christ. The ground of this idiom (*ἐν Χριστῷ*) is the *spiritual* union which exists between the Head of the Church and its members.—*Stuart*.] **Who walk not after the flesh**, etc.—This clause is wanting in the principal MSS., Versions, and Fathers. Griesbach has excluded it from the text. [It is rejected by nearly all modern critics, and it is not used in the Revised Version.] The thing itself, however, is included in the being in Christ. It was probably added by some copyist, and it is most likely taken from the fourth verse.

2. For the law of the Spirit of life—The Gospel of the grace of Christ, which is not only a law or rule of life, but affords that sovereign energy by which guilt is removed from the conscience, the power of sin broken, and its polluting influence removed from the heart. The law was a *spirit of death*, by which those who were under it were bound down, because of their sin, to condemnation and death. The Gospel proclaims Jesus the Saviour; and what the law bound unto death, it looses unto life eternal. [The word *νόμος*, (*law*), here, will be best understood by referring back to chap. vii, 21, 23, 25, where the word means, a *rule, dictate, or domination*. As *νόμος ἀπαρτίας* (the law of sin) means the *dictate of* (indwelling) *sin*, so its opposite, *νόμος πνεύματος*, must mean the *dictate of the Spirit*, that is, the influences of the Holy Spirit, which direct and control our inclinations. . . . The apostle does not mean to say that Christians who are under the influences of the Spirit of life in Christ Jesus must be without sin, but that they are freed from the *predominating* power of sinful inclinations.—*Stuart*.] [We (bondslaves, lawful captives) escape from the law which condemns but cannot emancipate, and through faith enter into Christ—accept his law, (Matt. xi, 29, 30,) and find our liberty in him.]

3. For what the law could not do—The law could not pardon; the law could not sanctify; the law could not dispense with its own requisitions; it is the rule of righteousness, and therefore must condemn unrighteousness. This is its unalterable nature. Had there been perfect obedience to its dictates, instead of *condemning*, it would have *applauded and rewarded*; but as the *flesh*—the *carnal and rebellious principle*—had prevailed, and transgression had taken place, it was rendered *weak, inefficient* (not adapted) to undo this work of

the flesh, and bring the sinner into a state of pardon and acceptance with God. [Τὸ ἀδύνατον—the thing impossible, of the law. The construction is a nominative pendent, in opposition to the following sentence, and especially its last clause, *κατέκρινεν τὴν ἀπαρτίαν ἐν τῇ σαρκί*—condemned sin in the flesh. This the law could not do, except it condemned the sinner also. It was powerful to condemn the guilty, but impotent to save.] **God sending his own Son in the likeness of sinful flesh**—Did that which the law could not do, that is, purchased pardon for the sinner, and brought every believer into the favour of God. All this is effected through the incarnation of Christ. He in whom dwelt the fulness of the Godhead bodily took upon him the *likeness of sinful flesh*, that is, a human body like ours, in its essential manhood, but not *sinful* as ours; and for sin, *καὶ περὶ ἀπαρτίας*, and as a sacrifice for sin, (this is the sense of the word in a multitude of places,) *condemned sin in the flesh*—condemned that to death and destruction which had condemned us to both. **Condemned sin in the flesh**—The design and object of the incarnation and sacrifice of Christ was to condemn sin, to have it executed and destroyed; not to *tolerate* it, or to render it subservient to the purposes of his grace, but to annihilate its power, guilt, and being in the soul of a believer.

4. That the righteousness of the law might be fulfilled in us—That the guilt might be pardoned through the merit of that sacrifice; and that we might be enabled, by the power of his own grace and Spirit, to walk in newness of life; and thus the righteousness, the spirit, and purpose of the law is fulfilled in us, through the *strength of the Spirit of Christ*, which is here put in opposition to the *weakness of the law through the flesh*.

5. For they that are after the flesh—And here is the great distinction between the unregenerate and genuine Christians: the former are "after the flesh"—are under the power of the carnal, rebellious principle, and consequently mind—*οφροσύνην, relish*—the things of the flesh: the things which appertain merely to the present life; having no relish for spiritual and eternal things. **But they that are after the Spirit**—They who are regenerated, born of the Spirit, being redeemed from the influence and law of the carnal mind, relish the things of the Spirit; they are spiritually minded. And this, which in these apostolic times distinguished between the carnal sinner and the spiritual believer in Christ, is the grand mark of distinction between the natural man and the real Christian now. The former is earthly minded, and lives for *this world*; the latter is spiritually minded, and lives for the *world to come*.

6. For to be carnally minded is death—To live under the influence of the carnal mind is to live in a state of deadness to spiritual things,

• carnal mind *is* enmity against God: for it is not subject to the law of God, ⁸ neither indeed can be. ⁹ So then they that are in the flesh cannot please God. ¹⁰ But ye are not in the flesh, but in the Spirit, if so be that ¹¹ the Spirit of God dwell in you. Now if any man

have not ¹² the Spirit of Christ, he is none of his. ¹³ And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. ¹⁴ But if the Spirit of ¹⁵ him that raised up Jesus from the dead dwell in you, ¹⁶ he that raised up Christ from

q 1 Cor. 2. 14.—r 1 Cor. 3. 16; 6. 19.—s John 3. 34; Gal. 4. 6; Phil. 1. 19; 1 Pet. 1. 11.

t Acts 2. 24.—u Chapter 6. 4, 5; 1 Cor. 6. 14; 2 Cor. 4. 14; Eph. 2. 5.

and of condemnation, and consequently liable to death eternal; whereas, on the contrary, he who is *spiritually minded* has the *life* and *peace* of God in his soul, and is in full prospect of life eternal. [Τὸ φρόνημα τῆς σαρκὸς θάνατος, the mind (thoughts, cares and aims) of the flesh, (the natural man,) is (equivalent to, inseparable from) death; (not merely physical, nor mere unhappiness, but, as in verse 2, in the largest sense extending to eternity.) Τὸ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη. The mind of the Spirit (verse 2) *is* life [life-giving in its advent, and life-sustained in its continuance.] Hence, the spiritual man cannot mind the things of the flesh, (1 John iii, 9,) because such a mind is *death*; the *peace*, εἰρήνη, of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life. See Alford.]

7. Because the carnal mind is enmity against God—[Ἐχθρὰ εἰς θεόν, not at enmity, but, in its own essence, a spirit of hostility against all that is godlike, and against God's person whenever apprehended. Therefore, it cannot be *subjected*, but must be *destroyed*.]

8. So then they that are in the flesh—Who are under the power of the workings of this carnal mind, (which every soul is that has not received redemption in the blood of the Lamb.) **Cannot please God**—Because of their essential enmity, which is shown in the rebellious workings of this principle of *hatred*. And, if they cannot *please* God, they must be *displeasing* to him; and consequently in the way to perdition, [in which they already abide.]

9. But ye are not in the flesh—Ye Christians, who have believed in Christ Jesus as the sin-offering which has condemned sin in the flesh; and having been justified by faith and made partakers of the Holy Spirit, are enabled to walk in newness of life. [The purely metaphysical import of *σὰρξ* (flesh) must here be evident. Physically, as living men, they certainly were in the *flesh*, but in the theological and scriptural sense of that term they were not of it.] **If so be that the Spirit of God dwell in you**—Or, *seeing that, εἴπερ*, [provided that, (Alford,)] the Spirit of God dwelleth in you. [The conditional signification (of *εἴπερ*), if certainly, if otherwise, is perfectly suitable, and corresponds with *εἰ δέ*, (but if,) in the next clause. It conveys an indirect incitement to self examination.—Meyer.] The *flesh*, the *sinful principle*, dwelt (ruled) in them before, and its motions were the proofs of its indwelling. Now if the Spirit dwells in them, its testimony will be in their conscience, and its powerful operations in their hearts will be the proofs of its indwelling. And that this is necessary to our present peace and final salvation is proved from this: that if any man have not the spirit of Christ—the mind that was in *him*, produced in the soul by the power of the Holy Ghost—he is *none of his*; he does not belong to the kingdom, flock, or family of God.

10. And if Christ be in you, etc.—This is the criterion by which you may judge of the state

of grace in which ye stand. If Christ dwell in your hearts by faith, the *body* (the natural man) is *dead because of sin*, διὰ ὑπαρτίαν; the members of your body no more perform the work of sin than the body of a dead man does the functions of natural life. [An indwelling Christ is incompatible with the continued life and action of the "body," the natural, fallen man.]

11. But if the Spirit, etc.—This verse confirms the sense given to the preceding. They who here receive the grace and Spirit of Christ, and who continue to live under its influence a life of obedience to the divine will, shall have a resurrection to eternal life; and the resurrection of Christ shall be the *pattern* after which they shall be raised. [The *indwelling Spirit*, ἐνοικοῦν αὐτοῦ Πνεῦμα, is the ever-active and efficient agent of the spiritual redemption (resurrection) of believers.] [If the Spirit of Christ dwells in any one, his body is indeed dead on account of sin—that is, the old man is crucified—or he (the regenerated man) undergoes mortification as to his carnal and sinful appetites, but his *spirit* is rendered happy, (alive,) on account of righteousness; that is, because of conformity to the requisitions of the Gospel. Yea, if the Spirit of Him who raised up Jesus from the dead dwells in any man, that same Spirit will quicken, that is, impart life to, his "mortal body," will not suffer it to remain a mere *σῶμα τεκνῶν*, but make it an instrument of righteousness, (chapter vi, 12, 13, 19,) and give it a power of being subservient to the glory of God.—Stuart.] [The phrase, Χριστὸς ἐν ὑμῖν, indicates not only the fact of a new spiritual estate, but also its cause and method; it is *in Christ*, and also *Christ in you*, signifying a mystical conjunction of Christ by the Holy Spirit with the believer personally. In respect to all such, the apostle declares, the *body is dead through sin*. The significance of this passage turns upon the meaning of the word *σῶμα*, (body,) which seems to be here used in a wholly metaphysical sense, and in nearly the same sense as *σὰρξ*, in verses 6, 7. The indwelling Christ is death to the old man, the *body of sin*; and this destruction is called for, made necessary, διὰ ὑπαρτίαν, because of the complete perversion of the natural man (the body) *through sin*. On the contrary, the indwelling Holy Ghost is life-giving—*himself the life*—whose office work proceeds through *δικαιοσύνην*, the righteousness of faith. The reference to the resurrection of Christ is not simply intended to indicate and identify the indwelling Spirit as divine, (God himself,) but evidently there is an intimation of some important relation existing between the raising (ἐγείρας) of Christ from (among) the *dead* and the spiritual quickening of his people. In just what that relation consists is not here specified, but it is assumed that the allusion would be readily understood; and the most natural implication seems to be, that the same divine power, operating in a way somewhat analogously, will also (does so in his ordinary action in the hearts of his people) give life to τὰ θνητὰ σώματα ὑμῶν, your

the dead shall also quicken your mortal bodies
by his Spirit that dwelleth in you. **12** * There-
fore, brethren, we are debtors, not to the flesh,
to live after the flesh. **13** For * if ye live
after the flesh, ye shall die; but if ye through
the Spirit do mortify the deeds of the body,
ye shall live. **14** For * as many as are led by

or, because of his Spirit.—*ic* Chap. 6, 7, 14.—*α* Verse
6; Gal. 2, 8.—*γ* Eph. 4, 22; Col. 3, 5.—*α* Gal. 5, 13.—*α* 1 Cor.
2, 12; Heb. 2, 15.

dead bodies—the spiritually dead *natural man*, all
of which is to be effectuated, not by exterior and
adventitious influences, but by the indwelling Spirit.
By the most natural construction of the terms
here used, compared with the same and kindred
terms in the preceding verses, the word *σώμα* here
indicates the metaphysical rather than the physical
in man, (that of which ethical properties may be
predicated;) and if so, the promised quickening
would not appear to have any relation to the resur-
rection of the material body. That article of
faith must find its support in other parts of the
Scriptures.]

12. Therefore, brethren, etc.—[Being redeemed
by the blood of Christ and the power of the Holy
Spirit, we are freed from our former enslavement to
the flesh, (*σάρκα*), and have become servants to
another, to whom we owe the devotion and the ser-
vice of our lives. Having been redeemed *graci-
ously*, we owe all that we can render to Him who
has so favoured us.]

13. For if ye live after the flesh, ye shall
(are doomed to) **die**—Though *μὴ ζῆτε ἀποθνήσκειν*
may mean, *ye shall afterward die*, and this seems
to indicate a *temporal* death, yet not exclusive of
an eternal death; for perhaps *both*, but certainly
the latter, is implied. **But if ye through the**
Spirit—If ye seek that grace and spiritual help
which the Gospel of Christ furnishes, to resist,
and, by resisting, *mortify the deeds of the flesh*, *ye*
shall live a life of faith, love, and holy obedience
here, and a life of *glory* hereafter. [This passage
is rendered by Conybeare and Howson: *But if by*
the Spirit you destroy the deeds of the body, in their
death you will attain to life; indicating a process
of growth in the divine life, and a corresponding
elimination of the corrupt elements of the *σώμα*.]

14. For as many as are led by the Spirit,
etc.—As Christ, by his sacrificial offering, has
opened the kingdom of God to all believers; so
the Spirit is the great agent here below to en-
lighten, quicken, strengthen, and guide the true
disciples of Christ. [A Christian, as a son of God,
is new born, (born again,) of the Spirit of God:
hence has a likeness to God in character, is the ob-
ject of God's special love, and (is) entitled to special
privileges and dignity. Yet even this is not all.
... The relation is *real*, grounded on, yet differing
from, the relation of the Eternal Son. Only those
(who are) *in him* are "sons"—*partakers of the di-
vine nature*.—Riddle.]

15. Ye have not received the spirit of
bondage—[*Ye have not taken again to yourself the*
servile spirit (compelling) to fear.] [An appeal to
the consciousness of the Christian to confirm the
assertion that he is a son of God; *πνεῦμα*, (the *ser-
vile* and the *filial*), indicates the opposite sentiments
of the two contrasted states of mind toward God.
The apostle seems, however, in this form of ex-
pression, to combine the objective *Πνεῦμα*, (Spirit,)
given by God, with our own subjective spirit.—

the Spirit of God, they are the sons of God.
15 For * ye have not received the spirit of
bondage again to fear; but ye have received
the Spirit of adoption, whereby we cry, *Ab-
ba, Father.* **16** * The Spirit itself beareth wit-
ness with our spirit, that we are the children
of God: **17** And if children, then heirs;

b 2 Timothy 1, 7; 1 John 4, 18.—*c* Isaiah 55, 5; Galatians
4, 5, 6.—*d* Mark 14, 36.—*e* 2 Corinthians 1, 22; 3, 5; 1 thes-
salonians 1, 13; 4, 30.

Alford.] **The Spirit of adoption**—Adoption
was an act frequent among the ancient Hebrews,
Greeks, and Romans. The child thus adopted
ceased to belong to his own (natural) family, and
was in every (legal) respect bound to the person
who had adopted him, as if he were his own child;
and, in consequence, he became the heir of his
adopting father. **Whereby we cry, Abba,**
Father—[They who thus graciously receive adop-
tion not only come into the legal relations and
privileges of sons; they also receive the Spirit of
their sonship in their hearts, so that they instinc-
tively realize their filial relations, and with all of a
child's confidence recognise the divine fatherhood
graciously displayed in Christ.]

Slaves were not permitted to use the term
abba, father, or *imma*, mother, in accosting their
masters and *mistresses*. The Hebrew canon rela-
tive to this runs: *Menservants and maid-servants*
do not call to their master Abba, (father,) nor to
their mistress Imma, (mother.) And from this
some suppose that the apostle intimates that being
now brought from under the spirit of bondage, in
which they durst not call God their *Father*, they
are not only brought into a new state, but have got
that language which is peculiar to that state.

Some have supposed that the apostle, by using
the Syriac and Greek words which express *father*,
shows the union of Jewish and Gentile believers in
those devotions which were dictated by a filial
spirit. Others have thought that these were the
first words generally uttered by those who were
made partakers of the Holy Spirit. It is enough
to know that it was the *language of their sonship*;
and that it expressed the clear assurance they had
of being received into the divine favour, the affec-
tion and gratitude they felt for this extraordinary
blessing, and their complete readiness to come
under the laws and regulations of the family, and to
live in the spirit of obedience.

16. The Spirit itself beareth witness with
our spirit—*Αὐτὸ τὸ Πνεῦμα, that same Spirit*, the
Spirit of adoption; that is, the Spirit who wit-
nesses this adoption; which can be no other than
the Holy Ghost himself. **With our spirit**—[If
the question be urged, How does the Spirit bear
witness to our minds or souls that we are the chil-
dren of God? the answer is, By imparting the
Spirit of adoption, the *filial spirit*, to us. That
the world deny any such testimony in the hearts of
believers, proves only that they are unacquainted
with it, not that it is an illusion.—*Stuart.*] And
this is not a momentary influx; if we take care
to walk with God, and grieve not the Holy Spirit,
we shall have an abiding testimony; and while
we continue faithful to our adopting Father, the
Spirit who witnesses that adoption will continue to
witness it; and hereby we shall know that we are
of God by the Spirit which he giveth us.

17. And if children, then heirs—[If we sus-
tain the relation of sons, then shall we be treated

heirs of God, and joint heirs with Christ; ^εif so be that we suffer with *him*, that we may be also glorified together. **18** For I reckon that ^hthe sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. **19** For ⁱthe earnest expectation of the creature waiteth for the ^kmanifestation of the sons of God. **20** For

^lthe creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope; **21** Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. **22** For we know that ^mthe whole creation ⁿgroaneth and travaileth in pain together until now. **23** And

f Acts 26, 18; Gal. 4, 7.—*g* Acts 14, 22; Phil. 1, 29; 2 Tim. 2, 11, 12.—*h* 2 Cor. 4, 17; 1 Pet. 1, 6, 7; 4, 13.—*i* 2 Pet. 3, 13.

k 1 John 3, 2.—*l* Gen. 3, 19; verse 22.—*m* Or, every creature, Mark 16, 15; Col. 1, 23.—*n* Jer. 12, 11.

as such; that is, we shall be heirs.] **Heirs of God**—It is neither an *earthly* portion nor (in its fullest sense) a *heavenly* portion, but God himself, who is to be their portion. It is not (only) heaven they are to inherit; it is (eminently) God, who is infinitely greater and more glorious than heaven itself. With such powers has God created the soul of man, that nothing less than *himself* can be its sufficient and satisfactory portion. **Joint heirs with Christ**—That is, as Christ endured sufferings and was advanced to glory, in like manner (and yet in a much lower sense) shall we also be advanced to glory.—*Stuart.* **If so be that we suffer with him**—[If now we share his sufferings—submit joyfully for his sake to endure suffering—we shall hereafter share his glorification, *συνδοξασόμεν.*] This, with the additional consideration that we suffer *with Christ*, or as he himself suffered, would greatly qualify the transitory afflictions of this world, and dispose men to attend to the other arguments the apostle had to offer.

18. For I reckon [*λογίζομαι, I estimate, conclude after due consideration*] **that the sufferings, etc.**—If the glory that is to be revealed be the enjoyment of God himself, (see above,) then the sufferings of this life, which, when compared with *eternity*, are but as for a *moment*, are not worthy to be put in competition with this glory which shall be revealed in us. **In us**—[*Εἰς ἡμᾶς*, in regard to us.—*Alford.*]

19. For the earnest expectation of the creature—[*Ἀποκαρᾶδία τῆς κτίσεως*, the longing outlook of the race—the unpurposed reachings out of the great soul of humanity, for the manifestation of the ways of God toward men.] **Waiteth**—[Looks out *continuously and expectantly.*] There is considerable difficulty in this and the four following verses, and the difficulty lies chiefly in the meaning of the words, *ἡ κτίσις*, which we translate *the creature and creation*. Some think that by it the brute creation is meant; others apply it to the Jewish people; others, to the godly; others, to the Gentiles; others, to the good angels; and others, to the fallen spirits, both angelic and human. Dissertations without end have been written on it; and it does not appear that the Christian world has come to any general agreement on the subject. Dr. Lightfoot's mode of explanation appears to me to be, on the whole, the best. "There is," says he, "a *twofold* key hanging at this place, which may unlock the whole, and make the sense plain and easy. 1) The first is the phrase, *πάντα ἡ κτίσις*, which we render *the whole creation*, (verse 22,) and with which we meet twice elsewhere in the New Testament: Mark xvi, 15, *preach the Gospel, πᾶσι τῇ κτίσει, to every creature*; and Col. i, 23, *the Gospel was preached, ἐν πᾶσι τῇ κτίσει, to every creature*. Now it is sufficiently apparent what is meant by *πάντα κτίσις* in both these places, namely, *all nations*, or all mankind. For that which in St.

Mark is, *preach the Gospel to every creature*, is, in St. Matthew, *go and teach, πάντα τὰ ἔθνη all nations*. And this phrase in this place lays claim to that very interpretation. [It seems safe, then, to understand the term *κτίσις*, in this place, as equivalent to the *race of mankind*, considered in its aggregate unity, its *solidarity*—*MAN.*] 2) The second key is the word *ματαιότης*, (verse 20,) which is not unfrequently rendered *vanity*; but then this vanity is improperly applied to the vanishing, dying, changing state of the creation. For *ματαιότης, vanity*, does not so much denote the vanishing condition of the outward state, as it does the inward vanity or emptiness of the mind. So the apostle, speaking of the Gentiles concerning whom he speaks here, tells us *ἐματαιώθησαν, They became vain in their imaginations*, (chapter i, 21;) and again, *The Gentiles walk, ἐν ματαιότητι, in the vanity of their mind*, (Eph. iv, 17;) so also, *The Lord knoweth the thoughts of the wise, ὅτι εἰσὶν μάταιοι, that they are vain*. (1 Cor. iii, 20.) The Romans, to whom the apostle writes, knew well how many predictions and promises it had pleased God to publish by his prophets concerning gathering together and adopting sons to himself among the Gentiles; the manifestation of which sons the whole Gentile world, with a *neck* as it were *stretched out*, (as the word *ὑποκαρᾶδία* implies,) doth now wait for. [For another view of the sense of this word, see the notes on the next verse.]

20. For the creature was made subject to vanity—[*Ματαιότητι*, the *vanishing, dying, and changing* state of everything belonging to man; relating to the condition rather than the character.] [The *instability, liability to change and decay*, of all created things.—*Alford.*] **Not willingly**—[The creature (man) did not voluntarily choose its present condition of sorrow and pain . . . but God the Creator has placed it in this condition. It is by his sovereign will, by the arrangements of his holy providence, that man is placed in a frail and dying state. This state of *ματαιότης (vanity)* was not original, but superinduced by sin. . . . But distressing and frail as the state of man is, it is still a state of hope.—*Stuart.*]

21. Because the creature—This and the preceding verse should be thus connected, *in hope THAT (ὅτι) the creature itself also shall be delivered*. The word *φθορά* denotes, very frequently, *sinful corruption*. (So 2 Pet. i, 4; 2 Cor. xi, 3; 1 Cor. xv, 33.) The sense, therefore, of the apostle in this place seems to be; the world (mankind) shall, in time, be delivered from the bondage of *sinful corruption*; and be brought into such a noble liberty as the sons of God enjoy.

22. The whole creation groaneth and travaileth—[*Ὁὐ μόνον δέ, and not only so, that is, better still, we know that every creature, that is, the whole human race, has sighed and sorrowed together, until the present time*. No one is exempt; there is a *mutual* correspondence between them all

not only *they*, but ourselves also, which have
"the firstfruits of the Spirit," even we our-
selves groan within ourselves, waiting for the
adoption, *to wit*, the "redemption of our body."
24 For we are saved by hope: but "hope that
is seen is not hope: for what a man seeth,

o 2 Cor. 5, 5; Eph. 1, 14.—p 2 Cor. 5, 2, 4.—q Luke 20, 36.—
r Luke 21, 28; Eph. 4, 30.

in regard to the subject in question. . . . The lan-
guage of the apostle is exceedingly appropriate to
his purpose, as it not only indicates great sorrow
and distress, but that this is indicative of a new
birth; that is, a new state of things and a change
for the better to be looked for.—*Stuart.*]

23. And not only they, but ourselves also—
The scope and design of St. Paul in these verses
may be thus summed up: The apostle shows that
the whole creation is in a suffering state, into which
it has been brought by the disobedience of one man,
Adam; therefore, it was "made subject to vanity"
—pain, sickness, and death; not willingly, for
mankind had no part in that transgression which
"brought death into the world and all our woe,"
but God subjected the whole, purposing to afford
them a deliverance, and infusing into every heart
a hope that a more auspicious era should take
place; and it is through the influence of this hope,
which every man possesses, that the present ills
are so patiently borne, because all are expecting,
though they cannot tell why, better days. The
great deliverer is the Messiah, and the gospel days
the auspicious era which God intended to bring
forward. They who believe in Christ with a heart
unto righteousness are freed from the bondage of
their sinful corruption, and brought into the glo-
rious liberty of the sons of God; and they look
forward with joyous expectation, waiting for this
greater deliverance. And if it shall be said that
the redemption provided by the Gospel cannot be an
object of hope to those who have never heard of
it; yet, as all men have hope, and this hope is in-
spired by God for this very purpose, that it may be
the means of supporting them in the ills of life, and
God, in inspiring it, had respect to the glorious
state of Christianity, therefore it is this state, in
effect, that the whole race are longing for. So
Jesus Christ is said, by the Prophet Haggai, (ii, 7),
to be the *Desire of all nations*; and yet not one of
the nations of the earth had, at that time, heard of
him. And thus, as Dr. Whitby has very properly
remarked, "Desire and expectation are ascribed to
creatures in reference to things they want, and
which tend to their advantage, notwithstanding
they explicitly know nothing of them. [The first-
fruits of the Spirit—*Τὴν ἀπαρχὴν τοῦ ἁγίου πνεύματος*.
The indwelling and influence of the Holy Spirit
here, and an earnest of the full harvest of his com-
plete possession of us.—*Alford.*]

24. For we are saved by hope—We are sup-
ported and are comfortable in the expectation we
have of receiving from the hand of our God all the
good we need in the troubles and adversities of
this life, and of a glorious reversion of bliss with
God and Christ forever. **Hope that is seen is
not hope—**As hope signifies the expectation of *fu-
ture good*, so it necessarily supposes that the ob-
ject of it is not seen, that is, not enjoyed; for to
see, in Scripture language, sometimes signifies to *en-
joy*. (Job vii, 7.) *The hope that is seen—that is,
enjoyed—is no longer hope, it is fruition; and a*

why doth he yet hope for? **25** But if we
hope for that we see not, *then* do we with
patience wait for it. **26** Likewise the Spirit
also helpeth our infirmities: for 'we know
not what we should pray for as we ought:
but 'the Spirit itself maketh intercession for

s 2 Cor. 5, 7; Heb. 11, 1.—t Matt. 20, 22; James 4, 3.—u Zech.
12, 10; Eph. 6, 18.

man cannot *hope* for that which he has in his pos-
session.

25. But if we hope for that we see not—If we
have a satisfactory expectation of our final recom-
pense of reward, which is of course *future*, and still
to be delayed, *then do we patiently wait for it*; con-
tinue patiently to endure the common ills of life, as
well as the consequences of our Christian profes-
sion; for we know, *Faithful is He who has prom-
ised*. "Hope" is a sort of universal blessing,
and one of the greatest which God has granted to
man. To mankind in general life would be intel-
erable without it; and it is as necessary as *faith* is,
even to the followers of God.

26. The Spirit also helpeth our infirmities—
The same Spirit, *τὸ ἅγιον*, mentioned before as
bearing witness with ours that we are the children
of God; and consequently, it is not a *disposition* or
frame of mind. [That Spirit which sometimes
Christians, which subdues their fleshly appetites,
which gives them a filial temper, which bestows a
foretaste of future glory, this same Spirit aids
Christians in all their sufferings and sorrows.—
The word *ἀνταντιλαμβάνεται* is very inadequately
expressed by *helpeth*. It signifies such assist-
ance as is afforded by any two persons to each
other, who mutually bear the same load or carry it
between them. He who prays receives help from
the Spirit of God; but he who prays not receives
no such help. Whatever our strength may be, we
must put it forth, even while most implicitly de-
pending on the strength of God himself. [The
prefixed *ὅτι* augments the signification, so that one
might translate, *greatly assists, affords much help*.
It denotes not only *with*, but also marks the *com-
pleteness* or *entirety* of the action. "Our infirmities,"
ἀσθενεία ἡμῶν, seems to mean our frail, infirm,
afflicted, troubled state.—*Stuart.*] **For we know
not what we should pray for as we ought—**
And should therefore be liable to endless mistakes
in our prayers, if suitable desires were not excited
by the Holy Spirit, and power received to bring these
desires, by prayer, before the throne of grace. **But
the Spirit itself—***Αὐτὸ τὸ ἅγιον, the same Spirit*,
namely, the Spirit that witnesses of our adoption and
sonship, (verses 15, 16.) *makes intercession for us*.
We must understand in these places that help and
influence which the followers of God receive from
the Holy Ghost; and consequently, the fulfilment of
the various promises relative to this point which
our Lord made to his disciples. (John xiv, 13, 14,
and also xiv, 16, 17, 26; xv, 26, 27; xvi, 7.) [Prayer
made by the Spirit of God, as such, and by him-
self, is not here intended.—*Stuart.*] [The Holy
Spirit in the hearts of Christians becomes a spirit of
prayer, both to teach them *what* to pray for, and to
give them the true spirit of supplication, equally in
kind and in degree going beyond merely human
powers of utterance. Archbishop Leighton very
happily unfolds the spirit of this text in his *Expo-
sition of the Lord's Prayer*. "The work of the
Spirit is in exciting the heart, at times of prayer,

us with groanings which cannot be uttered. **27** And ¹he that searcheth the hearts knoweth what ²is the mind of the Spirit, ³because he maketh intercession for the saints ⁴according to the will of God. **28** And we know that

¹ 1 Chron. 28, 9; Psa. 7, 9; Prov. 17, 3; Jer. 11, 20; 17, 10; 20, 12; Acts 1, 24; 1 Thess. 2, 4; Rev. 2, 23.—² *Or, that.*—³ 1 John 5, 14.—⁴ *Chap. 9, 11, 23, 24; 2 Tim. 1, 9.*—⁵ See Exod.

to break forth in ardent desires to God, whatever the words be, whether new or old, yea, possibly without words, and then most powerful when it words it least, but vents itself in sighs and groans that cannot be expressed.”]

27. He maketh intercession for the saints.—The word *ἐντυγχάνω* signifies to *intercede or negotiate for*. Our Lord makes intercession for us by *negotiating and managing*, as our friend and agent, all the affairs pertaining to our salvation. And the Spirit of God makes intercession for the saints, not by supplication to God on their behalf, but by *directing and qualifying* their supplications in a proper manner by his agency and influence upon their hearts; which, according to the Gospel scheme, is the peculiar work and office of the Holy Spirit. **According to the will of God**—*Κατὰ Θεὸν*. [In pursuance of the divine purpose, and in conformity with God's good pleasure.—*Alford*.] *Fluency in prayer* is no part of *praying*: a man may pray most powerfully in the estimation of God who is not able to utter even one word. The unutterable groan is big with meaning, and God understands it, because it is the language of his own Spirit. Some desires are too mighty to be expressed; there is no language expressive enough to give them proper form and distinct vocal sound; such desires show that they came from God; and as they came from him, so they express what God is disposed to do, and what he has purposed to do. This is a matter of great encouragement to all those who are agonizing to enter in at the strait gate.

28. And we know that all things work together for good to them that love God—To understand this verse aright, let us observe: 1) That the persons in whose behalf all things work for good are they *who love God*, and, consequently, who live in the *spirit of obedience*. 2) It is not said that all things *shall* work for good, (each in itself,) but that *συνεργεῖ, they work now*, in the behalf of him who *loveth now, ἀγαπᾷ*; (for both verbs are in the present tense.) 3) All these things *work together*; while they are working, God's providence is working, his Spirit is working, and *they* (the “all things”) are *working together*, each and all, for a good ending. And whatever troubles, or afflictions, or persecutions may arise, God presses them into their service; and these make a part of the general working, and are made to contribute to the general good of the person *who now loves God*, and who is working by faith and love under the influence and operation of the Holy Ghost. **To them who are the called according to his purpose**—*Τοῖς κλητοῖς, the invited*; [having also *accepted* the invitation.] All things work together for their good, because they are called, invited, or made welcome to, the blessings of the covenant. This clause is an argument to prove that all things, however afflictive, work for our good while we continue to love God. Our being *called or invited*, [and having entered into that calling,] according to God's *purpose*, proves that all things work for our good, on the supposi-

all things work together for good to them that love God, to them ¹who are the called according to ²his purpose. **29** For whom ³he did foreknow, ⁴he also did predestinate ⁵to be conformed to the image of his Son, ⁶that he

33, 12, 17; Psa. 1, 6; Jer. 1, 5; Matt. 7, 23; ch. 11, 2; 2 Tim. 2, 19; 1 Pet. 1, 2.—² *a* Eph. 1, 5, 11.—³ *b* John 17, 23; 2 Cor. 3, 18; Phil. 3, 21; 1 John 3, 2.—⁴ *c* Col. 1, 15, 18; Heb. 1, 6; Rev. 1, 5.

tion that *we love God*, and not otherwise. For our *loving God*, or making a due improvement of our calling, is evidently inserted by the apostle to make good his argument. He does not pretend to prove that all things shall concur to the everlasting happiness of *all* that are “called;” but only to that of those of them *who love God*. Our calling, thus conditioned, is the ground of the argument, which is prosecuted and completed in the next two verses. Our calling is taken for granted, as a thing evident and unquestionable among all Christians. [Our calling becomes *effectual* when, by God's grace, we accept and enter into it.] [On the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God, their whole spiritual life in its origin, progress, and completion, being *from him*. On the other hand, its testimony is no less precise that he willeth all to be saved, and that none shall perish except by *willful rejection* of the truth. So that on the one side God's SOVEREIGNTY, on the other, MAN'S FREE WILL, is plainly declared.—*Alford*.]

29. For whom he did foreknow, etc.—In verses 29, 30, the apostle shows *how our calling* is an argument that all things work together to advance our eternal happiness, by naming the several *steps* which the wisdom and goodness of God have appointed through which to complete our salvation. In this verse, the *foundation* and *finishing*, or the *beginning* and *end*, of the scheme of our redemption are given. To “foreknow,” here, signifies to *design before*, or at the first forming of the scheme; to bestow the *favour and privilege* of being God's people upon all the called. (Verse 28.) This is the first step in the scheme of our salvation; namely, the purpose and grace of God, which was given us in Christ Jesus before the world began. (2 Tim. i, 9.) Then he *knew or favoured* us. This is the first step of our salvation, and the end or finishing of it is our conformity to the Son of God in eternal glory, (verse 17,) which includes and supposes our *moral* conformity to him. Then, also, he *destinated or designed* us to be conformed to the image of his Son; predestinated, foreordained, or predetermined us to become spiritually like Christ. The foundation of the scheme is the foreknowledge or gracious purpose of God; the finishing, is our becoming, by spiritual transfiguration, like him. Now, our calling or invitation (see on verse 28) stands in connexion with both these; with God's foreknowledge—and so it is a true and valid calling—and with our being conformed to the image of his Son; for we are invited by the Gospel to the obtaining of the glory of our Lord Jesus Christ. (2 Thess. ii, 14.) If, then, we love God, which is the proof of our being called, then we shall be glorified with the sons of God; and so our calling shows that all things work together for our good in our present state, because it proves that we are intended for eternal glory. For we must understand his foreknowing, predestinating, calling, and justifying, in relation to his glorifying; and that none are finally glorified but those who, according to his purpose, are conformed to the

might be the firstborn among many brethren. **30** Moreover, whom he did predestinate, them he also ^ccalled: and whom he called, them he also ^ejustified: and whom he justified, them he also ^fglorified. **31** What shall we then say to these things? ^gIf God *be* for us, who *can be* against us? **32** ^hHe that spared not

his own Son, but ⁱdelivered him up for us all, how shall he not with him also freely give us all things? **33** Who shall lay any thing to the charge of God's elect? ^k*It is* God that justifieth. **34** ^lWho *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, ^mwho is even at the right hand of

^c Chap. 1, 6; 9, 24; Eph. 4, 4; Heb. 9, 15; 1 Pet. 2, 9.—
^e 1 Cor. 6, 11.—^f John 17, 22; Eph. 2, 6.—^g Num. 11, 9; Psal. 118, 6.

^h Chap. 5, 6, 10.—ⁱ Chap. 4, 25.—^k Isa. 50, 8; Rev. 12, 11.—^l Job 34, 29.—^m Mark 16, 19; Col. 3, 1; Heb. 1, 3; 5, 1; 12, 2; 1 Pet. 3, 22.

image of his Son. **The firstborn among many brethren**—That he might be the chief or head of all the redeemed; [standing by the divine decree at the head of redeemed humanity; (Psa. ii, 7, 8; not, however, as himself one of the redeemed, but as the *sinless* MAN, who needed no redemption, but became the Saviour of all men.]

30. Whom he did predestinate, etc.—[As verse 29 indicates the *inception* and *completion* of the divine method of saving men, so verse 30 gives the several intermediate steps, all of them effectuated by free grace, calling, justification, glorification.] **He called**—by the preaching of the Gospel, and the effectual (not irresistible) workings of the Holy Spirit. [It is worthy of note, that although the things here named are spoken of as in the past, (for to our finite conceptions the whole scheme of salvation, in its rounded fulness, dates from the ages of eternity,) yet their development in time and in concrete forms is an ever-proceeding work, through all the ages of the Church.] **He also justified**—Pardoned the sins of all those who with hearty repentance and true faith turned unto him. [Absolved from the penalty of the divine law, accepted and treated as righteous.—*Stuart.*] **He also glorified**—[*Ἐδόξασεν, made glorious*, in present experience of spiritual transformation, and also in purposed exaltation to heaven.] [The whole Christian life is here presented in its three principal details, *κλήσις, calling*, without which none can be saved, and which may itself be rendered ineffectual by the perverse wilfulness of the called; *δικαιοσύνη, justification*, which is freely given to all who accept by faith the proffered grace; and *δόξα, glory*, incipient at present, and consummated in the future life. After the effectuating of the first and second of these stages, both of which are conditioned on human co-operation with the effectuating grace, this last proceeds by the sole efficiency of the Spirit, whose work, however, may be hindered through the unfaithfulness of the subject.] The word *δόξα*, which we render *glory*, and *δοξάζω, to glorify*, both mean to *render illustrious, eminent, etc., etc.*, in various parts of the New Testament; and in this sense the verb is used John xi, 4; xii, 23, 28; xiii, 31, 32; xiv, 13; xv, 8; xxi, 19; Acts iii, 13; and in chapter xi, 13; in none of which places eternal beatification can be intended. Here it seems to mean that those whom God had called into a state of justification he had rendered *illustrious* by innumerable gifts, graces, and privileges.

31. What shall we then say to these things—Seeing, therefore, all these things are so, this is the comfort which, in our tribulations, we shall derive from them: **If God be for us, who can be against us**—He who is infinitely wise has undertaken to *direct us*: the infinitely powerful, to *protect us*: the infinitely good, to *save us*. What *envying, strength, or malice*, can prevail against his *wisdom, power, and goodness*? Therefore, we are safe in

the love of God; and we shall not only sustain no essential damage by the persecutions of ungodly men, but even these things shall work together for our good. (Psa. cxviii, 6.)

32. He that spared not his own Son—[*Τὸν ἰδίον υἱόν, his own Son*, his only begotten Son, (John iii, 16,) *οὐκ ἔταξεν, a double idea*. He did not *withhold* him as something too precious to be given, and he did not, having given him to be a *propitiation*, spare him, but laid on the iniquities of us all, (Isa. liii, 4-6,) *παρέδωκεν αὐτόν, delivered him up*, as a sacrifice, *for, ὑπὲρ, in behalf* of, a mediation with a price, *ἡμῶν πάντων, all of us*, specially referring to *believers*, but also provisionally for all men, *χαρίσεται, graciously bestowed*. This first gift, so infinitely transcending all else, stands a perpetual pledge of every other gift for the completion of the great work so begun.]

33. God's elect—[All believers, those who are justified freely by his grace. (Chapter iii, 21.)]

34. Who is he that condemneth—*Τίς ὁ κατακρινὼν, who is the condemner?* Christ that died?—[This clause should be read as a question, being put into that form to bring out the impossibility of the supposition, and the words "it is" should be omitted.] **That is risen**—[Christ's victory over death—in our nature, and acting for us—is among the most glorious factors in the practical problem of our redemption.] **Who is even at the right hand of God**—To which he has exalted our human nature, which he took in conjunction with his divinity; and there he *maketh intercession for us*—manages all the concerns of his own kingdom in general, and of every member of his Church in particular.

35. Who shall separate us from the love of Christ—The apostle is referring to the persecutions and tribulations to which genuine Christians were exposed through their attachment to Christ, and the gracious provision God had made for their support and final salvation. As in this provision God had shown his infinite love to them in providing Jesus Christ as their sin offering, and Jesus Christ had shown his love in suffering death upon the cross for them; so here he speaks of the love of the followers of God to that Christ who had first loved them. Therefore, the question is not, Who shall separate the love of Christ from us? or prevent Christ from loving us? but, Who shall separate us from the love of Christ? *Who or what* shall be able to remove our affection from him? The *tribulation, distress, etc.*, which he enumerates, are things by which *they* might be affected, but which shall not be able to move them. [Others refer *ἀγάπης τοῦ Χριστοῦ, the love of Christ*, to Christ's love for us, and interpret the thing said as assurances that our present afflictions are not to be construed as evidences of any failure of Christ's love toward us. The language will justify this; but the other seems to be the better sense.]

God, ^awho also maketh intercession for us. **35** Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** As it is written, ^aFor thy sake we are killed all the day long; we are accounted as sheep for the slaughter. **37** ^aNay, in all these things we are more than conquerors through him that loved us. **38** For I am persuaded, that neither death, nor life, nor

angels, nor ^aprincipalities, nor powers, nor things present, nor things to come, **39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER IX.

I ^aSAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, **2** ^bThat I have great heaviness

^a Heb. 7. 25; 9. 24; 1 John 2. 1.—^b Psa. 44. 22; 1 Cor. 15. 30, 31; 2 Cor. 4. 11.—^c 1 Cor. 15. 57; 2 Cor. 2. 14; 1 John 4. 4; 5. 4, 5; Rev. 12. 11.

These verses (33–35) contain certain questions, most appropriately introduced and most powerfully urged, tending to show the glorious safety of those who have believed the Gospel of the grace of God. I shall lay these verses down as they are pointed by the best Greek critics:

“Who shall lay any thing to the charge of God’s elect?—God who justifieth? Who is he that condemneth?—(Is it) Christ who died? or, rather, who is risen again? He, who is at the right hand of God? He, who maketh intercession for us? Who shall separate us from the love of Christ?—Tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword?” In all these questions the apostle intimates that if neither God nor CHRIST would bring any charge against them who love him, none else *could*. And as God justifies through Christ who died, consequently no charge *can* lie against these persons, as God alone could produce any; and he, so far from doing this, has justified them—freely forgiven their trespasses.

36. As it is written—And these things are no more than we may naturally expect from the present constitution of the world, and the positive predictions of the prophet, (Psa. xlv. 22,) who foresaw that a wicked world would always persecute and oppress the true followers of God.

37. Nay—As the prophet adds in the same place, *all this is come upon us; yet have we not forgotten thee, nor dealt falsely in thy covenant*, (verses 17, 18,) so all these things may happen unto us; but in *all these things we are more than conquerors*; we abide faithful in the covenant of our God; and HE is faithful who has promised to support and make us more than conquerors. **Through him that loved us**—[Through Christ, in consequence of the strength and courage which he imparts. (Phil. iv. 13.)—Stuart.]

38, 39. For I am persuaded—After the blessed experience we have had of support by the grace and Spirit of Him who loved us, that neither fear of death, nor hope of life, nor evil angels, nor principalities, nor powers, persecuting us for Christ’s sake; nor the things we endure at present, nor the things to come, whatever tribulation we may be called to suffer in future. **Nor height**—Of honour. **Nor depth**—Of ignominy. **Nor any other creature**—ὅτε τις κτίσις ἕτερα, nor any other thing whatever. **Shall be able to separate us (who love God) from the love of God**—Which he has vouchsafed to us in Christ Jesus. [The various expressions (in verses 38, 39) are to be left in the generality of their sense, which is, partly in itself and partly through its connexion, beyond doubt; every arbitrary limitation is purely opposed to the purpose of declaring *every thing*—every thing possible—in capable of separating the believers from the love of God in Christ.—Meyer.]

^a Eph. 1. 21; 6. 12; Col. 1. 16; 2. 15; 1 Pet. 3. 22.—^b Chap. 1. 9; 2 Cor. 1. 23; 11. 31; 12. 19; Gal. 1. 20; Phil. 1. 8; 1 Tim. 2. 7.—^c Chap. 10. 1.

[This enumeration of agencies seems to aim at the fullest practicable inventory of possible causes of the believer’s separation from the “love of God:” so *death and life, angels*, etc., as personal forces, the *present* and the *future*, the highest and the lowest, are used as exhaustive categories, and then *any other creature*, is named to cover any possible omission. Speculations respecting the more precise meanings of the words used are altogether uncertain, and may very readily become misleading.]

NOTES ON CHAPTER IX.

[The Gospel being now established in its fulness and freeness as the power of God unto salvation to every one that believeth, a question naturally arises, not unaccompanied with painful difficulties, respecting the exclusion of that people, as *a people*, to whom God’s ancient promises were made. With this national rejection of Israel the apostle now deals, extending the discussion through chapters ix, x, and xi.

[In no part of the epistles of Paul is it more requisite than in this portion, to bear in mind his habit of *INSULATING the one view of the subject under consideration with which he is at the time dealing*. The divine side of the history of Israel and the world in the greater part of this portion is thus *INSULATED*; the facts of the divine dealings and the divine decrees (are) insisted on, and the *mundane or human side* of that history kept for the most part out of sight, and only so much shown as to make it manifest that the Jews, on their part, failed of attaining God’s righteousness, and so lost their share in the Gospel.

[It must also be remembered, that whatever inferences with regard to God’s disposal of *individuals* may justly rise from the apostle’s arguments, the assertions here made by him are universally spoken with a *national* reference. Of the eternal salvation or rejection of any individual Jew there is here no question; and however logically true of any individual the same conclusion may be shown to be, we know, as matter of fact, that in such cases *not the divine, but the human side*, is that ever held up by the apostle: the universality of free grace for all—the riches of God’s mercy to all who call on him, and consequent exhortations to all to look to him and be saved.—Alford.]

1. I say the truth in Christ, I lie not—Paul appeals to Christ, as the searcher of hearts, that he tells the truth; asserts that his conscience was free from all guile in this matter; and that the Holy Ghost bore him testimony that what he said was true. As the apostle had still remaining a very awful part of his commission to execute, namely, to declare to the Jews not only that God had chosen the Gentiles, but had rejected *them* because they had rejected Christ and his Gospel,

and continual sorrow in my heart. **3** For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: **4** Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the

law, and the service of God, and the promises; **5** Whose are the fathers, and of whom as concerning the flesh Christ came, of whom is over all, God blessed for ever. Amen. **6** Not as though the word of God hath taken none effect. For they are not all Israel, which are

^cExod. 32, 32.—^dOr, *separated*.—^eDeut. 7, 6.—^fExod. 11, 24.—^gDeut. 14, 1; Jer. 31, 9.—^h1 Sam. 4, 21; 1 Kings 8, 11; Ps. 61, 2; 75, 61.—ⁱActs 3, 25; Heb. 8, 8-10.—^jOr, *testaments*.—^kPsa. 147, 19.—^lHeb. 9, 1.

it was necessary that he should assure them that however he had been persecuted by them because he had embraced the Gospel, yet it was so far from being a gratification to him that they had now fallen under the displeasure of God, that it was a subject of continual distress to his mind, and that it produced in him great heaviness and continual sorrow.

3. For I could wish that myself were accursed from Christ—Very few passages in the New Testament have puzzled critics and commentators more than this. Every person saw the perfect absurdity of understanding it in a literal sense, as no man in his right mind could wish himself eternally damned in order to save another, or to save even the whole world. And the supposition that such an effect could be produced by such a sacrifice, was equally absurd and monstrous. The Greek word *ἀνάθεμα*, *anathema*, properly signifies any thing devoted to God, so as to be destroyed: it answers to the Hebrew *חֵרֵם*, *cherem*, which the Septuagint translate by it, and means either a thing or person separated from its former state or condition, and devoted to destruction. In this sense it is used Deut. vii, 25, 26; Josh. vi, 17, 18; vii, 12. Paul desired to be devoted to destruction, as the Jews then were, in order to redeem his countrymen from this most terrible excision. He was willing to become a sacrifice for the public safety, and to give his life to redeem theirs. And, as Christ may be considered as devoting them to destruction, (see Matt. xxiv,) Paul is willing that in their place Christ should devote him: *for I could wish myself, ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, to be devoted by Christ, to that temporal destruction to which he has adjudged the disobedient Jews, if by doing so I might redeem them.* This, and this alone, seems to be the meaning of the apostle's wish.

4. Who are Israelites—Descendants of Jacob, a man favoured of God, from whom he received his name *Israel*—*a prince of God.* (Gen. xxxii, 28.) Their very name of Israelites implied their high dignity; they were a *royal nation*; *princes of the most high God.* **The adoption**—The Israelites were all taken into the family of God, and were called his *sons* and *firstborn*, (Exod. iv, 22; Deut. xiv, 1; Jer. xxxi, 9; Hos. xi, 1;) and this adoption was ratified when God made the covenant with them at Horeb. **The glory**—The manifestation of God among them; principally by the cloud and pillar, and the shekinah, or divine presence, appearing between the cherubim over the mercy-seat. These were peculiar to the Jews; no other nation was ever thus favoured. **The covenants**—The covenants made with Abraham, both that relating to the spiritual seed, and that which was peculiar to his natural descendants; (Gal. iii, 16, 17;) which covenants were afterward renewed by Moses, (Deut. xxix, 1.) But manifestly Paul alludes especially to the great covenant made with Abraham, and to its various renewals and extensions at different times

afterward, as well as to its twofold design—the grant of the land of Canaan, and the rest that remains for the people of God. **The giving of the law**—The revelation of God by God himself, containing a system of moral and political precepts. This was also peculiar to the Jews; for to no other nation had he ever given a revelation of his will. **The service**—*ἡθροία*, the particular ordinances, rites, and ceremonies of their religious worship; and especially the sacrificial system, so expressive of the sinfulness of sin and the holiness of God. **The promises**—The land of Canaan, and the blessings of the Messiah and his kingdom: which promises had been made and often repeated to the patriarchs and to the prophets. [Having expressed, by his reference to his kindred according to the flesh, how even human sensibility moved him to a special love for the Jews, he now states how every disciple of Christ must be kindled to a like regard for this people by the peculiar place they occupy in the economy of salvation, as the channel of the light vouchsafed by God to man. The privileges of the Israelites, here specified by Paul, are, however, of a sort not founded upon their merits, but upon the free grace of God.—*Tholuck.*]

5. Whose are the fathers—Abraham, Isaac, Jacob, Joseph, the twelve patriarchs, Moses, Joshua, Samuel, David, etc., etc., without controversy the greatest and most eminent men that ever flourished under heaven. From these, in an uninterrupted and unpolluted line, the Jewish people had descended; and it was no small glory to be able to reckon, in their genealogy, persons of such incomparable merit and excellency. **And of whom as concerning the flesh Christ came**—These ancestors were the more renowned, as being the progenitors of the human nature of the Messiah. Christ, the Messiah, *κατὰ σάρκα*, according to the flesh, sprang from them. But this Messiah was more than man—he is God over all; the very Being who gave them being, though he appeared to receive a being from them.

Here the apostle most distinctly points out the twofold nature of our Lord—his *divine Godhead* and his *humanity*. [And in this, his twofold nature, he is now exalted over all, God blessed forever.]

6. Not as though the word of God hath taken none effect—A Jew might object: "Is not God bound by his faithfulness to continue the Jews as his peculiar Church and people, notwithstanding their infidelity? If they are brought to a level with the Gentiles, will it not follow that God hath failed in the performance of his promise to Abraham? (Gen. xvii, 7, 8.) To which it may be answered: Abraham is the father of many nations, and his seed is not only that which is of the law, but that also which is of the *faith of Abraham*. (Chapter iv, 16, 17.) The Gentiles were included in the Abrahamic covenant as well as the Jews; and therefore the Jews have no exclusive right to the blessings of God's kingdom. **They are not all**

of Israel: **7** Neither, because they are the seed of Abraham, *are they* all children; but, In Isaac shall thy seed be called. **8** That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. **9** For this *is* the word of promise, *At* this time will I come, and Sarah shall have a son. **10** And not only *this*; but when *Rebecca*

also had conceived by one, *even* by our father Isaac, **11** (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of *him* that calleth;) **12** It was said unto her, *The* elder shall serve the *younger*. **13** As it is written, *Jacob* have I loved, but Esau have I hated. **14** What shall we say then? *Is*

^a Gal. 4. 23.—^t Gen. 21. 12; Heb. 11. 18.—^u Gal. 4. 28.—^r Gen. 18. 10, 14.—^v Gen. 25. 21.—^w Chap. 4. 17; 8. 28.—^y Gen. 25. 23.—^z Or, *greater*.

^a Or, *lessor*.—^b See Deut. 21. 15; Prov. 13. 24; Mal. 1. 2, 3; Matt. 10. 37; Luke 14. 26; John 12. 25.—^c Deut. 32. 4; 2 Chron. 19. 7; Job 8. 3; 34. 10; Psal. 92. 15.

Israel, which are of Israel—[A clear distinction is here made between the *natural* and the *spiritual* Israel. And even among the covenant people the grace of the covenants came only to them that believed and obeyed.]

7. But, In Isaac shall thy seed be called—Abraham had several sons besides Isaac, (Gen. xxv, 1, 2,) particularly Ishmael, who was circumcised before Isaac was born, and in whom Abraham was desirous that the promise should be fulfilled, (Gen. xvii, 18,) and in him God might have fulfilled the promise had he so pleased; and yet he said to Abraham, (Gen. xxi, 12,) Not in Ishmael, but in Isaac, *shall thy seed be called*. [As it was of God's sovereign good pleasure that the covenant made with Abraham extended only to Isaac—to the exclusion of Ishmael—so now God may enlarge the scope of his covenant so as to include the Gentiles; and that, too, agreeably to the highest spiritual sense of the Abrahamic covenant.]

8. That is, They which are the children of the flesh—Not the natural children of Abraham, nor those who were circumcised, are therefore the Church and people of God; but those who are made children by the good pleasure and promise of God, as Isaac was, are alone to be accounted for the seed with whom the covenant was established.

9. For this is the word of promise, etc.—That is, this is evidently implied in the promise recorded Gen. xviii, 10: *At this time I will come*, saith God, and exert my divine power, and Sarah, though fourscore and ten years old, *shall have a son*; which shows that it is the sovereign will and act of God alone which singles out and constitutes the peculiar seed that was to inherit the promise made to Abraham. In his argument, (verses 7 and 8,) the apostle says not one word of Abraham's *willing* Ishmael to be the seed in whom the promise might be fulfilled; nor of Isaac's *willing* Esau; nor of Moses's *willing* and interceding that the Israelites might be spared; nor of Esau's running for venison: but by introducing these particulars into his *conclusion*, he gives us to understand that his quotations are to be taken in connexion with the whole story of which they are a part; and without this the apostle's meaning cannot be apprehended.

10. And not only this—A Jew might object: "Ishmael was rejected, not by the sovereign will of God, but because he was the son of the handmaid or bondwoman, and therefore unworthy to be the peculiar seed;" but observe, this was not the only limitation of the seed of Abraham with regard to inheriting the promise; [for, in respect to the descendants of Isaac, Jacob, his younger son, was chosen as the object of favour, and Esau, the elder son, who, according to the custom of the patriarchs, had higher rights, was rejected. . . . And all this

was determined on before the children were born, or before they could have possessed either merit or demerit. Consequently, the *πρωτεύεις* (*purpose*) of God was according to *ἐκλογή*, (*free choice*), that is, of God, and not *ἐξ ἔργων*, (*of work done*), or on the ground of merit.—*Stuart*.]

11. For the children being not yet born, neither having done any good—They had done nothing to merit the distinction of being made the peculiar people of God; nor *evil*, to deserve to be left out of this covenant, and the distinguishing national blessings which it conferred. **That the purpose of God according to election might stand**—That such distinctions might appear to depend on nothing but God's free choice, not of *works*, or any desert in the people or nations thus chosen; but of the mere purpose of Him who calleth any people he pleases, to make them the depositaries of his especial blessings, and thus to distinguish them from all others.

12. The elder shall serve the younger—This sentiment quoted from Malachi, "Jacob have I loved, and Esau have I hated," is cited by the apostle to prove, according to its typical signification, that the "purpose of God according to election," does and will stand, not of *works*, but of *Him* that calleth; that is, that the "purpose of God," which is the ground of that "election" which he makes among men unto the honour of being Abraham's seed, might appear to remain unchangeable in him; and to be even the *same* which he had declared unto Abraham.

13. Jacob have I loved, but Esau have I hated—The true sense of these words fully appears to be, that what he had already cited from Moses concerning Jacob and Esau was but the same in substance with what was spoken many years after by the Prophet Malachi. The unthankful Jews had, in Malachi's time, either in words or in their heart, expostulated with God, and demanded of him wherein he had loved them? To this the Lord answers: *Was not Esau Jacob's brother? Yet I loved Jacob and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness*. It appears from these passages that the prophet does not speak of the person of Jacob or Esau, but of their respective posterities. For it was not Esau in person, but his posterity, that said, *We are impoverished*; neither were *his* mountains nor heritage *laid waste*. God chose the Jewish people from all others, and revealed himself to them. Thus *they* were the *elect*, and all other nations of mankind *reprobate*. When the fulness of the time came he revealed himself also to the Gentiles, who gladly received the Gospel; and the Jews, rejecting it, were *cast off*. Thus the *elect* became *reprobate*, and the *reprobate*, *elect*. He published to all mankind that the pardon of sin could and should be obtained

there unrighteousness with God? God forbid. **15** For he saith to Moses, ^aI will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. **16** So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. **17** For the Scripture saith unto Pharaoh, ^cEven for this same purpose have I raised thee up, that I might show my power

d Exod. 33. 19. — e See Gal. 3. 8. 22. — f Exod. 9. 16. — g 2 Chr. 20. 6; Job 9. 12; 23. 13; Dan. 4. 35.

only by faith in his Son Jesus, and not by any obedience to any law. And the Jews, the descendants of Jacob, who rejected this way of salvation, became precisely like the Edomites, the descendants of Esau; they builded, but God pulled down; their mountains and heritage are now laid waste for the dragons of the wilderness; and they properly may now be called the border of wickedness, a people against whom the Lord hath indignation forever: they have rejected the Lord that bought them, and so have brought upon themselves swift destruction. [On Jacob have I bestowed privileges and blessings, such as are the proofs of affection; but from Esau have I withheld these privileges and blessings, and therefore have treated him as one disliked—the hating of Esau being shown in the laying waste of his mountain. That the whole refers to the bestowment of temporal blessings, and the withholding of them, is clear, not only from this passage, but from the whole Old Testament record of the case. As to *ἐμίσησα*, (I have hated,) its meaning here is rather *privative* than *positive*. When the Hebrews compared a stronger affection with a weaker one, they called the first *love*, and the other *hatred*.]

14. What shall we say then—To what conclusion shall we come on the facts before us? Shall we suggest that God's manner of bestowing his gifts is inconsistent with justice and equity? *By no means*. Whatever God does is *right*, and he may dispense his blessings to *whom* and on *what terms* he pleases. [God is neither *unjust* nor *unkind* toward any; and yet he bestows *greater* favours upon some than upon others, in both natural and spiritual things.]

15. For he saith to Moses, I will have mercy, etc.—The words of God to Moses (Exod. xxxiii, 19) show that God has a right to dispense his blessings as he pleases; for, after he had declared that he would spare the Jews of old, and continue them in the relation of his peculiar people, when they had deserved to be cut off for their idolatry, he said: *I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion*. As if he had said: I will make such a display of my perfections as shall convince you that my nature is kind and beneficent; but know that I am a debtor to none of my creatures. My benefits and blessings are merely from my own good will: nor can *any people*, much less a *rebellious* people, challenge them as their due in justice or equity. And therefore I spare the Jews; not because either you, who intercede for them, or they themselves have any claim upon my favour, but of my own free and sovereign grace I choose to show them mercy and compassion. I will give my salvation in my own way and on my own terms. He that believeth on my Son Jesus shall be saved; and he

in thee, and that my name might be declared throughout all the earth. **18** Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. **19** Thou wilt say then unto me, Why doth he yet find fault? For ^awho hath resisted his will? **20** Nay but, O man, who art thou that ^brepest against God? ^cShall the thing formed say to him that formed it, Why hast thou

h Or, answerest again, or, disputest with God?—i Isa. 29. 16; 45. 9; 64. 7.

that believeth not shall be damned. This is God's ultimate design; this purpose he will never change; and this he has fully declared in the *everlasting Gospel*. This is the grand decree of reprobation and election.

16. So then it is not of him that willeth, etc.—I conclude, therefore, from these several instances, that the making or continuing any body of men the peculiar people of God, is righteously determined, not by the judgment, hopes, or wishes of men, but by the will and wisdom of God alone.

17. For the Scripture saith unto Pharaoh—Instead of showing the Israelites mercy, God might justly have suffered them to have gone on in sin till he should have signalized his wisdom and justice in their destruction; as appears from what God in his word declares concerning his dealings with Pharaoh and the Egyptians. (Exod. ix, 15, 16.) [*Ἐξήγερτα*, aroused, excited, urged to activity. Pharaoh's perverseness was called into *willing* activity, that it might become the means of declaring God's name throughout the earth,—which it accordingly has accomplished. (Psa. lxxvi, 10.) The discrimination in the divine dealings with Pharaoh and the Israelites was not based upon their relative goodness or badness, but was an unexplained exercise of the right of the sovereign, whose judgments are just and his mercies free.]

18. Therefore hath he mercy on whom he will—This is the apostle's conclusion from the facts already laid down: that God, according to his own will and wisdom, in perfect righteousness, bestows *mercy*—that is to say, his blessings—upon one part of mankind, while he suffers another part to go on in the abuse of his goodness and forbearance, hardening themselves in sin, till he brings upon them a most just and exemplary punishment, unless this be prevented by their repentance and return to God. [*Ἐκκατέριπτεν*, made obdurate, or dealt hardly with, in contrast with the *mercy* shown to others.] [With respect to that hardening, we ought especially to avoid imagining any particular action of God upon the soul; on the contrary, it is a consequence that results from the tokens of God's love emanating incessantly, and in the same way to the corrupted human race, that one individual becomes ever more and more compliant with divine grace, another ever more contumacious and wicked.—*Tholuck*.]

19. Why doth he yet find fault—An objection similar to that in chap. iii, 7: Why am I condemned for that which brings so much glory to him? The question here is: If God's glory be so highly promoted and manifested by our obstinacy, and he suffers us to proceed in our hardness and infidelity, why does he find fault with us, or punish us for that which is according to his good pleasure?

20. Nay but, O man, who art thou—As if he had said: Weak, ignorant man, darest thou re-

made me thus? **21** Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? **22** What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath ¹ fitted to destruction? **23** And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, **24** Even us,

¹ *ε Prov. 16, 4; Jer. 18, 6.—12 Tim. 2, 20.—m 1 Thess. 5, 5.*
² *Or, made up.—o 1 Pet. 2, 8; Jude 4.—p Chap. 2, 4;*

to turn on the infinitely good and righteous God? [The answer to the objector's question does not lie in this and the next verse, but in what follows. This is a rebuke administered to the *spirit* of the objection, which forgets the immeasurable distance between us and God, and the relation of the Creator and Disposer in which he stands to us.—*Alford.*]

21. Hath not the potter power over the clay—Hath not God shown, by the parable of the potter, (Jer. xviii, 1, etc.,) that he may justly dispose of nations, and of the Jews in particular, according as he in his infinite wisdom may judge most right and fitting; even as the potter has the right, out of the same lump of clay, to make one vessel to a more honourable and another to a less honourable use, as his own judgment and skill may direct? [The self-righteous Jew looked upon his own nation as the sole *ὁράματα*, (mixture,) from which God could fashion the *σκεῦη τιμῆς*, (vessels of honour.) The apostle accordingly replies to him, that it lies wholly with God to choose the mass that he will use.—*Thobuck.*]

22. What if God, willing to show his wrath—The apostle refers here to the case of Pharaoh and the Egyptians, to which he applies Jeremiah's parable of the potter, and, from them, to the then state of the Jews. As the Jews of the apostle's time had sinned after the similitude of the Egyptians, hardening their hearts and abusing his goodness after every display of his longsuffering kindness, being now fitted for destruction, they were ripe for punishment; and that *power* which God was *making known* for their salvation having been so long and so much abused and provoked, was now about to show itself in their destruction. But here is not a word of their *final damnation*. [The desire "to show his wrath, and to make his power known," was not a hindrance to his forbearance, but a motive to it; a motive, too, acting throughout the long series of warnings and judgments, and limited to the final catastrophe. (See Exod. vii, 5, 17; viii, 10, 22; ix, 14, 29.) Paul's interpretation thus agrees exactly with the true and full sense of the original, "for to show thee my power;" and it is equally applicable to either case, the destruction of Pharaoh or the rejection of Israel, in both of which God's "much longsuffering" resulted, through their own obstinacy, in making the "vessels of wrath" more conspicuous objects of his avenging power.—*Sp. Commentary.*]

23. And that he might make known—God endured with much longsuffering the *vessels of wrath*: 1) To show his wrath, and to make his power known. And also, 2) "That he might make known" the riches of his glory on the vessels of mercy, which he had afore prepared unto glory—The Jews were fitted for destruction long before; but the fittest time to destroy them was after he had prepared the believing Gentiles

whom he hath called, not of the Jews only, but also of the Gentiles? **25** As he saith also in Osee, "I will call them my people, which were not my people; and her beloved, which was not beloved." **26** "And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." **27** Esaias also crieth concerning Israel. "Though the number of the children of Israel

Εph. 1, 7; Col. 1, 27.—g Chap. 8, 28, 29, 30.—r Chap. 3, 29.
—s Hos. 2, 13; 1 Pet. 2, 10.—t Hos. 1, 10.—u Isa. 10, 22, 23.

unto glory. For the rod of the Messiah's strength was to be sent out of Zion. (Psa. cx, 2.) The Jewish nation was to supply the first preachers of the Gospel, and from Jerusalem their sound was to go forth into all the earth. Therefore the Jewish state, notwithstanding its corruptions, was to be preserved till the Messiah came, and even till the Gospel preached by the apostles had taken deep root in the Gentile world. Thus the Jews were diminished by that abundance of grace which has enriched the Gentiles. And so the grace of God was illustrated; or, so God *made known* "the riches of his glory on the vessels of mercy"—the apostles and primitive believers among the Jews, and the Gentile world which received the Gospel by the preaching of the apostles and their successors. [Not, however, that the grace was taken from the Jews in order that it might be given to the Gentiles; but having been forfeited by the Jews through their own disobedience, it was bestowed upon the Gentiles.]

24. Even us, whom he hath called—All the Jews and Gentiles (but neither as such, Col. iii, 11,) who have been invited by the preaching of the Gospel to receive justification by faith in our Lord Jesus Christ, and have come to the Gospel feast on this invitation.

25. As he saith also in Osee—Hosea. The apostle shows that this calling of the Gentiles was no fortuitous thing, but a firm purpose in the divine mind, which he had largely revealed to the prophets; and by opposing the calling of the Gentiles, the Jews in effect renounced their prophets, and fought against God. [The promised restoration of apostate Israel (Hosea ii, 23) may be regarded as a proof that the calling both of Jews and Gentiles (verse 24) is a free gift of God's grace to those who had no title to it in their previous condition.—*Sp. Commentary.*]

26. And it shall come to pass, etc.—These quotations are taken out of Hosea, (chapter i, 10.) The decrease of numbers in the Church by God's utterly taking away the ten tribes, (verse 6,) shall be well supplied by what shall afterward come to pass, by calling the Gentiles into it. They, the rejected Jews, which had been the people of God, should become a *Lo-ammi*—not my people. On the contrary, they, the Gentiles, who had been a *Lo-ammi*—"not my people," should become the children of the living God. Again, (Hosea ii, 23;) *I will sow her* (the Jewish Church) *unto me in the earth*, (alluding probably to the dispersion of the Jews over all the Roman empire, which proved a fruitful cause of preparing the Gentiles for the reception of the Gospel,) *and, or moreover, I will have mercy upon her* (the body of the believing Gentiles) *that had not obtained mercy.*

27. Esaias also crieth—The apostle pursues his argument, which had for its object the proof that

be as the sand of the sea, ^ma remnant shall be saved: **28** For he will finish ^athe work, and cut it short in righteousness: ^obecause a short work will the Lord make upon the earth. **29** And as Esaias said before, ^rExcept the Lord of Sabaoth had left us a seed, ⁱwe had been as Sodom, and been made like unto Gomorrah. **30** What shall we say then? ^rThat the Gentiles, which followed not after righteousness, have attained to righteousness, ^reven the righteousness which is of faith. **31** But Israel, ^rwhich followed after the law of righteousness, ^rhath not attained to the law of righteousness. **32** Wherefore? Because

^m Chap. II. 5.—ⁿ Or, the account.—^o Isa. 23, 22.—^p Isa. 1, 9; Lam. 3, 22.—^r Isa. 43, 19; Jer. 50, 40.—^s Chap. 4, 11; 10, 20.—^t Chap. 1, 17.—^u Chap. 10, 2; 11, 7.—^v Gal. 3, 4.—^w Luke 2, 34; 1 Cor. 1, 23.

God, for their infidelity, had rejected the great body of the Jews, and that but a few of them would embrace the Gospel and be saved from the destruction which was now coming to them and their state. [Here again the analogy of God's dealings, in the partial deliverance of Israel from captivity, and their general final deliverance from death eternal, is the key to the interpretation of the prophecy cited. The words are spoken by Isaiah of the return from captivity of a remnant of Israel.—*Alford.*]

28. For he will finish the work, (word,) and cut it short, etc.—These appear to be forensic terms, and refer to the conclusion of a judicial proceeding; the Lord has tried and found them guilty, and will immediately execute upon them the punishment due to their transgressions. [The object (of the quotation) is to show that God of old threatened to destroy great multitudes of Jews for contumacy, and that it is no strange thing now to say, that great numbers of them will perish.—*Stuart.*]

29. And as Esaias said before—What God designs to do with the Jews at present, because of their obstinacy and rebellion, is similar to what he has done before, to which the same prophet refers, (chapter i. 9 :) *Except the Lord of hosts had left unto us a small remnant, we should have been as Sodom, and we should have been like unto Gomorrah;* that is, had not God, who commands and overrules all the powers in heaven and earth, in mercy preserved a very small remnant, to keep up the name and being of the nation, it had been quite cut off and extinct, as Sodom and Gomorrah were. Thus we learn that it is no new thing with God to abandon the greater part of the Jewish nation, when corrupt, and to confine his favour and blessing to a righteous, believing few.

30. What shall we say then—What is the final conclusion to be drawn from all these prophecies, facts, and reasonings? This: **That the Gentiles which followed not after righteousness, etc.**—For an explanation of this, with the succeeding verses, together with what belongs to the same subject in the beginning of the following chapter, see the notes on chapter i. 17. [The character of the Gentile, generally considered, is, that he does not inquire whether or not there be a God, and whether he is a holy being; the character of the Jew, that he is aware of it, and trembles, but again takes courage from himself; the character of the Christian, that he too knows it, trembles, but consents to receive comfort.—*Tholuck.*]

31. But Israel, which followed after—But the Jews, who have hitherto been the people of

they sought it not by faith, but as it were by the works of the law. For ^rthey stumbled at that stumblingstone; **33** As it is written, ^wBehold, I lay in Sion a stumblingstone and rock of offence: and ^rwhosoever believeth on him shall not be ^rashamed.

CHAPTER X.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved. **2** For I bear them record ^rthat they have a zeal of God, but not according to knowledge. **3** For they, being ignorant of ^rGod's righteousness, and going about to es-

^z Psalm 118, 22; Isaiah 8, 14; 28, 16; Matthew 21, 42; 1 Peter 2, 6, 7, 8.—^a Chapter 10, 11.—^b Or, confounded.—^c Acts 21, 29; 22, 3; Galatians 1, 14; 4, 17; see chap. 9, 31.—^d Chap. 1, 17; 9, 30.

God, though they have been industrious in observing a rule by which they supposed they could secure the blessings of God's peculiar kingdom, yet have not come up to the true rule (of faith) by which alone those blessings can be secured.

32. Wherefore—They attend not to the Abrahamic covenant, which stands on the extensive principles of grace and faith; but they turn all their regards to (the letter of) the law of Moses. They imagine that their formal obedience to that law gives them a right to the blessings of the Messiah's kingdom. But, finding that the Gospel sets our special interest in God and the privileges of his Church on a different footing, they are offended, and refuse to come into it.

33. As it is written, Behold, I lay in Sion—Christ, the Messiah, became a stone of stumbling to them; and thus what is written in the prophecy of Isaiah is verified in their case. (Isa. viii, 14; xxviii, 16.) The Jews expected the Messiah to be a mighty secular prince, and to set up a secular kingdom; but when he appeared a man of sorrows and acquainted with griefs, coming to redeem mankind, not by his sword or secular power, but by his humiliation, passion, and death, they were offended at him and rejected him. **And whosoever believeth on him**—But so far shall any be from confusion or disappointment who believes in Christ, that, on the contrary, every genuine believer shall find salvation—the remission of sins here, and eternal glory hereafter.

NOTES ON CHAPTER X.

1. My heart's desire, etc.—Though the apostle knew that the Jews were now in a state of rejection, yet he knew also that they were in this state through their own obstinacy, and he still hoped that God was waiting to be gracious, and consequently that they might yet repent and turn to him. [Not however as a collective nation, but as individuals, each one for himself having faith in Christ.]

2. They have a zeal of God—They believe their law to have come immediately from God himself, and are jealous of its glory and excellence; they punctiliously observe its rites and ceremonies, but they do not consider the object and end of those rites. By this fine apology for his people, the apostle prepares them for the harsher truths which he was about to deliver.

3. For . . . being ignorant of God's righteousness—Not knowing God's method of saving sinners, which is the only proper and efficient method. **And going about to establish their own**

tablish their own righteousness, have not submitted themselves unto the righteousness of God. **4** For Christ is the end of the law for righteousness to every one that believeth. **5** For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. **6** But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down

from above :) **7** Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) **8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; **9** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. **10** For with the heart man believeth unto righteous-

c Phil. 3. 9.—d Matt. 5. 17; Gal. 3. 24.—e Lev. 13. 5; Neh. 9. 29; Ezek. 20. 11, 13, 21; Gal. 3. 12.

f Deut. 30. 12, 13.—g Deut. 30. 14.—h Matt. 10. 32; Luke 12. 8; Acts 8. 37.

righteousness—Seeking to procure their salvation by means of their own merits. **They have not submitted**—They have not bowed to the determinations of the Most High relative to his mode of saving mankind, namely, through faith in Jesus Christ, as the only sacrifice for sin—the end to which the law pointed.

4. For Christ is the end of the law—Where the law ends, Christ begins. The law ends with representative sacrifices; Christ begins with the real offering. The law is our schoolmaster to lead us to Christ; it cannot save, but it leaves us at his door, where alone salvation is to be found. Christ, as an atoning sacrifice for sin, was the grand object of the whole sacrificial code of Moses; his passion and death were the fulfilment of its great object and design. Separate this sacrificial death of Christ from the law, and the law has no meaning. The sacrifice under the law was a type or representative of that atonement; but the atonement was the sacrifice offered by Christ. Thus he was the *END of the law* in respect to its *sacrifices*. And, as sacrifices were offered merely to procure pardon of sin, righteousness, or justification, Christ is the end of the law for this justification to every one that believeth on him as dying for their offences, and rising again for their justification, having made peace through the blood of his cross. Therefore every one who rejects Christ rejects salvation, and that very salvation which the law witnessed and required, and which can be had only through Christ.

5. For Moses describeth the righteousness which is of the law—(See Lev. xviii. 5.) Moses undoubtedly gave a law which promised life to those who should perform its precepts; but who could plead for life on this ground while rejecting that Christ who is the end of the law? No man ever did, nor ever can, fulfil that law so as to merit salvation by the performance of it: for, as all have sinned and come short of the glory of God, they are all under the curse of the law, which says: *Cursed is every one that continueth not in all things which are written in the book of the law to do them.* (Gal. iii. 10.) If, therefore, there were not such a provision as is made by the death of Christ, no soul could be saved.

6, 7. But the righteousness which is of faith—[In verses 5, 8, the righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given by him, as not dependent on a long and difficult process of search, but near to every man, and in every man's power to attain. . . . The apostle is speaking of Christ as the end of the law for righteousness to the believer. He takes as a confirmation of this a passage occurring in a prophetic part of Deuteronomy, where Moses is foretelling to the Jews the consequences of rejecting God's law, and his mercy to them, even

when under chastisement, if they would return to him. . . . Now, the apostle regarding Christ as the end of the law, its great central aim and object, quotes these words, not merely as suiting his purpose, but as bearing, where originally used, an *a fortiori* application to faith in him who is the end of the law, and to the commandment to believe in him, which is now (1 John iii. 23) *God's commandment*. If spoken of the law as a manifestation of God in man's heart and mouth, much more were they spoken of him who is *God manifested in the flesh, the end of the law and the prophets*.—*Alford*.] **Who shall ascend . . . descend**—[Questions of incomplete faith, to which the apostle responds by showing there is no need to ascend into heaven for help, since Christ has come from heaven to give all needed assistance, (John vi. 33 :) nor to "descend into the deep," *την ἄβυσσον, the abyss*, (hades,) since Christ has risen, and ascended, and has sent forth the Holy Spirit to abide with his followers. (John xiv. 17.)] The sense of the apostle may be this: They who will not believe in Christ crucified must in effect be seeking another Messiah to come down from heaven with a different revelation; or they who will not credit the doctrine that we preach concerning his resurrection seem in effect to say, Christ yet remains to be raised from the dead, and reign over the Jews as a mighty secular sovereign, subjecting the Gentile world to the sway of his righteous sceptre.

8. But what saith it? The word is nigh thee—There is no occasion to seek *high* or *low* for the saving power; the way of salvation is now both plain and easy. By the preaching of the Gospel the doctrine of salvation is *nigh* thee, and the saving influence is *at hand*; it is *in thy mouth*, easy to be *professed*; and *in thy heart*, if thou art sincerely desiring to be saved on God's own terms, not striving to establish thine own method of justification by the law, but submitting to the method which God has devised.

9. That if thou shalt confess, etc.—Acknowledge the Lord Jesus Christ as the only Saviour. *Believe in thy heart* that he who died for thy offences has been raised for thy justification, and depend solely on him for that justification, and thou shalt be saved.

10. For with the heart man believeth, etc.—And be sincere in this: *for with the heart*, duly affected with a sense of guilt, and of the sufficiency of the sacrifice which Christ has offered, *man believeth unto righteousness*, believeth to receive *justification*. [A genuine confession of Christ, such as bears upon the face the seal of a divine *ῥαπανά, (assured confession)*, is necessarily a testimony to belief of the heart, because no one can, from inward conviction, call Christ Lord, except by the Holy Ghost. (1 Cor. xiii. 3; 1 John iv. 2.)—*Tholuck*.]

ness; and with the mouth confession is made unto salvation. **11** For the Scripture saith, 'Whosoever believeth on him shall not be ashamed. **12** For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. **13** For whosoever shall call upon the name of the Lord shall be saved. **14** How then shall they call on him in whom they have

i Isa. 28, 16; 49, 23; Jer. 17, 7; chap. 9, 33.—*k* Acts 15, 9; chap. 3, 23; Gal. 3, 28.—*l* Acts 10, 36; chap. 3, 29; 1 Tim. 2, 6.—*m* Eph. 1, 7; 2, 4, 7.

11. For the Scripture saith—[Paul brings forward, as if for the solemn scaling of all this, (before said,) once more that weighty word of Scripture which he has already adduced in chapter ix, 33. But this scriptural saying (Isa. xxviii, 16) now receives, with the object of closely connecting with it what is further to follow, the significant addition of the universal element, *πᾶς*, (whosoever.)—*Meyer*.] **Whosoever believeth on him shall not be ashamed**—He shall neither be disappointed of his hope nor ashamed of his confidence; because he has that faith which is the evidence of things not seen, the subsistence of things hoped for. (Chapter i, 16; Heb. xi, 1.)

12. For there is no difference between the Jew and the Greek—Here the Jew has no exclusive privilege; and from this the Greek is not rejected. One simple way of being saved is proposed to all, namely, faith in the Lord Jesus Christ; because he is the same Lord who has made all and governs all, and is rich in mercy to all that call upon him. **The same Lord over all**—[*Ὁ γὰρ αὐτὸς κύριος πάντων*, for he himself, the Lord of all, holding the same beneficent relation to all men.] [On this passage Chrysostom remarks, happily: "Do you see how he (Paul) represents him (Christ) as exceedingly desirous of our salvation, inasmuch as he deems it his own riches, so that now they need not despair, nor think that they are excluded from salvation, if they choose to repent. For he who deems it his own riches to save us, will never cease being rich, this being his riches, to pour out the free gift upon all. See Tholuck.]

13. For whosoever shall call, etc.—The Prophet Joel hath declared, (chapter ii, 32,) "Whosoever shall call upon (invoke) the name of the Lord (Jesus Christ, the Saviour of sinners) shall be saved;" and if he abide in the faith, rooted and grounded in him, showing forth the virtues of Him who has called him out of darkness into his marvellous light, he shall be saved with all the power of an eternal life. Believing in Christ or God, (verse 11,) and calling upon God, (verses 12, 13, 14,) are in effect the same thing; as calling upon God necessarily connects and supposes faith in him; and he who truly believes in Christ has such a sense of his dependence upon divine grace, that he looks to God and trusts in his power and goodness alone for salvation.

14. How then shall they call on him—As the apostle had laid so much stress on believing in order to salvation, and as this doctrine might be misunderstood, it was necessary to show how this faith is produced, and therefore he lays down the whole doctrine in a beautifully graduated order:

There can be no salvation without the Gospel—a dispensation of mercy and grace from God alone, called (verse 15) the Gospel of peace; glad tidings

not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? **15** And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! **16** But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our

n Joel 2, 32; Acts 2, 21.—*o* Acts 9, 11.—*p* Titus 1, 3.—*q* Isa. 52, 7; Nah. 1, 15.—*r* Chap. 3, 3; Heb. 4, 2.—*s* Isa. 53, 1; John 12, 38.—*t* *Gr* the hearing of us!

of good things. This must be preached—proclaimed in the world for the obedience of faith. No one can effectually preach this unless he have a divine mission; for how shall they preach, except they be sent? (Verse 15.) The matter must come from God; and the person who proclaims it must have both authority and unction from on high. This divinely-commissioned person must be heard; it is the duty of all to whom this message of salvation is sent, to hear it with the deepest reverence and attention. What is heard must be credited; for they who do not believe the Gospel as the record which God has given of his Son cannot be saved. (Verse 14.) Those who believe must invoke God by Christ, which they can do only as they believe in him. But, says the apostle, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" And with what message which can bring salvation can they be sent, but with the gospel of peace, the glad tidings of good things? When, therefore, there are all these accompaniments and conditions properly complied with, namely, a proper message, a proper messenger, the right message preached, the proclamation properly heard and attentively considered by the people and conscientiously believed; and the name of the Lord Jesus, by whom alone this salvation is provided, most earnestly invoked; then, salvation, or redemption from sin and misery, and the enjoyment of peace and happiness, will be the result.

15. How beautiful are the feet of them that preach—[St. Paul argues back from the effect to the cause through the series of Prayer, Faith, Hearing, Preaching, Sending; thus the last link in his argument must be the first in the realization, from which the rest follow. This one therefore he confirms by the prophetic announcement of the going forth of the Gospel. (Isa. lii, 7.)... The prophecy rings with a joy like that with which the apostle himself is contemplating the spread of the Gospel throughout the world.—*Sp. Comment.*] [The reason why the feet—*οἱ ποδὲς*—is there chosen rather than any other part of the body to be the representative of the person would seem to be, that heralds who proclaim any thing travel, (*rim*.) from place to place, in order to discharge their duty.—*Stuart*.] [It is because of the delightful tidings which they bring, that the feet of the messengers are especially styled *γαῖαι*, beautiful.—*Olshausen*.]

16. But they have not all obeyed the gospel—Although God brings the message of salvation to men, he does not force them to embrace it. It is proposed to their understanding and conscience; but it does not become the means of salvation unless it be affectionately credited. [In all Christian

"report? **17** So then faith *cometh* by hearing, and hearing by the word of God. **18** But I say, Have they not heard? Yes verily, ^vtheir sound went into all the earth, ^wand their words unto the ends of the world. **19** But I say, Did not Israel know? First Moses saith, ^xI will provoke you to jealousy by *them that*

u Or, *preaching?*—*v* Psa. 19, 4; Matt. 24, 14; 28, 19; Mark 16, 15; Col. 1, 6, 23.—*w* See 1 Kings 18, 10; Matt. 4, 8.

lands the principal doctrines of the Gospel are diffused among the people, so that all may, if they will, hear and believe and be saved. And yet because man's free will is a factor in the process, it may always be said, "They have not all obeyed."

17. So then faith cometh by hearing—Preaching the Gospel is the ordinary means of salvation; faith in Christ is the result of hearing the word, the doctrine of God, preached. Preaching God sends; if heard attentively, faith will be produced; and if the people believe the report, the arm of the Lord will be revealed in their salvation. [While "preaching" is pre-eminently God's method for making the Gospel known among men, yet other methods of giving the "word" are clearly included.]

18. But I say, Have they not heard—Have not the means of salvation been placed within the reach of every Jew, and as well of the Gentiles? As the celestial luminaries have given testimony of the eternal power and godhead of the deity to the habitable world, (Psalm xix, 4,) so the Gospel of Christ has borne testimony to his eternal goodness and mercy to all lands. There is not a part of the Promised Land, nor a place in the Roman empire, in which the doctrine of Christ crucified has not been heard; if, therefore, any have not believed, the fault is entirely their own. Sometimes the apostle's intention seems to go no further than using the same strong expressions, as being equally applicable to the point in hand. So in verses 6, 7, and 8, of this chapter, he uses the words of Moses, not to prove any thing, nor as if he thought Moses spoke of the same subject, but only as intimating that the strong and lively expressions which Moses used concerning the doctrine he taught were equally applicable to the faith of the Gospel. So, in the same manner, (verse 18,) he quotes Psalm xix, 4, though it is likely that those expressions were used by the ancient Jews in application to the *Messiah*, as the apostle applies them. These rules may help to vindicate the quotations in all the apostolic writings. And it is evident that we cannot form a true judgment upon any quotation unless we take in the *intention* of the writer, or the *view* in which he quotes.

19. But I say, Did not Israel know—God, foreseeing your unbelief and rebellion, said by Moses, (Deut. xxxii, 21,) *I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.* As you have provoked me to jealousy with worshipping those that are no gods, I will provoke you to jealousy by those which are no people. This most evidently refers to the calling or inviting of the Gentiles to partake of the benefits of the Gospel; and plainly predicts the envy and rage which would be excited in the Jews in consequence of those offers of mercy made to the Gentiles.

20. But Esaias is very bold—Speaks out in the fullest manner and plainest language, (chapter lxx, 1,) notwithstanding the danger to which such a

are no people, and by a foolish nation I will anger you. **20** But Esaias is very bold, and saith, ^zI was found of them that sought me not; I was made manifest unto them that asked not after me. **21** But to Israel he saith, ^aAll day long I have stretched forth my hands unto a disobedient and gainsaying people.

z Deut. 32, 21; chap. 11, 11.—*y* Titus 3, 3.—*z* Isa. 65, 1; chap. 9, 30.—*a* Isa. 65, 2.

declaration exposed him, among a crooked, perverse, and dangerous people: *I was found of them that sought me not*; I put my salvation in the way of those (the Gentiles) who were not seeking for it, and knew nothing of it; thus, the *Gentiles, which followed not after righteousness, have attained to the law of righteousness*, (chapter ix, 30,) and they have found that redemption which the Jews have rejected.

21. But to Israel he saith—In the very next verse, (Isa. lxx, 2,) **All day long I have stretched forth my hands**, manifesting the utmost readiness and willingness to gather them all together under my protecting care; but "I stretched forth my hands" in vain, for they are a **disobedient and gainsaying people**. They not only disobey my command, but they gainsay and contradict my prophets. Thus the apostle proves, in answer to the objection made, (verse 16,) that the infidelity of the Jews was the effect of their own obstinacy; that the opposition which they are now making to the Gospel was foretold and deplored by the prophet; and that their opposition, far from being a proof of the insufficiency of the Gospel, proved that this was the grand means which God had provided for their salvation; and, having rejected this, they could expect no other. And this gives the apostle opportunity to speak largely concerning their rejection in the following chapter.

NOTES ON CHAPTER XI.

[The apparent rejection of the Jews, according to their carnal and theocratic views, since their national hierarchy seemed to be superseded, is shown to be only apparent, as Paul's own case is a witness that any Jew may find salvation in Christ. But as the original covenant with Abraham included also the Gentiles within its provisions, so now they have a right to participate in the blessings that result, according to God's purpose, from that covenant through Christ. But since the outward Jewish Church was only a temporary arrangement, (Gal. iii, 17–19, 25–29; Heb. viii, 13; x, 9,) it was necessary that it should now give place to the broader and more comprehensive scheme of the Gospel, which, in the true spirit of the covenant with Abraham, embraced indiscriminately both Jews and Gentiles. This was the true *ἐκλογή*, (election,) originating in the divine counsels, but conditioned as to its completion, in the case of each individual, upon his faith and obedience. The Jewish national Church having served its day, was now either to be so expanded as to embrace all the world—not as *Israelites*, but *Abrahamites*—or to be laid aside, that all might stand upon the same footing before God. The rejection of the Jews respected only their *polity* as ordained by Moses; as individuals they were not rejected; the calling of the *Gentiles* was also of individuals of the race of Adam, to whom the promise was first made, and who were included in the covenant with Abraham.

CHAPTER XI.

I SAY then, ^a Hath God cast away his people? God forbid. For ^b I also am an Israelite, of the seed of Abraham, ^c of the tribe of Benjamin. ² God hath not cast away his people which ^e he foreknew. Wot ye not what the Scripture saith ^d of Elias? how he maketh intercession to God against Israel, saying, ³ ^e Lord, they have killed thy prophets, and digged down thine altars; and I am left alone,

^a 1 Sam. 12, 22; Jer. 31, 37. — ^b 2 Cor. 11, 22; Phil. 3, 5. —
^c Chap. 8, 29. — ^d Gr. *in Elias*?

With the establishment of the Gospel in the world the organic Jewish Church ceased to be—FOREVER: the promised restoration will be, in their conversion to Christ as individuals.] The apostle's design in discoursing upon this subject was, not only to make the thing itself known, but partly to engage the attention of the unbelieving Jew; to conciliate his favour, and, if possible, to induce him to come into the gospel scheme; and partly to dispose the Gentile Christians not to treat the Jews with contempt; and to admonish them to take warning by the fall of (some of) the Jews; to make a good improvement of their religious privileges, lest, through unbelief, any of them should relapse into heathenism, and perish at the last. The thread of his discourse leads Paul into a general survey and comparison of the several dispensations of God toward the Gentiles and Jews; and he concludes this survey with adoration of the depths of the divine knowledge and wisdom exercised in the various constitutions erected in the world. (Verses 30–36.)

1. I say then, Hath God cast away his people—Has he utterly and finally rejected (all of) them? *Ἰσως, thrust, or driven away*; has he thrust them off, and driven them eternally from him? **God forbid.** (*No, no!*) **For I also am an Israelite**—I am a regular descendant from Abraham, through Israel and Benjamin. And I stand in the Church of God, and in the peculiar covenant; for the rejection is only of the obstinate and disobedient ones; for those who believe on Christ, as I do, are continued in the Church. [I am myself a witness of the truth of this statement.]

2. God hath not cast away his people which he foreknew—God has not rejected the people whom he has *loved* (or *approved*) *so long, ὡς προέγνω, [from the first ordained to be his people. —Stuart.]* Wot ye not what the Scripture saith—*Οὐκ ὀδᾷ, do ye not know what the Scripture saith?* (1 Kings xix, 10, 14.) God hath not altogether thrust away his people, for whom in the promise to Abraham he intended, and to whom he decreed, to grant his special favour and blessing; but the case is now much as it was in the days of Elijah; that prophet, in his addresses to God, made his complaint against Israel, thus:

3. Lord, they have killed thy prophets—They will not permit any person to speak unto them in thy name; and they murder those who are faithful to the commission which they have received from thee. **Digged down thine altars**—They are profligate and profane beyond example, and retain not the slightest form of religion. **I am left alone**—There is no prophet besides myself left, and they seek to destroy me.

4. But what saith the answer of God—The answer which God made assured him that there

and they seek my life. **4** But what saith the answer of God unto him? *[I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.]* **5** ^e Even so then at this present time also there is a remnant according to the election of grace. **6** And ^b if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. **7** What

^e 1 Kings 19, 14. — ^f 1 Kings 19, 18. — ^a Chap. 9, 27. — ^b Chap. 4, 4, 5; Gal. 3, 4; see Deut. 9, 4, 5.

were thousands; that is, *several, or many* thousands; the word *seven* is a certain for an uncertain number. These had continued faithful to God; but, because of Jezebel's persecution, they were obliged to conceal their attachment to the true religion; and God, in his providence, preserved them from her sanguinary rage. **Who have not bowed the knee**—Baal was the God of Jezebel; and his worship was then the worship of the state; but there were several thousands of pious Israelites who had not acknowledged this idol, and did not partake in the idolatrous worship. [God will not leave himself without witnesses in the world; the Gospel is not merely a venture, which may or may not prove successful, but in his own way it shall prevail among men. (Isa. xlv, 23; lv, 11).]

5. Even so then at this present time—As in the present day, the irreligion of the Jews is very great; yet there is a *remnant*—a considerable number—who have accepted the grace of the Gospel. **According to the election of grace**—Just as God has saved all believers from the beginning; they are chosen by his *grace*, not because they were Jews, not on account of any worth or excellence in themselves, but through his goodness: are they chosen to have a place in his Church, and continue to be his people, entitled to all the graces of the new covenant. The *election of grace* simply signifies God's gracious method of saving graciously all those who believe in Christ Jesus. Thus the believers in Christ are chosen to inherit the blessings of the Gospel, while those who seek justification by the works of the law are rejected.

6. And if by grace—And let this very remnant of pious Jews, who have believed in Christ Jesus, know that *they* are to be brought in precisely in the same way as God brings in the Gentiles; the one having no more worthiness to plead than the other; both being brought in, and continued in, by God's free grace, and not by any observance of the Mosaic law. And this is done *according to the election of grace*, or the rule of choosing any persons to be the people of God upon the footing of grace; which takes in all that *believe* in his Son Jesus Christ. Some of the Jewish people did so believe; therefore those believing Jews are a *remnant according to the election of grace*. They are saved in that way in which alone God will save any of mankind. Their election and interest in the covenant of God has no connexion with their old Jewish works; for were it of *works*, (observances of the law,) *grace* would lose its proper nature, and cease to be what it is—a *free, undeserved gift*. **But if it be of works**—[This clause is now generally rejected as not genuine.] Could it be made to appear that they are invested in these privileges of the kingdom of Christ through the observance of the law of Moses, (or by any thing

then? ¹Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ²blinded. **S** (According as it is written, ³God hath given them the spirit of ⁴slumber, ⁵eyes that they should not see, and ears that they should not hear;) unto this day. **9** And David saith, ⁶Let their table

be made a snare, and a trap, and a stumbling-block, and a recompense unto them: **10** Let their eyes be darkened, that they may not see, and bow down their back alway. **11** I say then, Have they stumbled that they should fall? God forbid: but rather ⁷through their fall salvation *is come* unto the Gentiles, for to

¹ Chapter 9, 31; 10, 3.—² *K Or, hardened*; 2 Corinthians 3, 14.
³—⁴ *I* Isaiah 29, 10.—⁵ *M Or, remorse*.—⁶ *N* Deuteronomy 29, 4;
Isaiah 6, 9; Jeremiah 5, 21; Ezekiel 12, 2; Matthew 13, 14;

John 12, 40; Acts 28, 26, 27.—⁷ *O* Psalm 69, 22.—⁸ *P* Psalm 69, 23.—⁹ *Q* Acts 13, 46; 18, 6; 22, 18, 21; 28, 24, 28; chapter 10, 19.

done by themselves,) then GRACE would be quite set aside. But it is not, and cannot be, of WORKS; for those very Jews who now believe, and are happy in the grace of Christ, are so according to the election of grace—that general scheme of mercy, according to which God proposed to take into his Church and kingdom any, whether Jews or Gentiles, who should believe on Christ. And the remnant here mentioned were not selected from their countrymen by such a sovereign act of God's grace as might have taken in the whole if it had so pleased; but they were admitted into and received the privileges of the Messiah's kingdom because they believed on the Lord Jesus, and received him as their only Saviour; and thus came into that scheme of election which God had appointed. [Men are saved either because they have wholly obeyed the divine law, or (else) on the ground of grace merely; that is, they are saved either because they are able to advance claims which meet the demands of the law, or else it must be on the ground of pure gratuity. Now as all men have sinned, it is not the first; of course, it must be the second. If you ask, "May it not be partly by grace, and partly by merit?" then our text lies directly in the way of an affirmative answer; and it is, moreover, a conclusive answer in the negative to this, that "every one is cursed who continueth not in all things written in the book of the law to do them,"—"the soul that sinneth shall die."—Stuart.]

7. What then?—What is the real state of the case before us? **Israel**—The Jewish people, the theocracy—have not obtained that which they so earnestly desired—to be continued, as they have hitherto accounted themselves, the peculiar and exclusive people of God; but the election hath obtained it—as many as have believed in Jesus Christ, and accepted salvation through him: God chooses to make those his peculiar people who believe in his Son, (and so enter into his covenants,) and none other shall enjoy the blessings of his kingdom. Those who would not receive him are blinded; they have shut their eyes against the light, and are in the very circumstances of those mentioned by the Prophet Isaiah in chapter xxix, 10.

8. God hath given them the spirit of slumber—As they had wilfully closed their eyes against the light, so God has, in judgment, given them up to the spirit of slumber. The very word and revelation of God, which should have awakened their consciences and opened their eyes and ears, have had just the opposite effect. Because men will not receive the truth in the love of it, that which was designed to be the savour of life unto life becomes to them the savour of death unto death.

9, 10. And David saith, Let their table be made a snare. . . their eyes be darkened—All these words are declarative, and not imprecatory. God declares what will be the case of such obstinate unbelievers; their table, their common providential blessings, will become a snare, a trap, a stumbling-

block, and the means of their punishment. Their eyes will be more and more darkened as they persist in their unbelief, and their back shall be bowed down always. [The apostle, in making this quotation, need not be supposed to intend any thing more than to produce an instance from the Psalms where the same principle is developed as is contained in the assertion which he had made; that is, the ancient Scriptures speak of a part of Israel as blind and deaf, as in deep distress and under heavy punishment because of their unbelief and disobedience. What happened in ancient times may take place again; it has, in fact, happened at the present time.—Stuart.]

11. Have they stumbled that they should fall—Have the Jews, now rejected (as to their outward state) for the disobedience and unbelief of their rulers, so sinned against God as to be forever put out of the reach of his mercy? By no means. A Jew has the same privileges under the Gospel as a Gentile, and no more. But rather through their fall salvation is come—The Church of God cannot fail; if the Jewish hierarchs have broken the everlasting covenant, (Isaiah xxiv, 5,) the Gentiles shall be taken into it; and this very circumstance shall be ultimately the means of exciting them to seek and claim a share in the blessings of the new covenant; and this is what the apostle terms provoking them to jealousy. [Did they (the Jews as a people) stumble in order that, *iva*, they should fall? The stumbling of the Jews, as a people, that is, through the unbelief of their rulers, (not as individuals, which is not here spoken of,) called for the entire setting aside of the Jewish state, and the extension of the offer of salvation to the Gentiles; that is, to all men, without respect to race or nationality. The same process that has resulted in the "fall" of the outward Jewish Church, has opened the way of salvation to the Gentiles and Jews alike; and this new order of things is now set forth that by it the Jews, each one for himself, may be stirred up to greater zeal to secure the proffered salvation.] We should observe, here, that the fall of the Jews was not in itself the cause or reason of the calling of the Gentiles; for whether the Jews had stood or fallen—whether they had embraced or rejected the Gospel—it was the original purpose of God to take the Gentiles into the Church; for this was clearly implied in the covenant made with Abraham: and it was in virtue of that covenant that the Gentiles were now called, and not BECAUSE of the unbelief of the Jews. Their fall was not necessary for the salvation of the Gentiles; since the unbelief of the Jews could not produce faith in the Gentiles. The simple state of the case is: the Jews most perversely rejected Jesus Christ and the salvation offered by him; then the apostles turned to the Gentiles, and they heard and believed. The calling of the Gentiles, which existed in the original purpose of God, became the occasion of the more violent unbelief

provoke them to jealousy. **12** Now if the fall of them *be* the riches of the world, and the 'diminishing of them the riches of the Gentiles; how much more their fulness? **13** For I speak to you Gentiles, inasmuch as 'I am the apostle of the Gentiles, I magnify mine office: **14** If by any means I may provoke to emulation *them which are* my flesh, and 'might save some of them. **15** For if the casting away

^r Or, *decay*, or, *loss*.—^s Acts 9, 15; 13, 2; 22, 21; chapter 15, 16; Galatians 1, 16; 2, 2; 7-9; Ephesians 3, 8; 1 Timothy 2, 7; 2 Timothy 1, 11.

of the Jews, through which they forfeited all their peculiar privileges, and *fell* from that state of special dignity in which they had long been placed as the peculiar people of God.

12. Now if the fall of them—The English reader may imagine that, because "fall" is used in both these verses, the original word is the same. But *their fall*, and the *fall of them*, is *παράπτωμα*, the same word which we render *offence*, (chap. v, 15, 17, 18,) and might be rendered *lapse*. Whereas, *that they should fall*, (verse 11,) is *ἐκπίπτειν*—*that they should perish*. [*Ἡττημα*, relative degradation, *πληρωμα*, filling up, restoring to position. Through unbelief the organic Israel incurred degradation from its headship in the kingdom of God, while simultaneously, and by reason of the same events, (that is, the preaching of the Gospel to others than Jews,) the Gentiles were enriched, exalted. But God who has not cast off Israel—in the persons of the Jewish people—still calls them to repentance and faith, with assurances of acceptance; in which the Gentile Christians should also rejoice, anticipating still greater spiritual gains from their conversion. The *πληρωμα* has no reference to a future restoration of a Jewish state or commonwealth.]

13, 14. These two verses may be read as a parenthesis. St. Paul, as the apostle of the Gentiles, wished to show them the high pitch of glory and blessedness to which they had been called, that they might have a due sense of God's mercy in calling them. And he dwells particularly on the greatness of those privileges which the Gentiles had now received, that he might stir up the minds of his countrymen to emulation, and might be the means of *saving some of them*. [As an organic whole, the Jewish Church had *fallen*, and was to be taken out of the way, for which, as a Jew, the apostle sincerely mourned; but recognising himself as especially divinely called to be "the apostle to the Gentiles," he rejoices with them in view of their exaltation, and at the same time looks wistfully toward his own kindred, earnestly desiring to be able to *save some of them*.] **Might save some of them**—And yet all these were among the *reprobate*, or *rejected*; not, however, *irrecoverably* shut out from the divine favour; he hoped that *some of them*, by his preaching, might be disposed to receive salvation by Christ Jesus. [As a nation or church—the *theocracy*—Israel was indeed fallen and rejected; but in their own proper persons, the Jews were just as salvable as the Gentiles; and so, moved by his natural affection for *his own flesh*, the apostle was especially solicitous to *save some of these*—who now must be saved, if at all, only as pardoned sinners—*without the deeds of the law*.]

15. But life from the dead—If that which resulted in the rejection of the Jews became the occasion of our receiving the Gospel, so far must we feel from exulting over them, that we should

of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? **16** For if "the firstfruit *be* holy, the lump *is* also *holy*:" and if the root *be* holy, so *are* the branches. **17** And if 'some of the branches be broken off, "and thou, being a wild olive tree, wert grafted in 'among them, and with them partakest of the root and fatness of the olive tree; **18** 'Boast not against the

^r 1 Cor. 7, 16; 9, 22; 1 Tim. 1, 16; James 5, 20.—^s Lev. 24, 10; Num. 15, 18, 19, 20, 21.—^t Jer. 11, 16.—^u Acts 2, 39; Eph. 2, 12, 13.—^x Or, *for them*.—^y 1 Cor. 10, 12.

esteem their conversion to God as great and choice a favour as we would the restoration of a most intimate friend to life who had been at the gates of death. [The state of Judaism is, indeed, a condition of ruin and death, answering the prophet's vision of the "dry bones," (Ezek. xxxvii, 1;) their spiritual resuscitation by their receiving the Gospel will surely be like a resurrection.]

16. For if the firstfruit be holy—*Ἡ ἀπαρχή*, firstfruit, the Jews who had received Christ, and were received by him; τὸ *σπέρμα*, the lump, the whole nation. The conversion of the first named is as the firstfruit of the harvest—a pledge of its ingathering—which, indeed, occurred during the apostolic age. **If the root be holy, so are the branches**—*Ἄγία*, consecrated, set apart to sacred uses. It must not be forgotten that the first converts to Christ were from among the *Jews*; these formed the *root* of the Christian Church: these were *holy*, *ἄγιοι*, consecrated to God, and those who among the Gentiles were converted by their means were also *ἄγιοι*, consecrated. Perhaps the reference is to the ancestors of the Jewish people, Abraham, Isaac, and Jacob; and, as these were *devoted to God* and received into his covenant, all their posterity, the *branches* which proceeded from this *root*, became entitled to the same privileges; and as the *root* still remains, and the *branches* also, the descendants from that root still remain: they still have the common title to the blessings of the covenant; although, because of their obstinate unbelief, these blessings are suspended, as they cannot, even on the ground of the *old covenant*, enjoy them except through *faith*.

17. And if some of the branches, etc.—If the present nation of the Jews, because of their unbelief, are cut off from the blessings of the Church of God, and the high honour and dignity of being his peculiar people; and *thou, being a wild olive tree*, *ye Gentiles*, having been without the knowledge of the true God, and consequently bringing forth no fruits of righteousness, *wert grafted in among them*—are now inserted in the original stock, having been made partakers of the faith of Abraham, and consequently of his blessings; and enjoy, as the people did who sprang from him, *the fatness of the olive tree*—the promises made to the patriarchs, and the spiritual privileges of the Jewish Church.

18. Boast not against the branches—Do not *exult* over those whose former place you now fill up, according to the *election of grace*. Ye are not the *root*, nor do ye *bear* the *root*, but the *root* *bears* you. You have not been the means of conferring any blessing on the Jewish people; but through them, all the blessings and excellences which you enjoy have been communicated to you. [The Church of God dates from Eden: the Abrahamic Church was that of the chosen people; and though, "for unbelief," some of those whose positions seemed especially to

branches. But if thou boast, thou bearest not the root, but the root thee. **19** Thou wilt say then, The branches were broken off, that I might be grafted in. **20** Well; because of unbelief they were broken off, and thou standest by faith. ^aBe not highminded, but ^afear: **21** For if God spared not the natural branches, *take heed lest he also spare not thee.* **22** Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, ^bif thou continue in *his* goodness: otherwise ^cthou also shalt be cut

off. **23** And they also, ^dif they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. **24** For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural *branches*, be grafted into their own olive tree? **25** For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be ^ewise in your own conceits, that ^fblindness in part is happened to Israel, ^huntil the fulness of the Gentiles be

^a Chap. 12, 16. — ^a Prov. 28, 14; Isa. 66, 2; Phil. 2, 12. — ^b 1 Cor. 13, 2; Heb. 3, 6, 14. — ^c John 15, 2.

^d 2 Cor. 3, 16. — ^e Chap. 12, 16. — ^f Or, *hardness*. — ^g Verse 7; 2 Cor. 3, 14. — ^h Luke 21, 24; Rev. 7, 9.

call them to be foremost in the newly ordered Church of Christ were removed, yet the Christian Church was not a new thing in the apostle's day; but instead, a graft into the original tree. The "Holy Catholic Church" is as old as the promise of the "Seed of the woman." From Abraham to Christ it was shut up to a single nation; after the coming of the Gospel all men were called to it—grafted into the original stock.]

19. Thou wilt say then, etc.—You may think that you have reason to exult over them; because it is a fact that God has been displeased with them, and therefore has *broken them off*; has cast them out of the Church and taken you into it in their place.

20. Well; because of unbelief, etc.—True; but then, *why*? They were broken off *because of their unbelief*; and you stand by *faith*: therefore *be not highminded*. If the blessings were received by *faith*, and not by works, you have no merit. They once stood by *faith*; they gave place to *unbelief*, and fell; you stand now by *faith*; but it is as possible for you to be unfaithful as it was for them, and consequently *you* may fall under the divine displeasure as *they* have done.

21. For if God spared not the natural branches—If he, in his infinite justice and holiness, could not tolerate the unbelief of the people whom he had so long loved and miraculously preserved, take heed *lest he also spare not thee*. Remember, therefore, the rock whence you were hewn, and the hole of the pit whence ye were digged. Depend incessantly on God's free grace—through faith—that ye may abide in his favour.

22. Behold therefore the goodness—Χρηστότητα, *gracious beneficence*. The exclamation, *Behold the goodness of God!* is frequent among the Jewish writers, when they wish to call the attention of men to particular displays of God's mercy, especially toward those who are singularly unworthy. **And severity of God**—Ἀποστομία, *severity*; that particular exercise of God's holiness which leads him to sever from his mystical body whatsoever would injure, corrupt, or destroy it. [The apostle seems to assume the fearful possibility, that those who have been really grafted into Christ may still so fail to "continue in his goodness" that they will be themselves *cut off*.]

23. If they abide not still in unbelief—So we find that their rejection took place in consequence of their wilful obstinacy; and that they may return into the fold, the door of which still stands open. **For God is able to graft them in again**—Fallen and degraded as any may be, God can, in the course of his providence and mercy, restore him; but not except he *abide not in unbelief*. [Rejected as a

nation from being the peculiar people of God, the Jews, if *they abide not in unbelief*, may be *grafted in again*, just as the Gentiles are,—and not otherwise, for "God is no respecter of persons." (Col. iii, 11.) This says nothing about the restoration of the Jews, as a nation.]

24. The olive tree, which is wild by nature—Κατὰ φύσιν *naturally* wild and barren; [bearing only small and crude fruit.] **And wert grafted contrary to nature**—Παρά φύσιν, *contrary* to all *custom*; for a scion taken from a barren or useless tree is scarcely ever known to be grafted into a good stock; but here the *Gentiles*, a *fruitless and sinful* race, are grafted on the ancient *patriarchal stock*. Now, if it was possible to effect such a change in the *state and disposition* of the *Gentiles*, who were (ἄθεοι ἐν τῷ κόσμῳ, Ephes. ii, 12) *without God, ATHEISTS, in the world*; how much more possible is it, speaking after the manner of men, to bring about a similar change in the *Jews*, who acknowledge the one only and true God, and receive the law and the prophets as a revelation from him. This seems to be the drift of the apostle's argument.

25. I would not . . . that ye should be ignorant of this mystery—Mystery, μυστήριον, signifies any thing that is hidden or covered, or not fully made manifest. In the New Testament it signifies, generally, any thing or doctrine that has not, in former times, been fully known to men: or, something that has not been heard of, or which is so deep, profound, and difficult of comprehension that it cannot be apprehended without special direction and instruction: here it signifies the doctrine of the *future restoration of the Jews*, (their ingathering into the Church of Christ,) not then fully known. In chap. xvi, 25, it means the Christian religion, not known till the advent of Christ. The apostle wished the Romans not to be ignorant of this "mystery," namely, that such a thing was intended; and, in order to give them as much instruction as possible on this subject, he gives them some characteristic or sign of the times when it was to take place. **Lest ye should be wise in your own conceits**—It seems from this, and from other expressions in this epistle, that the converted Gentiles had not behaved toward the Jews with that decorum and propriety which the relation they bore to them required. In this chapter the apostle strongly guards them against giving way to such a disposition. **Blindness in part is happened to Israel**—Partial blindness, or, more probably, blindness to a *part of them*; for they were not *all* unbelievers: several thousands of them had been converted to the Christian faith; though the *body* of the nation, and especially its

come in. **26** And so all Israel shall be saved: as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: **27** ^kFor this *is* my covenant unto them, when I shall take away their sins. **28** As concerning the gospel, *they are*

ⁱ Isa. 59, 20; see Psa. 14, 7.—^k Isa. 27, 9; Jer. 31, 31; Heb. 9, 9; 10, 16.

rulers, civil and spiritual, continued opposed to Christ and his doctrine. **Until the fulness of the Gentiles be come in**—[*Ἀρχὴ οὖν, κ. τ. λ., usque ad, (while the Gentiles shall come in—Calvin,) during the incoming, etc.* God, in his gracious providence, made use of the time of the Jews' blind unbelief, and before their complete subversion as a nation, to gather in the believing Gentiles, and so to perpetuate his Church; and into the Church so reorganized the Jews were to be grafted anew. The *πλήρωμα τῶν ἐθνῶν* (*the fulness of the Gentiles*) was accomplished when the Christian Church became fully established on a non-Jewish basis. It is not necessary to look for any later or more striking events as the fulfilment of this assurance, than those of the apostolic age.] We should not restrict the meaning of these words too much, by imagining that the *fulness* must necessarily mean *all the nations of the universe*, and all the *individuals* of those nations: probably, no more than a *general* spread of Christianity over many nations which are now under the influence of *Pagan* or *Mohammedan* superstition may be what is intended. Nor must we suppose that the *coming in*, here mentioned, necessarily means what most religious persons understand by *conversion*, a thorough *change* of the whole heart and the whole life: the acknowledgment of the divine mission of our Lord, and a cordial embracing of the Christian religion, will sufficiently fulfil the apostle's words. If we wait for the conversion of the *Jews* till such a time as *every Gentile and Mohammedan soul* shall be, in this *especial* sense, converted to God, then—we shall wait for ever.

26. And so all Israel shall be saved—Shall be brought *into the way of salvation*, by acknowledging the Messiah; for the word certainly does not mean eternal glory; for no man can conceive that a time will ever come in which every Jew then living shall be taken to the *kingdom of glory*. The term "saved," as applied to the Israelites in different parts of the Scripture, signifies no more than *their being gathered out of the nations of the world, separated to God, and possessed of the high privilege of being his peculiar people*. And we know that this is the meaning of the term by finding it applied to the body of the Israelites when this alone was the sum of their state. **As it is written**—The apostle supports what he advances on this head by a quotation from Scripture, which, in the main, is taken from Isa. lix, 20: The Deliverer shall come out of Zion, and turn away ungodliness from Jacob. In what manner Christ is to come out of Zion, and in what way or by what means he is to turn away transgression from Jacob, we cannot tell; and all attempts to conjecture what will be the time, occasion, means, etc., which are all in *mystery*, would be more than reprehensible.

27. For this is my covenant unto them, when I shall take away their sins—The reader, on referring to Isa. lix, 20, 21, will find that the words of the original are here greatly abridged.

enemies for your sakes: but as touching the election, *they are* ^lbeloved for the fathers' sakes. **29** For the gifts and calling of God are ^mwithout repentance. **30** For as ye ⁿin times past have not ^obelieved God, yet have now obtained mercy through their unbelief:

^l Deut. 7, 8; 9, 5; 10, 15.—^m Num. 32, 10.—ⁿ 1 Cor. 13, 22.—^o 1 Cor. 13, 22.

[Two principal methods of interpreting these words have prevailed in modern times. The early Protestants generally rejected the notion of its reference to the "restoration," that is, the Christianization of the Jews as a nation; but placed them, as individuals, in the same relations to Christ as all other sinners. They accordingly understood the word *Israel* in this text in a spiritual sense, (Isa. xlv, 17; chapter ii, 28, 29; ix, 6,) indicating a new Israel, constituted by their personal union with Christ by spiritual regeneration. And this best agrees with the quotation from Isaiah, (chapter xxvi, 9,) and its manifest interpretation and application in Hebrews. (Chapter viii, 8; x, 16.) The true *Israel*, all of whom *shall be saved*, comprises all, and only those, who are saved by grace through faith, whether Jews or Gentiles according to the flesh.]

28. As concerning the gospel—The unbelieving Jews, with regard to the "Gospel" which they have rejected, are at present *enemies* to God, and aliens from his kingdom under his Son Jesus Christ, on account of that extensive grace which has overturned their *peculiarity* by admitting the Gentiles into his Church and family: but with regard to the original purpose of *election*, whereby they were chosen and separated from all the people of the earth to be the peculiar people of God, *they* [that is, the true Israel, of whom the *literal* Israel was the prophetic type] *are beloved for the fathers' sakes*. [Not for the merits of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as the cause of his favourable remembrance of Israel.—*Alford.*]

29. For the gifts and calling of God, etc.—The "gifts" which God has bestowed upon them, and "the calling," the invitation with which he has favoured them, he will never revoke. [These "gifts and calling" pertain to the spiritual seed of Abraham. (John viii, 39; chapter ii, 28; ix, 7.)] In reference to this point there is no *change of mind* in him. [All that was promised shall be fulfilled for the true Israel of God.] *Repentance*, when applied to God, signifies simply *change of purpose* relative to some declarations made subject to certain *conditions*.

30. For as ye in times past—"As ye," *Gentiles*, "in times past," *for many ages*. **Have not believed**—Were in a state of alienation from God, yet not so as to be totally and forever excluded. **Have now obtained mercy**—For ye are now taken into the kingdom of the Messiah. **Through their unbelief**—By that method which, in destroying the Jewish *peculiarity*, and fulfilling the Abrahamic covenant, has occasioned the unbelief and obstinate opposition of the Jews. [The Gentiles enter the kingdom of God by occasion of the unbelief of the Jews, (God having overruled their *ἀπειθία, non-acceptance of Christ*, to the furtherance of the Gospel.) Just as the Gentiles were once unbelieving, so are now the Jews; but, *like the Gentiles now*, so shall the Jews one day believe.—*Tholuck.*]

31 Even so have these also now not ^p believed, that through your mercy they also may obtain mercy. **32** For ^a God hath ^v concluded them all in unbelief, that he might have mercy upon all. **33** O the depth of the riches both of the wisdom and knowledge of God! ^h how unsearchable ^{are} his judgments, and ⁱ his ways past finding out! **34** ^o For who hath known the mind of the Lord? or ^v who hath been his

counsellor? **35** Or ^w who hath first given to him, and it shall be recompensed unto him again? **36** For ^a of him, and through him, and to him, ^{are} all things: ^v to ^z whom ^{be} glory for ever. Amen.

CHAPTER XII.

I ^a BESEECH you therefore, brethren, by the mercies of God, ^b that ye ^c present your

^p Or, obeyed. — ^q Chap. 3, 9; Gal. 3, 22. — ^r Or, shut them all up together. — ^s Psa. 36, 6. — ^t Job 11, 7; Psa. 92, 5. — ^u Job 15, 8; Isa. 40, 13; Jer. 23, 18; 1 Cor. 2, 16. — ^v Job 36, 22. — ^w Job 35, 7; 41, 11.

31. Even so have these also—In like manner the Jews are, through their infidelity, shut out of the kingdom of God. **That through your mercy**—[The same mercy through which you are saved. But this exclusion will extend only so far as their unbelief; for when they believe, as do the Gentile converts, they too shall “obtain mercy.”]

32. For God hath concluded them all in unbelief—*Συνέκλεισεν γὰρ ὁ Θεός*, God hath shut or locked them all up under unbelief, [that is, under condemnation for unbelief.] Both Jews and Gentiles had alike broken God’s law—the Jews, the written law; the Gentiles, the law written in their hearts. (See chapter i, 19, 20, and ii, 14, 15.) But God, in his own compassion, moved by no merit in either party, caused a *general pardon* by the Gospel to be proclaimed to *all*. The *Jews* (as a people) have refused to receive this pardon on the terms which God has proposed it, and therefore continue *locked up* under *unbelief*. The *Gentiles* [in many individual cases] have welcomed the offers of grace, and are delivered out of their prison. But, as the offers of mercy *continue* to be made to all indiscriminately, whenever any of the Jews shall also lay hold on the hope set before them, and thus become with the Gentiles one flock under one Shepherd and Bishop of all their souls, they too shall be saved. (Gal. iii, 22, 23.) [The apostle is speaking of the divine arrangement by which the guilt of sin and the mercy of God were to be made manifest. He treats it elsewhere (chapter ix, 18) entirely with reference to the *act of God*, taking no account, for the time, of human agency: which, however, when treating of us and our responsibilities, he brings out into a prominent position. The *οἱ πάντες*, *all* who are “concluded in unbelief,” are the same *all* who are the (possible) objects of the divine “mercy,” and they signify *all men*, without limitation. But the ultimate difference between the *all men* who are shut up under disobedience, and the *all men* upon whom mercy is shown, is, that by “*all*” (some) men *this mercy is not accepted*, and so [all such] men become *self-excluded* from the salvation of God.—*Alford*.]

33. O the depth of the riches both of the wisdom and knowledge of God—[*Ὡ βάθος, the depth*; an expression of great *fullness* and *superabundance*: *πλοῦτος*, of the *wealth*, *καὶ σοφίας*, and of the *wisdom*, *καὶ γνώσεως*, and of the *knowledge*, (all these nouns governed in the genitive by the preceding one, *βάθος*,) (see Revised New Testament, margin.) *Πλοῦτος* is usually understood of the *divine riches of grace*; *σοφία* is the more general *wisdom* of God ruling every thing in the best way; *γνώσις* is the more special knowledge pertaining to the means which God employs, in the work of salvation. See Meyer.] [The apostle, overpowered with the view of the divine mercy and wisdom,

^z 1 Cor. 8, 6; Col. 1, 16. — ^y Gal. 1, 5; 1 Tim. 1, 17; 2 Tim. 4, 18; Heb. 13, 21; 1 Pet. 5, 11; 2 Pet. 3, 18; Jude 25; Rev. 1, 6. — ² *Cor. him*. — ^a 2 Cor. 10, 1. — ^b 1 Pet. 2, 5. — ^c Psa. 50, 13, 14; chap. 6, 13, 16, 19; 1 Cor. 6, 13, 20.

breaks forth into the sublimest apostrophe existing, even in the page of inspiration itself.—*Alford*.] **[How unsearchable are his judgments]**—[*Τὰ κρύπτατα, dispensations, economy*. (Psa. xxxvi, 6; lxxvii, 19.) All we know is only what, to us, is undiscoversable, he himself, in his unspeakable compassion, has been pleased to disclose from out of his mysterious concealment. And yet how rich is this! — *T. Holuck*.]

34. For who hath known the mind of the Lord—His designs and his counsels are like himself, *infinite*; and, consequently, inscrutable. We may rest with the conviction that God is as *merciful* and *good* in all his ways as he is *wise* and *just*. But as we cannot *comprehend* him, neither can we his operations; it is our place, who are the objects of his infinite mercy and kindness, to adore in silence and to obey with alacrity.

35. Or who hath first given to him—Who can pretend to have any *demands* upon God? To whom is he *indebted*? Have either Jews or Gentiles *any right* to his blessings? May he not bestow his favours *as he pleases*, and to *whom* he pleases? Does he do any injustice to the *Jews* in choosing the *Gentiles*? And was it because he was under *obligation* to the *Gentiles* that he has chosen them in the place of the *Jews*?

36. For of him, etc.—This is so far from being the case, *for ἐξ αὐτοῦ*, or *him*, as the original designer and author; and *δι’ αὐτοῦ*, by *him*, as the prime and efficient cause; and *εἰς αὐτόν*, to *him*, as the ultimate end for the manifestation of his eternal glory and goodness, *are all things in universal nature*, through the whole compass of *time* and *eternity*. The Emperor Marcus Antoninus (*εἰς ἑαυτόν*, lib. iv) has a saying very much like this of St. Paul, which possibly he borrowed from this Epistle to the Romans. Speaking of *nature*, whom he addresses as God, he says, *Ὁ φύσις ἐκ σου πάντα, ἐν σοὶ πάντα, εἰς σε πάντα*; *O, Nature! or thee are all things; in thee are all things; to thee are all things*. Others of the Gentile philosophers have expressions of the same import. **To whom be glory**—And let him have the praise of all his works, from the hearts and mouths of all his intelligent creatures. **For ever**—Throughout all the generations of men. **Amen**—So be it! Let this be established for ever!

NOTES ON CHAPTER XII.

The apostle having finished the *doctrinal* part of this epistle, now proceeds to the *practical*.

I beseech you therefore, brethren—[“Therefore,” *οὖν*, has reference to what precedes, as a general deduction. “I beseech,” *παρακαλῶ*, call upon, exhort.] **By the mercies of God**—*Διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ*. [*Οἰκτιρμῶν*, *benignities* of God, as shown in the foregoing chapters, and

bodies ^d a living sacrifice, holy, acceptable unto God, *which* is your reasonable service. **2** And ^e be not conformed to this world: but ^f be ye transformed by the renewing of your mind, that ye may ^g prove what *is* that good, and acceptable, and perfect will of God. **3** For I say, ^h through the grace given unto me, to

^d Heb. 16, 20. — ^e 1 Pet. 1, 14; 1 John 2, 15. — ^f Eph. 1, 18; 4, 23; Col. 1, 21, 22; 3, 10. — ^g Eph. 5, 10, 17; 1 Thess. 4, 3. — ^h Ch. 1, 5; 15, 13; 1 Cor. 3, 10; 13, 10; Gal. 2, 9; Eph. 3, 2, 7, 8.

especially in the close.] **That ye present your bodies**—A metaphor taken from bringing sacrifices to the altar of God. They are exhorted to give *themselves* up in the spirit of sacrifice; to be as wholly the Lord's property as the whole burnt-offering was, no part being devoted to any other use. [*Tὰ σώματα, your bodies.* Most commentators say, merely for *ἑαυτοῦς, yourselves*, to suit the metaphor of a sacrifice, which consisted of a body; Tholuck and others say, "because the body is the organ of practical activity, to be dedicated to God; Olshausen and De Wette, as an indication that the sanctification of the Christian life is to extend to that part of man's nature which is most completely under the bondage of sin.—*Alford.*] **A living sacrifice**—In opposition to those dead sacrifices which they were in the habit of offering while in their Jewish state. [Their living and active powers were to be continually offered and devoted to God (in active service).—*Stuart.*] **Holy**—Without spot or blemish; referring still to the sacrifice required by the law. **Acceptable unto God**—*Εὐάρεστον.* The sacrifice being perfect in its kind, and the intention of the offerer being such that both can be acceptable and well pleasing to God, who searches the heart. All these phrases are sacrificial, and show that there must be a complete surrender of the person—the *body*, the whole man, mind and flesh, to be given to God; and that he is to consider himself no more his own, but the entire property of his Maker. [Our offerings are *acceptable* only when they are made in faith, looking to the one great offering of Christ.] **Your reasonable service**—Nothing can be more consistent with reason than that the work of God should glorify its Author. We are not our own, we are the property of the Lord, by the right of creation and redemption; and it would be as unreasonable as it would be wicked not to live to his glory, in strict obedience to his will. The Christian service of worship is *λογική, rational*, because performed according to the true intent and meaning of the law; the heart and soul being engaged in the service. He alone lives the life of a fool and a madman who lives the life of a sinner against God; for, in sinning against his Maker he wrongs his own soul, loves death, and rewards evil unto himself.

2. And be not conformed to this world—By "this world," *αἰὼνι τοῦτω*, may be understood that present state of things, the customs and fashions of the people who then lived, the Gentiles particularly, who had neither the power nor the form of godliness. The world that *now is*—*τῆς* "present state of things," is as much opposed to the spirit of genuine Christianity as the world *then* was. Pride, luxury, vanity, extravagance in dress, and riotous living, prevail *now*, as they did *then*, and are unworthy of a Christian's pursuit because they are injurious to his soul, and hateful in the sight of God. **Be ye transformed**—*Μεταμορφώσθε, be ye metamorphosed, transfused, appear as new persons and*

every man that is among you, ⁱ not to think of *himself* more highly than he ought to think; but to think ^k soberly, according as God hath dealt ^l to every man the measure of faith. **4** For ^m as we have many members in one body, and all members have not the same office: **5** So ⁿ we, *being many*, are one body in

ⁱ Prov. 25, 27; Eccles. 7, 16; chap. 11, 20. — ^k Gr. *τοιοῦτον, etc.* — ^l 1 Cor. 12, 7, 11; Eph. 1, 7. — ^m 1 Cor. 12, 12; Eph. 4, 16. — ⁿ 1 Cor. 10, 17; 12, 20, 27; Eph. 1, 23; 4, 25.

with new habits; as God has given you a new form of worship, so that ye serve in the newness of the spirit, and not in the oldness of the letter. The word implies a radical, thorough, and universal change, both outward and inward. **By the renewing of your mind**—*Νεώς, disposition.* (Col. ii, 13.) Let the inward change produce the outward. Where the spirit—the temper and disposition of the mind (Eph. iv, 23)—are not renewed, an outward change is of but little worth, and but of short standing. **That ye may prove**—*Εἰς τὸ δοκιμάζειν, in order to demonstrate*, that ye may have *practical proof and experimental knowledge of the will of God*—of his purpose and determination, which is good in itself; infinitely so. *Acceptable, εὐάρεστον, well pleasing to and well received by every mind that is renewed and transformed, and perfect, τέλειον, finished and complete*; when the mind is renewed, and the whole life changed, then the will of God is perfectly fulfilled; for this is its grand design in reference to every human being.

3. Through the grace given unto me—His apostolic office, by which he had the authority not only to preach the Gospel, but also to rule the Church of Christ. (Eph. iii, 8.) **To every man, etc.**—[*Πάντι τῷ ὄντι ἐν ὑμῖν, a strong bringing out of the individual application of the precept.*—*Alford.*] **Not to think . . . more highly**—*Μὴ ὑπερβόρειν, not to think proudly; to arrogate nothing to himself on account of any grace he had received, or of any office committed to him. But to think soberly*—*Ἀλλὰ ὀρνεῖν εἰς τὸ σωφρονεῖν.* The reader will perceive here a sort of play upon words: *ορνεῖν, [ὑπερβόρειν, and σωφρονεῖν, which can scarcely be reproduced in a translation. Literally the text reads, "not to be high-minded, above that which he ought to be minded, but to be so minded as to be sober-minded," to think discreetly, modestly, humbly.]* **Measure of faith**—*Μέτρον πίστεως. Πίστις, faith*, is evidently here used for the Christian religion; and the "measure," the degree of knowledge and experience which each had received in it, and the power this gave him of being useful in the Church of God. (See verse 6.)

4. For as we have many members—As the human body consists of many parts, each having its respective office, and all contributing to the perfection and support of the whole; each being indispensably necessary in the place which it occupies, and each equally useful, though performing a different function.

5. So we, being many—We who are members of the Church of Christ, which is contemplated as a body of which he is the head, have various offices assigned to us, according to the measure of grace, faith, and religious knowledge which we possess; and although each has a different office, and qualifications suitable to that office, yet all belong to the same body; and each has need of the help of each other; therefore, let there be neither pride on the one hand, nor envy on the other.

Christ, and every one members one of another. **6** * Having then gifts differing ² according to the grace that is given to us, whether ³ prophecy, *let us prophesy* according to the proportion of faith; **7** Or ministry, *let us wait on our ministering*; or ⁴ he that teacheth, on teaching; **8** Or ⁵ he that exhorteth, on exhortation: ⁶ he

¹ 1 Cor. 12. 4; 1 Pet. 4. 10, 11. — ² Verse 3. — ³ *q* Acts 11. 27; 1 Cor. 12. 10, 24; 13. 2; 14. 1. 6, 29, 31. — ⁴ *r* Acts 13. 1; Gal. 6. 6; Eph. 4. 11; 1 Tim. 5. 17. — ⁵ Acts 15. 32; 1 Cor. 14. 3. — ⁶ Matt. 6. 1, 2, 3. — ^u Or, *imperteth*. — ^v Or, *liberally*; 2 Cor. 8. 2.

6. Having then gifts differing, etc.—[Χαρίσματα διάφορα, various spiritual bestowments.] As the goodness of God, with this view of our mutual subserviency and usefulness, has endowed us with different gifts and qualifications, let each apply himself to the diligent improvement of his particular office and talent, and modestly keep within the bounds of it, not exalting himself or despising others. **Whether prophecy**—“Prophecy,” in the New Testament, often means the gift of *exhorting, preaching, or of expounding the Scriptures*. (1 Cor. xi, 4, 5; xiv, 3.) This was the proper office of a preacher; and it is to the exercise of this office that the apostle refers in the whole of the chapter to which the above references are made. (See also Luke i, 76; vii, 28; Acts xv, 32; 1 Cor. xiv, 29.) Let every man who has the gift of preaching and interpreting the Scriptures do it agreeably to the grace and light he has received from God, and in no case arrogate to himself knowledge which he has not received; let him not esteem himself more highly on account of this gift, or affect to be wise above what is written, or indulge himself in fanciful interpretations of the word of God. [The context shows that “the measure of faith,” itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of nor pushed beyond their provinces, but humbly exercised within their own limits.—*Alford*.] Gifts are various; grace is one. The term “prophecy” seems here to mean the ordinary gift of expounding Scripture. **Let us prophesy according to the analogy of faith**—According to the general tenor of Scripture; according to that grand scheme of doctrine which is delivered therein, touching original sin, justification by faith, and present inward salvation. There is a wonderful analogy between all these; and a close and intimate connexion between the chief heads of that faith which was once delivered to the saints. Every article, therefore, concerning which there is any question, should be determined by this rule; every doubtful Scripture interpreted according to the grand truths which run through the whole.—*Wesley*.] The ἀναλογίαν τῆς πίστεως, which we here translate “the proportion of faith,” and which some render the *analogy of faith*, has been understood, in scriptural matters, to mean the *general and consistent plan or scheme of doctrines delivered in the Scriptures*; where everything bears its due relation and proportion to another. Thus the death of Christ is commensurate in its merits to the evils produced by the fall of Adam. The doctrine of justification by faith bears the strictest analogy or proportion to the grace of Christ and the helpless, guilty, condemned state of man.

7. Or ministry—Διακονία, [any subordinate ministration in the Church. In Acts vi, 1-4, the word is applied both to the lower ministration, that of alms and food, and to the higher, the ministry of the word, which belonged to the apos-

that ⁷ giveth, *let him do it* ⁸ with simplicity; ⁹ he that ruleth, with diligence; he that sheweth mercy, ¹⁰ with cheerfulness. **9** ¹¹ Let love be without dissimulation. ¹² Abhor that which is evil; cleave to that which is good. **10** ¹³ Be kindly affectioned one to another ¹⁴ with brotherly love; ¹⁵ in honour preferring one another;

⁷ *q* Acts 20. 28; 1 Tim. 5. 17; Heb. 13. 7, 24; 1 Pet. 5. 2. — ⁸ 2 Cor. 9. 7. — ⁹ 1 Tim. 1. 5; 1 Pet. 1. 22. — ¹⁰ Psal. 34. 14; 36. 4; 97. 10; Amos 5. 15. — ¹¹ *q* Heb. 13. 1; 1 Pet. 1. 22; 2. 17; 3. 8; 2 Pet. 1. 7. — ¹² Or, *in the love of the brethren*. — ¹³ Phil. 2. 3; 1 Pet. 5. 5.

les. But here it seems to be used in a more restricted sense, from its position as distinct from others—prophecy, etc.—*Alford*.] **Or he that teacheth**—The teacher, διδάσκαλος, was a person whose office it was to instruct others, whether by catechising, or simply explaining the grand truths of Christianity. [Such there certainly were in the early Church.]

8. Or he that exhorteth—Ὁ παρακαλῶν, the person who admonished and reprehended the unruly or disorderly; and who supported the weak and comforted the penitents, and those who were under heaviness through manifold temptations. [This word would seem to indicate an *exhorter*, that is, one who urged to practical duties, who dwelt upon the threatenings and promises of the Gospel.—*Stuart*.] **He that giveth**—Ὁ μεταδίδους, a distributor, he who distributeth the alms of the Church. **With simplicity**—Being influenced by no partiality, but dividing to each according to the necessity of his case. **He that ruleth**—Ὁ προϊστάμενος, he that presides. Over what? [Meyer understands it, of “patronage of strangers,” and with this view Stuart substantially agrees. Wesley says, “He that hath care of a flock,” and Tholuck, “the person elected to oversee any affair whatsoever,” with which *Alford* agrees in spirit, when he says, Giving προϊστάμενος the ordinary meaning, these words fit admirably: implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must rule, σπουδαίως, diligently.] **He that sheweth mercy**—Let the person who is called to perform any act of compassion or “mercy” to the wretched do it, not grudgingly nor of necessity, but from a spirit of pure benevolence and sympathy. [Probably not any officer of the Church is here (specially) intended, but every private Christian who exercises (or should exercise) compassion. (2 Cor. ii, 9.)]

9. Let love be without dissimulation—Ἡ ἀγάπη ἀνυπόκριτος, have no hypocritical love. [The mutual affection of Christians for each other ought not to consist merely in outward semblance, but to emanate from the heart. (2 Cor. vi, 6; 1 Pet. i, 22).—*Tholuck*.] **Abhor that which is evil**—Ἀποστργούντες τὸ πονηρὸν, hate sin as you would hate that hell to which it leads. Στυγέω signifies to *hate* or *detest with horror*; the preposition ἀπό greatly strengthens the meaning. [This very general exhortation is probably an explanation of ἀνυπόκριτος, unhypocritical; our love should arise from a general cleaving to that which is good and aversion from evil: not from any by-ends.—*Alford*.]

10. Be kindly affectioned one to another with brotherly love—The word φιλαδελφία signifies that affectionate regard which every Christian should feel for another, as being members of the

11 Not slothful in business; fervent in spirit; serving the Lord; **12** ^aRejoicing in hope; ^bpatient in tribulation; ^ccontinuing instant in prayer; **13** ^dDistributing to the necessity of saints; ^egiven to hospitality. **14** ^fBless them which persecute you: bless, and curse not.

^a Luke 10, 20; chap. 5, 24; 15, 17; Phil. 4, 1, 4, 1; 1 Thess. 5, 16; Heb. 12, 16; 1 Pet. 4, 13;—^b Luke 21, 19; 1 Tim. 6, 11; Heb. 12, 26; 12, 1; James 1, 43; 5, 7; 1 Pet. 2, 19, 20;—^c 1 Cor. 13, 1; Acts 2, 42; 12, 5; Eph. 6, 18; Col. 4, 2; 1 Thess. 5, 17;—^d 1 Cor. 16, 1; 2 Cor. 9, 1, 12; Heb. 6, 10; 13, 16; 1 John 3, 17;—^e 1 Tim. 3, 2; Titus 1, 8; Heb. 13, 2; 1 Pet. 4, 4.

same mystical body: hence it is emphatically termed *the love of the brethren*. Φιλότητος, which we translate “kindly affectioned,” signifies that tender and indescribable affection which a mother bears to her child, and which almost all creatures manifest toward their young. Feel the tenderest affection toward each other, and delight to feel it. “Love a brother Christian with the affection of a natural brother.” **In honour preferring one another**—Consider all your brethren as more worthy than yourself; and let neither grief nor envy affect your mind at seeing another honoured and yourself neglected. This is a hard lesson, and very few persons learn it thoroughly. [In respect to honour, anticipating each other, that is, so far from being averse to pay that respect which is due to others, each should strive to excel the other in the performance of this duty. Christianity is so far from banishing all civility and good manners from society, that it enjoins the greatest attention to this subject.—Stuart.] [It is the genuine article, of which the world’s etiquette is the counterfeit—and often a very bad one.]

11. Not slothful in business—[Not slothful as to zeal, ζήλον; fervent in the spirit, τῷ πνεύματι ζήοντες; serving the Lord, τῷ κυρίῳ δουλεύοντες, rendering service to the Lord. The present subject is the character of our zeal for God. In it we are to be, “not slothful,” but fervent in spirit, (either our own spirit, or, more probably, in the Holy Ghost,) and that as servants of God. (Col. iii, 22.)—Alford.]

12. Rejoicing in hope—[In (or on account of) hope, rejoicing; in (or in spite of) tribulation, θλίψει; standing firm in prayer, προσκατεροῦντες, steadfastly persevering.] [The way to maintain a joyful hope, and to be patient under afflictions, is to cherish the spirit of prayer and to live near to God.—Stuart.]

13. Distributing to the necessity of saints—Relieve your poor brethren according to the power which God has given you. Do good unto all men, but especially to them which are of the household of faith. **Given to hospitality**—Τὴν οἰκονομίαν διδόνοντες, pursuing hospitality, or the duty of entertaining strangers. A very necessary virtue in ancient times, when houses of public accommodation were exceedingly scarce. This exhortation might have for its object the apostles, who were all itinerants; and in many cases the Christians, flying before the face of persecution. This virtue is highly becoming in all Christians, and especially in all Christian ministers, who have the means of relieving a brother in distress, or of succouring the poor wherever they may find them. But providing for strangers in distress is the proper meaning of the term; and to be forward to do this is the spirit of the duty.

14. Bless them which persecute you—Εὐλογεῖτε, give good words, or pray for them

15 ^aRejoice with them that do rejoice, and weep with them that weep. **16** ^bBe of the same mind one toward another. ^cMind not high things, but ^dcondescend to men of low estate. ^eBe not wise in your own conceits. **17** ^fRecompense to no man evil for evil.

^a Matt. 5, 44; Luke 6, 27; 23, 31; Acts 7, 60; 1 Cor. 12, 1; 1 Pet. 2, 23; 3, 9;—^b 1 Cor. 12, 26;—^c Chap. 15, 5; 1 Cor. 1, 10; Phil. 2, 2; 3, 16; 1 Pet. 3, 8;—^d Psal. 131, 1, 2; Jer. 45, 5;—^e Or, be contented with mean things.—^f Prov. 3, 7; 25, 12; Isa. 5, 21; chap. 11, 25;—^g Prov. 20, 22; Matt. 5, 39; 1 Thess. 5, 15; 1 Pet. 3, 9.

that give you bad words, καταπαθε, who make dire imprecations against you. “Bless them,” pray for them, and on no account curse them, whatever the provocation may be. Have the loving, forgiving mind that was in your Lord. (See the Sermon on the Mount.)

15. Rejoice with them that do rejoice, etc.—[Laugh with the laughing, and sorrow with the sorrowing.] Take a lively interest in the prosperity of others, and let your heart feel for the distressed; enter into their sorrows, and bear a part of their burdens.

16. Be of the same mind—Live in a state of continual harmony and concord, and pray for the same good for all which you desire for yourselves. **Mind not high things**—Be not ambitious; affect nothing above your station; do not court the rich nor the powerful; do not pass by the poor man to pay your court to the great man; do not affect titles or worldly distinctions; much less sacrifice your conscience for them. **But condescend to men of low estate**—Be a companion of the humble, and pass through life with as little noise and show as possible. Let the poor, godly man be your chief companion; and learn from his humility and piety to be humble and godly. The term συναπαρρέοντα, which we translate “condescend,” signifies to be led, carried away (to prison) with another; and points out the state in which the primitive Christians were despised and rejected of men, and often led forth to prison and death. False or man-pleasing professors would endeavour to escape all this disgrace and danger by getting into the favour of the great, the worldly, and the irreligious. There have not been wanting, in all ages of the Church, persons who, losing the savour of divine things from their own souls by drinking into a worldly spirit, have endeavoured to shun the reproach of the cross by renouncing the company of the godly, speaking evil of the way of life, and perhaps sitting down in the seat of the seer with apostates like themselves. [To be drawn into the host of those who occupy an inferior station and desire nothing else, and as their equals disappearing among them, to move with them along the way in which they go.—Hofmann, quoted by Meyer.] **Be not wise in your own conceits**—Be not self-conceited. [One must not fall into that conceited self-sufficiency of moral perception, whereby brotherly respect for the perception of others would be excluded.—Meyer.]

17. Recompense, etc.—[Never give back bad for bad, (nothing answering to the word “to man” is found in the original.) The injunction is taken from our Lord’s words in Matt. v, 29.] **Provide things honest**—[Take care for things becoming before all men.] [Be studiously attentive to those duties which are commended by all (right-minded persons,) and which all, therefore, admit to be of the highest obligation.—Stuart.]

Provide things honest in the sight of all men. **18** If it be possible, as much as lieth in you, live peaceably with all men. **19** Dearly beloved, 'avenge not yourselves, but rather give place unto wrath: for it is written, 'Vengeance is

mine; I will repay, saith the Lord. **20** 'Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. **21** Be not overcome of evil, but overcome evil with good.

q Chap. 14. 16; 2 Cor. 8. 21.—r Mark 9. 50; chap. 14. 19; Heb. 12. 14.

s Lev. 19. 18; Prov. 24. 29; verse 17.—t Deut. 32. 35; Heb. 10. 30.—u Exod. 23. 4, 5; Prov. 25. 21, 22; Matt. 5. 44.

18. If it be possible—To live in a state of peace with one's associates is very often difficult. But the man who loves God must labour after this, for it is most desirable, even for his own sake. [*Ei ðnvarón, not, if you can; but, if it is possible, if others will allow it.* And this is further defined by τὸ ἐξ ὑμῶν: all your part is to be peace; whether you actually live peaceably or not will then depend on how others behave toward you.—*Alford.*]

19. Dearly beloved, avenge not yourselves—Never take the execution of the law into your own hands; rather suffer injuries. The Son of man is come, not to destroy men's lives, but to save: be of the same spirit. When he was reviled, he reviled not again. It is the part of a noble mind to bear up under unmerited disgrace; little minds are litigious and quarrelsome. [Delay the execution of that to which your indignation would prompt, or defer the execution of your anger. . . . Retribution belongs rather to God than to you.—*Stuart.*]

Give place unto wrath—*Δότε τόπον τῇ ὀργῇ.* This is well expressed by the author of the book of Ecclesiasticus, (chapter xix, 17:) "Admonish thy neighbour before thou threaten him, and, not being angry, give place to the law of the Most High."

Vengeance is mine—[*Ἐκδίκησις, vengeance, the maintenance of right, the vindication of justice.*] Leave the matter to the judgment of God; it is his law that in this case is broken; and to him the infliction of deserved punishment belongs. Some think it means, "Yield a little to a man when in a violent passion, for the sake of peace, until he grow cooler." **I will repay**—In my own time and in my own way. But he gives the sinner space to repent, and this long-suffering leads to salvation.

20. If thine enemy hunger, feed him—Do not withhold from any man the offices of mercy and kindness; you have been God's enemy, and yet God fed, clothed, and preserved you alive: do to your enemy as God has done to you. If your enemy be hungry, feed him; if he be thirsty, give him drink; so has God dealt with you. And has not a sense of his goodness and long-suffering toward you been a means of melting down your heart into penitential compunction, gratitude, and love toward him? How know you that a similar conduct toward your enemy may not have the same gracious influence on him toward you? Your kindness may be the means of begetting in him a better mind; and, from being your fell enemy, he may become your real friend. The whole is a quotation from Prov. xxv, 21, 22, in the precise words of the Septuagint; the latter clause of this verse, **thou shalt heap coals of fire on his head**, is a metaphor taken from smelting metals. [No doubt giving of *pain* is meant to be designated by this expression. But it is the pain of shame and contrition for misconduct, or (perhaps) that of *punishment*, more probably the former here. (See verse 21.) It is a noble sentiment when thus understood, "Take not revenge," says the apostle. "Overcome your adversary with kindness and beneficence; these will bring him to shame and sorrow for his misconduct."—*Stuart.*]

21. Be not overcome of evil—Do not, by giving place to evil, become precisely the same character which thou condemnest in another. **Overcome evil with good**—However frequently he may grieve and injure thee, always repay him with kindness; thy good will, in the end, may overcome his evil. Thomas Aquinas has properly said: "He is overcome of evil who sins against another because he sins against him." A moral enemy is more easily overcome by kindness than by hostility. Against the latter he arms himself; and all the evil passions of his heart concentrate themselves in opposition to him who is striving to retaliate, by violence, the injurious acts which he has received from him. But where the injured man is labouring to do him good for his evil—to repay his curses with blessings and prayers, his evil passions have no longer any motive, any incentive; his mind relaxes; the turbulence of his passions is calmed; reason and conscience are permitted to speak; and so he is disarmed and overcome.

NOTES ON CHAPTER XIII.

To see with what propriety the apostle introduces the important subjects which he handles in this chapter, it is necessary to make a few remarks on the circumstances in which the Church of God then was. It is generally allowed that this epistle was written about the year of our Lord 58, four or five years after the edict of the Emperor Claudius by which all Jews were banished from Rome. And as in those early times the Christians were generally confounded with the Jews, it is likely that they were included in this decree.

For what reason this edict was issued does not satisfactorily appear. Suetonius tells us that it was because the Jews were making continual disturbances under their leader Chrestus. (See the note on Acts xviii, 2.) That the Jews were in general an uneasy and seditious people is clear enough from every part of their own history. They had the most rooted aversion to the heathen government; and it was a maxim with them that the world was given to the Israelites; that they should have supreme rule everywhere, and that the Gentiles should be their vassals. With such political notions, grounded on their native restlessness, it is no wonder if in several instances they gave cause of suspicion to the Roman government, which would be glad of an opportunity to expel from the city persons who might be considered dangerous to its peace and security; nor is it unreasonable, on this account, to suppose that the Christians, under a notion of being the peculiar people of God, and the subjects of his kingdom alone, might be in danger of being affected with those unruly and rebellious sentiments: therefore the apostle shows them that they were, notwithstanding their honours and privileges as Christians, bound by the strongest obligations of conscience to be subject to the civil government. One cannot but observe the admirable skill and dexterity with which the apostle has handled the subject. His views in writing were

CHAPTER XIII.

LET every soul ^abe subject unto the higher powers. For ^bthere is no power but of God: the powers that be are ^cordained of God. ² Whosoever therefore resisteth ^dthe power, resisteth the ordinance of God: and they that resist shall receive to themselves

^a Titus 3. 1; 1 Pet. 2. 13. — ^b Prov. 8. 15, 16; Dan. 2. 21; 4. 32; John 19. 11.

always comprehensive on every point; and he takes into his thoughts and instructions all parties that might probably reap any benefit by them. As Christianity was then growing, and the powers of the world began to take notice of it, it was to be desired that all should see that it was no favourer of sedition. At the same time the apostle, with a masterly hand, delineates and strongly inculcates the magistrate's duty; for while he is pleading his cause with the subject, and establishing his duty on the most sure and solid ground, he dexterously sides with the magistrate, and vindicates his power against any subject who might have imbibed seditious principles, or might be inclined to give the government any disturbance. And under this advantage he also reads the magistrate a fine and close lecture upon the nature and ends of civil government. The attentive reader will be pleased to see with what dexterity, truth, and gravity the apostle, in a small compass, affirms and explains the foundation, nature, ends, and just limits of the magistrate's authority, while he is pleading his cause, and teaching the subject the duty and obedience he owes to the civil government. [The duties of the citizen, as a private person and *subject to government*, are here considered. Neither those devolving upon him as a governing factor in the commonwealth, nor as a civil magistrate, are brought into notice; nor yet is the question of the right or wrong of revolutions at all considered.] [We may observe that the apostle here pays no regard to the question of the duty of Christians in revolutionary movements. His precepts regard an *established power*, be it what it may. *It*, in all matters lawful, *we are bound to obey*. But even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man. If it command us to disobey the common laws of humanity, or the sacred institutions of the country, (or the natural rights of individuals,) then our obedience is due to the *higher* and more general law, rather than to the lower and particular.—*Alford*.]

1. Let every soul be subject unto the higher powers—We must consider the apostle as speaking, not from his own private judgment, or teaching a doctrine of present expediency, but declaring the *mind of God* on a subject of the utmost importance to the peace of the world; a doctrine which does not exclusively belong to any class of people, order of the community, or official situations, but to *every soul*. Let every man be obedient to the civil government under which the providence of God has cast his lot. **For there is no power but of God**—As God is the origin of power, and the supreme Governor of the universe, he delegates authority to whomsoever he will; and though in many cases the governor himself may not be of God, yet *civil government* is of him: for without this there could be no society and no security for life or property. In ancient times God, in an

damnation. **3 For rulers are not a terror to good works, but to the evil.** Wilt thou then not be afraid of the power? ^edo that which is good, and thou shalt have praise of the same: **4 For he is the minister of God to thee for good.** But if thou do that which is evil, be afraid; for he beareth not the sword in vain:

^c Or, *ordered*.—^d Titus 3. 1.—^e 1 Peter 2. 14; 3. 13.

especial manner, on many occasions, appointed the *individual* who was to govern, and he accordingly governed by a divine right, as in the case of Moses, Joshua, the Hebrew judges, and several of the Israelitish kings. In after times, and to the present day, he does that by a general superintending providence which he did before by especial designation. And as civil government is of God, who is the fountain of law, order, and regularity, the civil governor, who administers the laws of a state, is as such the minister of God.

2. Whosoever . . . resisteth the power—*ὁ ἀντιτασσόμενος*, he who sets himself in *order* against this order of God; *τῇ τοῦ Θεοῦ διαταγῇ*, and they that resist, *οἱ ἀνθεστηκότες*, they who obstinately, and for no right reason, oppose the ruler, and strive to unsettle the constitution, and to bring about illegal changes, **shall receive to themselves damnation**—*κρίμα*, *condemnation*; shall be condemned both by the spirit and letter of the Gospel. [The meaning is, that those who are *seditious*, that is, make resistance against the civil government, will be brought to punishment, and that deservedly.—*Stuart*.]

3. For rulers are not a terror to good works—Here the apostle shows the civil magistrate what he should be: he is clothed with great power, but that power is intrusted to him, not for the terror and oppression of the upright man, but to overawe and punish the wicked. It is, in a word, for the benefit of the community, and not for the aggrandizement of himself, that God has intrusted the supreme civil power to any man. If he should use this to wrong, rob, spoil, oppress, and persecute his subjects, he is not only a *bad man*, but also a *bad prince*. He infringes on the essential principles of law and equity. Should he persecute his obedient, loyal subjects on any religious account, this is contrary to all law and right; and his doing so renders him unworthy of their confidence, and they must consider him, not as a blessing, but a plague. Yet even in this case, though it would be a breach of the very spirit of government, the truly pious will feel that it is an awful thing to rebel, and only extreme conditions can justify rebellion against the constituted authorities. **Wilt thou then not be afraid of the power**—If thou wouldst not live in fear of the civil magistrate, live according to the laws; and thou mayest expect that he will rule according to the laws; and consequently, instead of incurring blame, thou wilt have praise. This is said on the supposition that the ruler is himself a law-abiding man; and the apostle, on the general question of obedience and protection, assumes the point that the magistrate is such.

4. For he is the minister of God to thee for good—Here the apostle puts the character of the ruler in the strongest possible light. "He is the minister of God,"—God's administrator, *δουλος*, *God's deacon*, for the good of the subject. **He beareth not the sword in vain**—His power

for he is the minister of God, a revenger to execute wrath upon him that doeth evil. **5** Wherefore *ye* must needs be subject, not only for wrath, ⁶ but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. **7** ¹ Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour. **8** Owe no man any thing, but to love one an-

¹ Eccles. 8, 2.—² 1 Pet. 2, 19.—³ Matt. 22, 21; Mark 12, 17; Luke 20, 25.—⁴ Verse 10; Gal. 5, 14; Col. 3, 14; 1 Tim. 1, 5; James 2, 8.—⁵ Exod. 20, 13; Deut. 5, 17; Matt. 19, 18.

is delegated to him for the defence and encouragement of the good, and the punishment of the wicked, and he has authority to punish capitally, when the law so requires: this the term "sword" clearly implies. **For he is the minister of God, a revenger**—*Θεοῦ διάκονός ἐστιν, ἐκδικεῖς, for he is God's vindictive minister to execute wrath; εἰς ὀργὴν, to inflict punishment upon the transgressors of the law; for he must not pronounce or inflict punishment according to his own mind or feelings, but according to the express declarations of the law.* [The "sword" betokens the power of capital punishment; and this reference to it seems to show that the civil law possesses the power of life and death. The office of the "power" toward the peaceable and obedient is *for good*; but toward the "evil" it is *wrathful*. The execution of the law, at least in extreme cases, is not for the good of the offender and victim, but for its own vindication and the public safety.]

5. Ye must needs be subject—*Ἀνάγκη*, there is a necessity that ye should be subject, not only for wrath, *διὰ τὴν ὀργὴν, on account of the punishment* which will be inflicted on evil doers, **but also for conscience' sake**—because it is right. For, as civil government is established in the order of God for the defence of society, they who transgress its laws not only expose themselves to the penalties assigned by the statutes, but they sin against God.

6. For this cause pay ye tribute also—Because civil government is an order of God, and the ministers of state must be at considerable expense in providing for the safety and defence of the community, it is only right that those in whose behalf these expenses are incurred should defray them; and hence *taxation* is the right of the state, for its own maintenance and for the proper payment of its officers. But there is no insinuation in the apostle's words in behalf of an extravagant and oppressive taxation for the support of unprincipled and unnecessary wars, or the pensioning of corrupt or useless persons. The taxes are to be paid for the support of those who are **God's ministers**—the necessary public officers of all grades, who are **attending continually upon this very thing**. And let the reader observe, that by "God's ministers" are not meant here the ministers of religion, but the civil officers in all departments of the state.

7. Render therefore to all their dues—This is an extensive command. Be rigidly just; withhold neither from the king nor his ministers, nor his officers of justice and revenue, nor from even the lowest of the community, what the laws of God and your country require you to pay. **Tribute to whom tribute**—*Φόρον*. This word probably means such taxes as were levied on persons and estates.

other: for ¹ he that loveth another hath fulfilled the law. **9** For this, ² Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, ³ Thou shalt love thy neighbour as thyself. **10** Love worketh no ill to his neighbour: therefore ⁴ love *is* the fulfilling of the law. **11** And that, knowing the time, that now *it is* high time ⁵ to awake

¹ Lev. 19, 18; Matt. 22, 39; Mark 12, 31; Gal. 5, 14; James 2, 8.—² Matt. 22, 40; verse 8.—³ 1 Cor. 13, 34; Eph. 5, 14; 1 Thess. 5, 5, 6.

Custom to whom custom—*Τέλος*. This word probably means such duties as were laid upon goods, merchandise, etc., on imports and exports; what we commonly call *customs*. [But the distinction is unimportant, as the principle in each case is the same.]

Fear to whom fear—It is likely that the word *φόβον*, which we translate "fear," signifies that reverence which produces obedience. Treat all official characters with respect, and be obedient to your superiors. **Honour to whom honour**—The word *τιμήν* may here mean that outward respect which the principle of reverence, from which it springs, will generally produce. Never behave rudely to any person; but behave respectfully to all men, according to their positions; for though an important office may be filled by an unworthy person, yet respect the office, and the man on account of his office. If a man habituate himself to disrespect official characters, he will soon find himself less disposed to pay proper respect or obedience to the laws themselves.

8. Owe no man any thing, but to love one another—Owe to your fellow brethren nothing but mutual love, and this is what the law of God requires, and in this the law is fulfilled. Ye are not bound in obedience to them as to the civil magistrate; for to him *ye must needs be subject, not merely for fear of punishment, but for conscience' sake*; but to these ye are bound by *love*; and by that love especially which prevents you from doing any thing by which a brother may sustain any kind of injury. [This evidently does not refer to pecuniary indebtedness, which of itself is not contrary to Christian morality, but rather to the duties of brotherly kindness; in this no *debt* should remain *unpaid*.] **Hath fulfilled the law**—[That is, of Moses.]

9. For this, Thou shalt not commit adultery—[All the particular commandments, which make up the *written law*, have their common root and find their fulfilment in *love*.]

10. Love worketh no ill—[As love is a spirit of goodwill toward its object,] it can never work ill toward another; and on this head,—that is, the duty we owe to our neighbour—**love is the fulfilling of the law**.

11. And that, knowing the time—[That this passage (verses 11, 12) is a difficult one is shown by the great amount of discussion that has been devoted to it, and especially because the whole question of the future of the Church is somewhat involved in it. Stuart's rendering appears to be as satisfactory as any: "Καὶρόν I understand to mean *the Gospel time*, which had already come. The apostle considers the commencement of this, which had already taken place, as the beginning of a glorious day, the dawning of the Sun of righteousness with healing in his beams. A state of sin and ignorance

out of sleep: for now *is* our salvation nearer than when we believed. **12** The night is far spent, the day is at hand: *let us therefore cast off the works of darkness, and let us put on the armour of light.* **13** *Let us walk*

a Ephesians 5, 11; Colossians 3, 8.—*p* Ephesians 6, 13; 1 Thessalonians 5, 8.—*q* Philippians 4, 8; 1 Thessalonians 4, 12; 1 Peter 2, 12.—*r* Or, decently.

is a state of darkness; and out of such a state Christians are brought, that they may see the light. (Eph. v, 8, 11; John iii, 19; 1 Peter ii, 9.) . . . I refer *σωτηρία* to the *spiritual salvation*, which believers are to experience when transferred to the world of everlasting light and glory. And, so construed, the exhortation of Paul amounts to this: 'Christian brethren, we have been brought out of darkness into marvellous light; let us act in a manner that corresponds with our condition. We are hastening to our retribution; every day brings us nearer to it; and in prospect of the reward, which now almost appears in sight, as we approach the goal of human life, let us act with renewed effort as duty requires.' So Chrysostom." Some think the passage should be understood thus: We have now many advantages which we did not formerly possess. **Salvation nearer**—The whole Christian system is more fully explained, and the knowledge of it more easy to be acquired, than formerly; on which account a greater progress in religious knowledge and in practical piety is required of us: and we have for a long time been too remiss in these respects. Deliverance from the persecutions, etc., with which they were then afflicted, is supposed by others to be the meaning of the apostle.

12. The night is far spent—If we understand this in reference to the heathen state of the Romans, it may be paraphrased thus: "The night is far spent"—heathenish darkness is nearly at an end. **The day is at hand**—The full manifestation of the Sun of righteousness, in the illumination of the whole Gentile world, approaches rapidly. [The day dawns when we receive faith, and then sleep gives place. Then it is time to rise, to arm, to walk, to work, lest sleep steal upon us again. Final salvation, glory, is nearer to us now than when we first believed. It is continually advancing, flying forward upon the swiftest wings of time. And that which remains between the present hour and eternity is comparatively but a moment.—Wesley.] **Cast off the works of darkness**—Prepare to meet this rising light, and welcome its approach, by throwing aside superstition, impiety, and vice of every kind. **And . . . put on the armour of light**—Fully receive the heavenly teaching, by which your spirits will be as completely shielded against the attacks of evil as your bodies could be by the best weapons and impenetrable armour. This sense seems most suitable to the following verses, where the vices of the Gentiles are particularly specified; and they are exhorted to abandon them, and to receive the Gospel of Christ. The common method of explanation is this: "The night is far spent"—our present imperfect life, full of afflictions, temptations, and trials, is almost run out; "the day" of eternal blessedness "is at hand"—is about to dawn on us in our glorious resurrection unto eternal life. Therefore "let us cast off"—let us live as candidates for this eternal glory. But this sense does not so well comport with what is said below, as the Gentiles are most evidently intended. [*Νύξ* (*night*) is the

'honestly, as in the day; *not in rioting and drunkenness, *not in chambering and wantonness, *not in strife and envying: **11** But *put ye on the Lord Jesus Christ, and *make not provision for the flesh, to fulfil the lusts thereof.

s Prov. 25, 20; Luke 21, 34; 1 Pet. 4, 2.—*t* 1 Cor. 6, 9; Eph. 5, 5.—*u* James 3, 14.—*v* Gal. 3, 27; Eph. 4, 24; Col. 3, 10.—*w* Gal. 5, 16; 1 Pet. 2, 11.

time of ignorance and darkness in which they had once been. This, the apostle says, "is nearly gone," that is, they had now come, as it were, to the confines of eternal day, or of a more perfect knowledge of divine things. It behooved them, therefore, to rouse up all their energies, and to act in a manner congruous with their condition and obligations.—Stuart.]

13. Let us walk honestly, as in the day—*Let us walk* (*εὐαγμένως*) *decently, in good habits*. Let our deportment be decent, orderly, and grave; such as we shall not be ashamed of in the eyes of the whole world. **Not in rioting and drunkenness**—*Μὴ κέποις καὶ μέθαις*. *Κέποις*, rioting, according to Hesychius, signifies *unclean and dissolute songs, banquets, and such like*. *Μέθαις* signifies *drunken festivals*, such as were celebrated in honour of their gods, when, after they had sacrificed, they drank to excess, accompanied with abominable acts of every kind. **Not in chambering**—The original word, *κοίταις*, signifies *whoredoms and prostitution* of every kind. **And wantonness**—*Ἀσέλγεια*, all manner of *uncleanness and sodomitical practices*. [These were crimes that belonged especially to the *night time*; and as *νύξ* is used as the figure of their former sinful state, so the special sins of that time of day are named, but as specimens of all sins. Respecting the awful prevalence of this form of criminality, (see chapter i, 25, 27,) all of which is more than confirmed by recently discovered memorials, especially those at Pompeii. The common practice of these vices, by even the most eminent of the Romans at that time, made it the more necessary that the Christians should be warned to avoid them, and that it should be made manifest that such vices were wholly incompatible with their spiritual vocation.] **Not in strife and envying**—*Μὴ ἐριδι καὶ ζήλῳ*, not in contentions and furious altercations, which must be the consequence of such practices as are mentioned above.

14. Put ye on the Lord Jesus—This is in reference to what is said verse 13: *let us put on decent garments*—let us make a different profession, unite with other company, and maintain that profession by a suitable conduct. *Putting on, or being clothed with*, Jesus Christ, signifies receiving and believing the Gospel; and consequently taking its maxims for the government of life, having the mind that was in Christ. [The figure of speech and thought expressed by *ἐνδύσασθε τὸν κύριον*—*Ἰησοῦν Χριστόν* is an equivalent to the oft-repeated *ἐν Χριστῷ* (*in Christ*) used to designate the new life of the regenerated and adopted soul; and it certainly indicates something mystical—real, and not merely relative.] **And make not provision for the flesh**—*Τῆς σαρκός*, all the irregular appetites and passions which led to the abominations already recited. No "provision" should be made for the encouragement and gratification of one of these. **To fulfil the lusts thereof**—*Εἰς ἐπιθυμίας*, in reference to its lusts; such as the *rioting, drunkenness, prostitutions, and uncleanness*, mentioned

CHAPTER XIV.

HIM that ^ais weak in the faith receive ye, ^bbut ^cnot to doubtful disputations. **2** For one believeth that he ^emay eat all things: another, who is weak, eateth herbs. **3** Let not

^a Chap. 15. 1, 7; 1 Cor. 8. 9, 11; 9. 22.—^b Or, *not to judge his doubtful thoughts.*

verse 13, to make provision for which the Gentiles lived and laboured, and bought and sold, and schemed and planned; for it was the whole business of their life to gratify the *sinful lusts of the flesh*. Their philosophers taught them little else; and the whole circle of their deities, as well as the whole scheme of their religion, served only to excite and inflame such passions and produce such practices.

NOTES ON CHAPTER XIV.

It seems very likely, from this and the following chapter, that there were considerable misunderstandings between the Jewish and Gentile Christians at Rome relative to certain customs which were sacredly observed by the one and disregarded by the other. The principal subject of dispute was concerning meats and days. The converted Jew, retaining a veneration for the law of Moses, abstained from certain meats, and was observant of certain days; while the converted Gentile, understanding that the Christian religion laid him under no obligations to such ceremonial points, had no regard to either. It appears, further, that mutual censures and uncharitable judgments prevailed among them, and that brotherly love and mutual forbearance did not always prevail. The apostle, in this part of his epistle, exhorts that in such things, not essential to religion, and in which both parties, in their different way of thinking, might have an honest meaning and a serious regard to God, difference of sentiments might not hinder Christian fellowship and love; but that they would forbear each other, make candid allowance, and especially not carry their gospel liberty so far as to prejudice a weak brother, a Jewish Christian, against the Gospel itself, and tempt him to renounce Christianity. His rules and exhortations are still of great use, and happy would the Christian world be if they were more generally practised. Probably St. Paul had learned all these particulars from Aquila and Priscilla, who were lately come from Rome, (Acts xviii, 2, 3,) and with whom the apostle was familiar for a considerable time; for there is no evidence that at that time he had any other intercourse with the Church at Rome.

1. Him that is weak in the faith—[Τὸν δὲ ἀσθενούντα τῇ πίστει. There is some doubt who these were—whether they were *ascetics* or *Judaizers*. . . . The overscrupulous Jew became an *ascetic* by compulsion. He was afraid of pollution by eating meats sacrificed or wine poured to idols. . . . He therefore abstained from *all prepared food*, and confined himself to that which he could trace from natural growth to his own use. . . . Of these overscrupulous Jews some had become converts to the Gospel, and with neither the obstinacy of legal Judaizers, nor the pride of ascetics, but in *weakness of faith*, and the scruples of an over-tender (not well-informed) conscience, retained their habits of abstinence and observation of days. See Tholuck and Stuart.] [Πίστις (*faith*) is here used in a general sense to indicate the moral soundness conferred by

him that eateth despise him that eateth not; and ^dlet not him which eateth not, judge him that eateth: for God hath received him. **4** ^eWho art thou that judgest another man's servant? to his own master he standeth or

^c Verse 14; 1 Cor. 10. 25; 1 Tim. 4. 4; Titus 1. 15.—^d Col. 2. 16.—^e James 4.12.

faith—the whole character of the Christian's conscience and practice resting on faith. Τῇ πίστει, (the *faith*),—better than *his* faith, (as Stuart and others;) *weak in (subjective or spiritual) faith*,—unable to receive the faith in its strength, so as to be above such prejudices.—[Alford.] **Receive ye**—Associate with him; receive him into your religious fellowship; but when there, let all religious altercations be avoided. **Not to doubtful disputations**—Μὴ εἰς διακρίσεις διαλογισμῶν. These words have been variously translated and understood. Dr. Whitby thinks the sense of them to be this: *not discriminating them by their inward thoughts*. Do not reject any from your Christian communion because of their particular sentiments on things which are in themselves indifferent. Do not curiously inquire into their religious scruples, nor condemn them on that account. Entertain a brother of this kind rather with what may profit his soul, than with curious disquisitions on speculative points of doctrine. A good lesson for Christians in general.

2. One believeth that he may eat all things—He believes that whatsoever is wholesome and nourishing, without respect to the Mosaic law, may be safely and conscientiously used by every Christian. **Another, who is weak, eateth herbs**—Λάχανα, *garden plants*. Certain Jews, lately converted to the Christian faith, and having as yet little knowledge of its doctrines, believe the Mosaic law relative to clean and unclean meats to be still in force; and therefore, when they are in a Gentile country, for fear of being defiled, avoid flesh entirely, and live on vegetables. And a Jew, when in a heathen country, acts thus because he cannot tell whether the flesh which is sold in the market may be of a clean or unclean beast; whether it may not have been offered to an idol; or whether the blood may have been taken properly from it.

3. Let not him that eateth—Who, being strong in faith, eats flesh, despise him who, being weak, eateth not flesh, but *herbs*. **And let not him, the Jew, which eateth not, indiscriminately, judge**—condemn, be uncharitable toward—**him that eateth**, indiscriminately, flesh or vegetables. [Self-consciousness of strength misleads into looking down with *contempt* on the weak; the narrowness of weakness is unable to comprehend the free-thinking of the strong one, and *judges* it; *pronounces against* it as incompatible with the true Christian character.—Meyer.] [All of this, however, assumes the actual *indifference* of all these things.] **For God hath received him**—Both being sincere and upright, and acting in the fear of God, are received as heirs of eternal life, without any difference on account of these religious scruples or prejudices.

4. Who art thou that judgest another man's servant—Who has ever given thee the right to condemn the servant of another man, in things pertaining to his own master? **To his own master he standeth or falleth**—He is to judge him, not thou; thy intermeddling in this business is both rash and uncharitable. [The *standing* and *falling*

falleth; yea, he shall be holden up: for God is able to make him stand. **5** 'One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be *fully* persuaded in his own mind. **6** He that *regardeth* the day, *regardeth it* unto the Lord; and he that *regardeth* not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for *he* giveth God thanks; and he that eateth not, to the Lord he

eateth not, and giveth God thanks. **7** For *none* of us liveth to himself, and no man dieth to himself. **8** For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. **9** For *to* this end Christ both died, and rose, and revived, that he might be *Lord* both of the dead and living. **10** But why dost thou judge thy brother? or why dost thou set at naught thy brother? for

f Gal. 4, 10; Col. 2, 16.—*g* Or, *fully assured*.—*h* Or, *observeth*.—*i* Gal. 4, 10.—*k* 1 Cor. 10, 31; 1 Tim. 4, 3.

11 Cor. 6, 19, 20; Gal. 2, 20; 1 Thess. 5, . . . 1 Pet. 4, 2.—*m* 2 Cor. 5, 15.—*n* Acts 10, 12.

is here understood *forensically*,—*in the judgment*. (Psa. i, 5.) [In relation to his own master he is subject to a sentence of condemnation or acquittal. *Stuart.*] **Yea, he shall be holden up**—He is sincere and upright, and God, who is able to make him stand, will uphold him; and so teach him that he shall not essentially err. And it is the will of God that such upright though scrupulous persons should be continued members of his Church.

5. One man esteemeth one day above another—Perhaps the word *ἡμέραν*, *day*, is here taken for *time, festival*, and such like, in which sense it is frequently used. Reference is made here to the Jewish institutions, and especially their festivals; such as the *passover, pentecost, feast of tabernacles, new moons, jubilee*, etc. The converted Jew still thought these of moral obligation; the Gentile Christian, not having been bred up in this way, [nor so taught by his Christian instructors,] had no such scruples. Our translators add here *alike*, [for which there is no authority,] and make the text say what surely was never intended, namely, that there is no distinction of days, and that every Christian is at liberty to consider any day to be holy or not holy, as he happens to be persuaded in his own mind. That the sabbath is of lasting obligation may be reasonably concluded from its institution, (see the note on Gen. ii, 3,) and from its typical reference. All allow that the sabbath is a type of that *rest in glory* which remains for the people of God. Now, all types are intended to continue in full force till the antitype, or thing signified, take place; consequently, the sabbath will continue in force till the consummation of all things. [Whether the apostle means to include the *sabbath*, or rather, the *Lord's day*, under what he says here of the special observance of particular days, has been called in question. . . . In the early ages of the Church a distinction was made between *sabbath* and *Lord's day*. The former was specifically Jewish; but the early Christians, in order to distinguish this from the first day of the week, on which they held their religious assemblies of worship, (1 Cor. xvi, 2; Acts xx, 7,) called the first day, *ἡμέρα κυρίου, Lord's day*. (Rev. i, 10.) Of this distinction there is clear evidence in the writings of the ecclesiastical fathers, going back to apostolic times. . . . Pretty certainly *ἡμέρα* here relates to days which the scruples of Jewish Christians deemed sacred, and has no relation to the *Lord's day*, which all agreed to keep holy.—*Stuart.*] **Let every man be fully persuaded**—With respect to the propriety or non-propriety of keeping the above *festivals* let every man act from the plenary conviction of his own mind; there is a sufficient latitude allowed; all may be fully satisfied. [The things themselves are wholly indifferent; but if in any case they have

become matters of conscientious convictions, then must the conscience be obeyed.]

6. He that regardeth the day—A beautiful apology for *mistaken sincerity* and *injudicious reformation*. Do not condemn the man for what is indifferent in itself: if he keep these festivals, his purpose is to honour God by the religious observance of them. On the other hand, he who finds that he cannot observe them in honour of God, not believing that God has enjoined them, he does not observe them at all. In like manner, he that eateth any creature of God which is wholesome and proper food, *gives thanks to God* as the author of all good. And he who cannot eat of all indiscriminately, also *gives God thanks*. Both are sincere; both upright; both act according to their light; God accepts both; and they should bear with each other.

7. None of us liveth to himself—The Greek writers use the phrase, *ἐὰντῷ ᾧ*, to signify acting according to one's own judgment, following one's own opinion. Christians must act in all things according to the mind and will of God, and not follow their own wills. The apostle seems to intimate that in all the above cases each must endeavour to please God, for he is accountable to him alone for his conduct in these indifferent things. God is our master, we must live to him, as we live under his notice and by his bounty. Therefore, what we do, or what we leave undone, should be in reference to that eternity which is ever at hand.

8. For whether we live, etc.—[*Ζῆναι* and *ἀποθνήσκειν*, here designate, not the *act of living and dying*, but the *state of the living and the dead*. "We, in the state of the living and in the state of the dead, that is, we of the present or of the future world, are Christ's; he is our Lord, both here and hereafter;" and this being the case, all judgment must be committed to him.—*Stuart.*]

9. Christ both died, and rose—That we are not our own, but are the Lord's both in life and death, is evident from this—that Christ lived, and died, and rose again, **that he might be Lord both of the dead and living**; for his power extends equally over both worlds: *separate*, as well as *embodied, spirits* are under his authority. The clause *καὶ ἀνέστη*, "and rose," is wanting in the most reputable MSS., and should be omitted. It makes no sense.

10. But why dost thou—Christian Jew, observing the rites of the Mosaic law, judge (condemn) thy brother—the Christian Gentile, who does not think himself bound by this law? **Or why dost thou**—Christian Gentile, set at naught thy Christian-Jewish brother, as if he were unworthy of thy regard, because he does not yet believe that the Gospel has set him free from the rites and ceremonies of the law? It is a true saying of Mr. Heylin, on this verse: The superstitious are prone to

we shall all stand before the judgment seat of Christ. **11** For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. **12** So then every one of us shall give account of himself to God. **13** Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

o Matt. 23, 31, 32; Acts 16, 42; 17, 31; 2 Cor. 5, 10; Jude 14, 15.
—*p* Isa. 45, 23; Phil. 2, 10. —*q* Matt. 12, 36; Gal. 6, 5; 1 Pet. 4, 5. —*r* 1 Cor. 8, 4, 13; 10, 32. —*s* Acts 10, 15; verses 2, 20:

judge, and those who are not superstitious are prone to despise. [The first *σύ* (thou) refers to the weak in faith, the second to the Gentile converts. If Christ is indeed our master, it is not for us to exclude from the kingdom of God brethren who only deviate in non-essentials, before he has set in judgment.—*Tholuck*.] **We shall all stand before the judgment seat of Christ**—We are accountable to God for our conduct, and shall be judged by him only; and let us consider that whatever measure we mete, the same shall be measured unto us again. [There is probably here no reference to the final or future judgment; but rather a reminder that Christ is Head of his Church and the Judge of all men, as is shown in the quotation which constitutes verse 11.]

12. Every one of us shall give account of himself—We shall not, before God, be obliged to account for the conduct of each other—each shall give account of himself; and let him take heed that he be prepared to give up his accounts with joy.

13. Let us not, therefore, judge one another any more—Judgment belongs to the Lord, and he will condemn those only who should not be acquitted. [The first “judge,” *κρίνομεν*, has the usual sense of *condemning*; the second, *κρίνατε*, the accommodated sense, *let this be your decision*, respecting conduct in this sense.] **That no man put a stumblingblock**—Let both the converted Jew and Gentile consider that they should labour to promote each other's spiritual interests, and not be a means of hindering each other in their Christian course; or of causing them to abandon the Gospel, on which, and not on questions of *rites and ceremonies*, the salvation of their soul depends. [*Πρόσκομμα*, *stumblingblock*, and *σκάνδαλον*, *occasion to fall*, are, as here used, essentially synonymous.]

14. I know, and am persuaded by the Lord Jesus—The apostle now expresses himself fully, and tells them that **nothing is unclean of itself**, and that he has the authority of Jesus Christ to say so. And yet, after having given them this decisive judgment, through respect to the tender, mistaken conscience of weak believers, he immediately adds: **But to him that esteemeth any thing to be unclean, to him it is unclean**; because if he act contrary to his conscience he must necessarily contract guilt; for he who acts in opposition to his conscience in one case may do it in another, and thus even the plain declarations of the word of God may be set aside on things of the utmost importance, as well as the erroneous though well-intentioned dictates of his conscience, on matters which he makes of the last consequence; though others, who are better taught, know them to be indifferent. [*Κοινόν*, *nothing*, (indifferent,) must

14 I know, and am persuaded by the Lord Jesus, *that there is nothing* ‘unclean of itself: but ‘to him that esteemeth any thing to be ‘unclean, to him *it is* unclean. **15** But if thy brother be grieved with *thy* meat, now walkest thou not ‘charitably. *Destroy* not him with thy meat, for whom Christ died. **16** Let not then your good be evil spoken of: **17** *For* the kingdom of God is not meat and drink;

1 Cor. 10, 25; 1 Tim. 4, 4; Titus 1, 15.—*t* Gr. *common*.—*u* 1 Cor. 8, 7, 10.—*v* Gr. *common*.—*w* Gr. *according to charity*.—*x* 1 Cor. 8, 11.—*y* Chap. 12, 17.—*z* 1 Cor. 8, 8.

here apply only to outward or material things, not to actions or tempers.] It is dangerous to trifle with conscience, even when erroneous; its feelings should be respected because they ever refer to God, and have their foundation in his fear. He who sins against his conscience sins against God, even if the act is in itself indifferent. It is a great blessing to have a well-informed conscience; it is a blessing to have a tender conscience; and even a sore conscience is infinitely better than none.

15. If thy brother be grieved—If he think that thou doest wrong, and he is in consequence stumbled at thy conduct. **Now walkest thou not charitably**—*Κατὰ ἀγάπην*, *according to love*. But by thy eating some particular kind of meat, on which neither thy life nor well-being depends, thou workest ill to him by grieving and distressing his mind; (or by leading him into temptation;) and therefore thou breakest the law of God in reference to him, while pretending that thy Christian liberty raises thee above his scruples. **Destroy not him with thy meat, for whom Christ died**—This puts the uncharitable conduct of the person in question in the strongest light, because it supposes that the weak brother may be so *stumbled* as to fall and perish finally; even the man for whom Christ died. From this verse we learn that a “man for whom Christ died” may *perish*, or have his soul *destroyed*; and destroyed with such a destruction as implies perdition: the original is very emphatic, *μή . . . ἐκείνον ἀπολλύει ὑπὲρ οὗ Χριστὸς ἀπέθανεν*. Christ died in his *stead*; do not destroy his soul. The *sacrificial death* is as strongly expressed as it can be, and there is no word in the New Testament that more forcibly implies *eternal ruin* than the verb *ἀπολλύω*, from which is derived that most significant name of the *devil*, ὁ Ἀπόλλων, the *DESTROYER*, the great universal murderer of souls.

16. Let not then your good be evil spoken of—Do not so use your strength of faith and Christian liberty as to subject the Gospel itself to reproach. There are many who have such an unhappy method of doing their good acts, as not only to do little or no good by them, but a great deal of evil. It requires much prudence and watchfulness to find out the proper time of performing even a good action.

17. For the kingdom of God—That holy religion which God has sent from heaven, and which he intends to make the instrument of establishing a counterpart of the kingdom of glory among men. (Matt. iii, 2.) **Is not meat and drink**—It consists not in these outward and indifferent things, which it neither enjoins nor forbids. **But righteousness**—Pardon of sin, and holiness of heart and life. **And peace**—In the soul, from a sense of God's mercy; peace regulating, ruling, and harmonizing the heart. **And joy in the Holy Ghost**

but righteousness, and peace, and joy in the Holy Ghost. **18** For he that in these things serveth Christ ^ais acceptable to God, and approved of men. **19** ^bLet us therefore follow after the things which make for peace, and things wherewith ^cone may edify another. **20** ^dFor meat destroy not the work of God. ^eAll things indeed are pure; ^fbut it is evil for that man who eateth with offence. **21** *It is*

^a 2 Cor. 8, 21.—^b Psa. 34, 14; chap. 12, 18.—^c Chap. 15, 2; 1 Cor. 14, 12; 1 Thess. 5, 11.—^d Ver. 15.—^e Matt. 15, 11; Acts 10, 15; verse 14; Titus 1, 15.

—Some spiritual happiness; a “joy” which springs from a clear sense of God’s mercy; the love of God being shed abroad in the heart by the “Holy Ghost.” (Matt. iii, 2.)

18. For he that in these things—The man, whether Jew or Gentile, who “in these things”—righteousness, peace, and joy in the Holy Ghost—**serveth Christ**—acts according to his doctrine—**is acceptable to God**; for he has not only the *form* of godliness in thus serving Christ, but he has the *power*, the very *spirit* and *essence* of it, in having righteousness, and peace, and joy in the Holy Ghost; and therefore the whole frame of his mind, as well as his acts, must be acceptable to God. **And approved of men**—For although religion may be persecuted, yet the righteous man who walks in uprightness will be generally esteemed. This was a very common form of speech among the Jews: that he *who was a conscientious observer of the law was pleasing to God and approved of men*.

19. Let us therefore follow—Far from contending about *meats, drinks, and festival times*, in which it is not likely that the Jews and Gentiles will soon agree, and which, whether observed or disregarded, are of no account, let us endeavour to promote “peace” and fellowship, that we may edify each other, and promote religious knowledge and piety.

20. For meat destroy not the work of God—Do not hinder the *progress of the Gospel*, either in your own souls or in those of others, by contending about things so wholly unimportant. And do not destroy the soul of thy Christian brother (verse 15) by inducing him to apostatize. **All things indeed are pure**—This is a repetition of the sentiment recorded in different words, verse 14. Nothing that is proper for food is *unlawful* to be eaten; **but it is evil for that man who eateth with offence**—the man who either eats contrary to his own conscience, or so as to grieve and stumble another, does an evil act; and however lawful the thing may be in itself, his conduct does not please God.

21. It is good neither to eat flesh, etc.—The spirit and self-denying principles of the Gospel teach us that we should avoid every thing [in our conduct and manners, and in the exercise of our Christian liberties] which may become an occasion of offence or apostasy to our brethren. **Whereby thy brother stumbleth**—*Προσκόπτει*. Spiritually, any thing by which a man is so perplexed in his mind, or drawn aside by example, as to be hindered in the divine life. Any thing by which he is caused to *halt*, to be undecided and undetermined; and under such an influence no man has ever yet *grown in grace* and in the *knowledge of Jesus Christ*. **Or is offended**—*Ἡ σκανδαλίζεται*; originally the word *σκανδαλον* signified the *piece of wood* or *key* in a *trap*, which, being trodden on, caused the animal to

good neither to eat ^aflesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. **22** Hast thou faith? have *it* to thyself before God. ^bHappy is he that condemneth not himself in that thing which he alloweth. **23** And he that ^cdoubteth is damned if he eat, because *he eateth not of faith*: for ^dwhatsoever is not of faith is sin.

^a 1 Cor. 8, 9, 10, 11, 12.—^b 1 Cor. 8, 13.—^c 1 John 3, 21.—^d *Cor. discerneth and putteth a difference between meats.*—^e Titus 1, 15.

fall into a pit, or the trap to close upon him. In the New Testament it generally refers to *apostasy* from the Christian religion; and this appears to be its meaning in this place. **Or is made weak**—*Ἡ ἀσθενῇ, morally weak*; without power sufficient to distinguish between right and wrong, lawful and unlawful; [the certain results of trifling with either the convictions or the authority of the conscience.]

22. Hast thou faith—The term “faith” seems to signify in this place a full persuasion in a man’s mind that he is right—that what he does is lawful, and has the approbation of God and his conscience. Thou hast a right persuasion concerning thy Christian liberty; hold that persuasion steadfastly, with respect to thyself, in the sight of God. **Happy is he that condemneth not, etc.**—That man only can enjoy peace of conscience who acts according to the full persuasion which God has given him of the lawfulness of his conduct; whereas he must be miserable who allows himself to practise any thing for which his conscience upbraids and accuses him. This is a most excellent maxim, and every genuine Christian should be careful to try every part of his conduct by it. No man can have peace who sins against his own conscience. [Doubtful indulgences, whether right or wrong as actions, are destructive to the soul’s peace and ruinous to the conscience.] Even the man who has the too-scrupulous conscience had better, in such matters as are in question, obey its *erroneous* dictates than violate this moral feeling, and live only to condemn the actions he is constantly performing.

23. And he that doubteth—This verse is a necessary part of the preceding, and should be read thus: *But he that doubteth is condemned if he eat, because he eateth not of faith*. The meaning is sufficiently plain. He that eats of any kind of meats prohibited by the Mosaic law, with the suspicion in his mind that he may be wrong in so doing, is condemned by his conscience for doing that which he is not sure that God has not forbidden. **For whatsoever is not of faith is sin**—Whatever he does without a satisfactory conviction of its lawfulness, (see on verse 22,) is to him “sin.” If he makes a distinction in his own conscience between different kinds of meats, and yet eats of all indifferently, he is a sinner before God; because he eats either through false shame, base compliance, or an unbridled appetite; and any of these is in itself a sin against the sincerity, ingenuousness, and self-denying principles of the Gospel of Christ. These words may have a more extensive signification, and apply to all who have not true faith in our Lord Jesus Christ. Every work of such persons must be sinful in the sight of a holy God, because it does not proceed from a pure motive. On this ground our Church [the Church of England] says, “Works done before the

CHAPTER XV.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. **2** Let every one of us please his neighbour for his good to edification. **3** For even Christ pleased not himself; but, as it is written, 'The reproaches of them

a Gal. 6. 1.—*b* Chap. 14. 1.—*c* 1 Cor. 9. 19, 22; 10. 24, 33; 13. 5; Phil. 2. 4, 5.—*d* Chap. 14. 19.—*e* Matt. 26. 39; John 5. 30; 6. 35.—*f* Psa. 69. 9.

grace of Christ and the inspiration of his Spirit are not pleasant to God, forasmuch as they are not of faith in Jesus Christ; yea, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." To this we may add, that without faith it is impossible to please God; every thing is wrong where this principle is wanting.

There are few readers who have not remarked that the last three verses of this epistle (chapter xvi, 25, 26, 27) appear to stand in their present place without any obvious connexion, and apparently after the epistle is concluded. And it is also well known that [many authorities, some ancient, insert those three verses in this place, where they seem naturally to belong.] It may be necessary to repeat the words here, that the reader may see with what propriety they connect with the subject which terminates the fourteenth chapter as it now stands. Chapter xiv, 23: "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Chapter xvi, 25-27: "Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ forever. Amen." Chapter xv, 1: "We then that are strong ought to bear the infirmities of the weak," etc.

These words certainly connect better with the close of the fourteenth chapter and the beginning of the fifteenth than they do with the conclusion of the sixteenth, where they are now generally found; but I shall defer my observations upon them till I come to that place, with only this remark, that the *stablishing* (mentioned chapter xvi, 25) corresponds well with the *doubting*, (chapter xiv, 23;) and indeed, the whole matter of these verses agrees so well with the subject so largely handled in chapter xiv that there can be very little doubt that they would be in their proper place if joined to the end of it.

NOTES ON CHAPTER XV.

1. We then that are strong—We who understand our Gospel liberty, not only lawfully may, but are bound in duty to, bear any inconveniences that may arise from the scruples of the weaker brethren, and to ease their consciences by prudently abstaining from such indifferent things as may offend and trouble them; and not take advantage from our superior knowledge to make them submit to our judgment, [or to lead them to sin against their own consciences.]

2. Let every one of us please his neighbour—For it should be a maxim with each of us to do all in our power to please our brethren; and

that reproached thee fell on me. **4** For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. **5** Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

g Chapter 4. 22, 24; 1 Cor. 9. 9, 10; 10. 11; 2 Tim. 3. 16, 17.—*h* Chapter 12. 16; 1 Cor. 1. 10; Phil. 3. 16.—*i* Or, after the example of.

especially in those things in which their spiritual edification is concerned. Though we should not indulge men in mere whims and caprices, yet we should bear with their ignorance and their weakness, knowing that others had much to bear with from us before we came to our present advanced state of religious knowledge.

3. For even Christ pleased not himself—Christ never acted as one who sought his own ease or profit. He not only bore with the weakness, but with the insults, of his creatures; as it is written in Psalm lxi, 9: *The reproaches of them that reproached thee fell on me*: I not only bore their insults, but bore the punishment due to them for their vicious and abominable conduct. That this Psalm refers to the Messiah and his sufferings for mankind is evident, not only from the quotation here, but also from John xix, 28, 29, where our Lord's receiving the vinegar during his expiatory suffering is said to be a fulfilling of the Scripture, (namely, of verse 21 of this very Psalm;) and his cleansing the temple (John ii, 15-17) is said to be a fulfilment of verse 9, "For the zeal of thine house hath eaten me up;" the former part of which verse the apostle quotes here.

4. For whatsoever things were written aforetime—This refers to all the Old Testament Scriptures. And, from what he says here of them, we learn that God had not intended them merely for those generations in which they were first delivered, but for the instruction of all the succeeding generations of mankind. **That we through patience and comfort of the Scriptures**—That we, through those remarkable examples of "patience" exhibited by the saints and followers of God, whose history is given in those Scriptures, and the "comfort" which they derived from God in their patient endurance of sufferings brought upon them through their faithful attachment to truth and righteousness, might have hope that we shall be upheld and blessed as they were, and our sufferings become the means of our greater advances in faith and holiness, and consequently our hope of eternal glory be the more confirmed.

5. Now the God of patience and consolation—May that God who endured them with "patience," and gave them the "consolation" that supported them in all their trials and afflictions, grant you to be like-minded: give you the same mode of thinking, and the same power of acting toward each other, according to the example of Christ. [The "patience," as well as the "comfort," is that which the Scriptures give; for the apostle is here stating the purpose for which the God of patience and comfort (verse 5) caused the Scriptures to be written.—*Sp. Com.*] [Patience of this nature will produce hope. (Chapter v, 3, 5.) He who perseveres in thus doing good, amid the evils which may come upon him, will be rewarded with "a hope that maketh not ashamed."—*Stuart.*] [*Karâ Xpistôn 'Ihsouñ*, in accordance with the

6 That ye may ^k with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. **7** Wherefore ^l receive ye one another, ^m as Christ also received us, to the glory of God. **8** Now I say that ⁿ Jesus Christ was a minister of the circumcision for the truth of God, ^o to confirm the promises *made* unto the fathers: **9** And ^p that the Gentiles might glo-

rify God for *his* mercy; as it is written, ^q For this cause I will confess to thee among the Gentiles, and sing unto thy name. **10** And again he saith, ^r Rejoice, ye Gentiles, with his people. **11** And again, ^s Praise the Lord, all ye Gentiles; and laud him, all ye people. **12** And again, Esaias saith, ^t There shall be a root of Jesse, and he that shall rise to reign

^k Acts 4, 21, 32.—^l Chap. 14, 1, 3.—^m Chap. 5, 2.—ⁿ Matt. 15, 24; John 1, 11; Acts 3, 25, 26; 13, 46.—^o Chap. 3, 3; 2 Cor.

1, 20.—^p John 10, 16; chap. 9, 23.—^q Psa. 18, 49.—^r Deut. 32, 43.—^s Psa. 117, 1.—^t Isa. 11, 1, 10; Rev. 5, 5; 22, 16.

spirit of Christ, or what the Christian religion requires.] Το αὐτὸ ὁρνεῖν ἐν ἀλλήλοις, *the thinking the same thing among one another*. [This cannot exist if men's minds are not patient and consoled, so that they do not allow themselves to be disturbed by any thing adverse in the like effort which must take place in their mutual fellowship. Through identity of purpose and endeavour, there exists in a Church "one heart and one mind." (Acts iv, 32).—*Meyer*.]

6. That ye—Jews and Gentiles. May with one mind—Thinking the same things, and bearing with each other, after the example of Christ. **And one mouth**—In all that you speak, and in all your religious assemblies, without jarring or contentions. **Glorify God**—For calling you into such a state of salvation, and showing himself to be your loving, compassionate Father, as he is the **Father of our Lord Jesus Christ**. It is very likely that the apostle refers here to religious acts in public worship, which might have been greatly interrupted by the dissensions between the converted Jews and the converted Gentiles. These differences he labours to compose; and, after having done all that was necessary in the way of instruction and exhortation, he now pours out his soul to God, who alone could rule and manage the heart, that he would enable them to think the same things, to be of the same judgment, and that all, feeling their obligation to him, might join in the sweetest harmony in every act of religious worship.

7. Wherefore receive ye one another—Προσλαμβάνετε: have the most affectionate regard for each other, and acknowledge each other as the servants and children of God Almighty. **As Christ also received us**—Καθὼς καὶ ὁ Χριστὸς προσέλωβετο ἡμᾶς: in the same manner, and with the same cordial affection, as Christ has received us into communion with himself, and has made us partakers of such inestimable blessings, condescending to be present in all our assemblies. And as Christ has *received* us thus, to the glory of God, so should we cordially receive each other, that God's glory may be promoted by our harmony and brotherly love.

8. Jesus Christ was a minister of the circumcision—[The 8th and 9th verses may be rendered: For I say that Christ hath been made a minister of circumcision for God's truth, in order that he might confirm the promises made unto the fathers, and that the Gentiles might glorify God for his mercy.—*Sp. Com.*] Our Lord confined his ministry to the Jews, to confirm the truth of God contained in the promises made unto the patriarchs; for God had declared that thus it should be: and Jesus Christ, by coming according to the promise, has fulfilled this truth, by making good the promises. But this salvation was not exclusively designed for the Jewish people, as God by his prophets had repeatedly declared.

9. And that the Gentiles might glorify God for his mercy—As the Jews were to glorify God for his truth, so the Gentiles were to "glorify God for his mercy." The Jews received the blessings of the Gospel by *promise*, which promise God had most abundantly and graciously fulfilled. The Gentiles had received the same Gospel through God's great *mercy*, for they, too, were originally included in the covenant made with Abraham; and the prophets had repeatedly declared that they should be made equal partakers of those blessings with the Jews themselves; as the apostle proceeds to prove. **I will confess to thee among the Gentiles**—This quotation (Psalm xviii, 49) shows that the Gentiles had a right to glorify God for his mercy to them. "But after that the Israelites were led into captivity, then the Gentiles began to have a right to glorify God." Thus the Jews themselves confess that the Gentiles have a right to glorify God; and this on account of being made partakers of his grace and mercy. And if, says Schoettgen, we have a right to glorify God, then it follows that our worship must be *pleasing* to him; and if it be *pleasing* to him, then it follows that this worship must be *good*, otherwise God could not be pleased with it.

Dr. Taylor thus paraphrases this and the three following verses: As you Jews glorify God for his truth, so the Gentiles have a right to join with you in glorifying God for his mercy. And you have Scripture authority for admitting them to such fellowship; for instance, David says, (Psa. xviii, 49,) "Therefore will I give thanks unto thee, O Lord, among the Gentiles, and sing praises unto thy name." And again, Moses himself says, (Deut. xxxii, 43,) "Rejoice, O ye Gentiles, with his people." And again, it is evident, from Psalm cxvii, that praise to God is not to be confined to the Jews only, but that *all* people, as they *all* share in his goodness, should also join in thanks to their common benefactor: "O praise the Lord, all ye nations; (Gentiles:) praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever." Again the Prophet Isaiah expressly and clearly declares, (chapter xi, 10,) *There shall be a root of Jesse, (that is, the Messiah,) and he shall rise to reign over the Gentiles, and in him shall the Gentiles hope: ἐλπιουσιν*. And thus the apostle proves, both to the Jews and to the Gentiles, who were probably unwilling to join with each other in religious fellowship, that they had both an equal right to glorify God, being equally interested in his mercy, goodness, and truth; and that, from the evidence of the above Scriptures, the Gentiles had as much right to hope in Christ for the full enjoyment of his kingdom as the Jews had: and, taking occasion from the last word, *hope, ἐλπιουσιν*, (which we improperly translate *trust*), he pours out his heart in the following affectionate prayer.

over the Gentiles; in him shall the Gentiles trust. **13** Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. **14** And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. **15** Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, **16** That I should be the minister of Jesus Christ to the Gentiles,

^a Chapter 12, 12; 14, 17.—^b 2 Pet. 1, 12; 1 John 2, 21.—
^c 1 Cor. 8, 1, 7, 10.—^d Chap. 1, 5; 12, 3; Gal. 1, 15; Eph. 3, 7, 8.—
^e Chap. 11, 13; Gal. 2, 7, 8, 9; 1 Tim. 2, 7; 2 Tim. 1, 11.

13. Now the God of hope, etc.—Ο δὲ Θεὸς τῆς ἐλπίδος, *may the God of this hope*—that God who caused both Jews and Gentiles to “hope” that the gracious promises which he made to them should be fulfilled; and who, accordingly, has fulfilled them in the most punctual and circumstantial manner. **Fill you with all joy**—Give you true spiritual happiness; peace in your own hearts, and unity among yourselves. **In believing**—Not only the promises which he has given you, but believing in Christ Jesus, in whom all the promises are yea and amen. **That ye may abound in hope**—That ye may be excited to take more enlarged views of the salvation which God has provided for you, and have all your expectations fulfilled by the power of the Holy Ghost, enabling you to hope and believe, and then sealing the fulfilment of the promises upon your hearts.

14. And I . . . am persuaded of you—This is evidently an address to the “strong,” (verse 1.) Paul seems to apologize for the freedom he had used in writing to them; which he gives them to understand proceeded from the authority he had received by his apostolical office. **Ye . . . are full of goodness**—Ἀγαθώσυνης. [Complimentary, though quite sincere. You are an excellent people, well instructed, able to teach and direct one another in your Christian life.]

15. Nevertheless . . . I have written—Notwithstanding I have this conviction of your extensive knowledge in the things of God, I have made bold to write to you **in some sort**, (ὑπό μέρους, *to a party among you*, as some learned men translate the words,) who stand more in need of such instructions than the others; and I do this **because of the grace**, διὰ τὴν χάριν, *because of the office* (endowment) which I have received from God, namely, to be the apostle of the Gentiles. This authority gave him full right to say, advise, or enjoin any thing of importance to their spiritual interests. This subject he pursues further in the following verse.

16. Ministering the gospel of God—Ἱερουργοῦντα, *acting as a priest*. Here is a plain allusion, says Dr. Whitby, to the Jewish sacrifices offered by the priest, and sanctified, or made acceptable, by the libamen offered with them; for he compares himself, in preaching the Gospel, to the priest performing his sacred functions—preparing his sacrifice to be offered. [Ἐθνῶν ἀποστολὸς is literally and grammatically, equivalent to “I am” the apostle of the Gentiles, (not to the Gentiles, which would require the dative, ἐθνῶν; I think, too, that it better preserves the sense of the original.) The

ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. **17** I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. **18** For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, **19** Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. **20** Yea, so have I strived to preach

^a Or, *sacrificing*.—^a Isa. 66, 20; Phil. 2, 17.—^b Heb. 5, 1.
^c Acts 21, 19; Gal. 2, 8.—^d Chapter 1, 5; 16, 26.—^e Acts 19, 11; 2 Cor. 12, 12.

Gentiles, converted by him and dedicated to the service of God, are his sacrifices and oblation. The Holy Spirit is the libamen poured upon this sacrifice, by which it was sanctified and rendered acceptable to God. The words of Isaiah, (lxvi, 20,) “And they shall bring all your brethren for an offering unto the Lord out of all nations,” may have suggested the idea to the mind of the apostle.

17. I have therefore whereof I may glory—Being sent of God on this most honourable and important errand, I have matter of exultation, not only in the honour which he has conferred upon me, but in the great success with which he has crowned my ministry.

18. For I will not dare (presume) to speak—If the thing were not as I have stated it, I would not dare to arrogate to myself honours which did not belong to me. But God has made me the apostle of the Gentiles; and the conversion of the Gentiles is the fruit of my ministry, Christ having wrought by me for this purpose. **By word and deed**—Λόγῳ καὶ ἔργῳ, by the doctrines taught and the miracles wrought among them. So they became obedient to the doctrines, on the evidence of the miracles with which they were accompanied.

19. Through mighty signs and wonders—This more fully explains the preceding clause: through the power of the Holy Ghost he was enabled to work among the Gentiles “mighty signs and wonders,” so that they were fully convinced that both his doctrine and mission were divine; and therefore they were constrained to receive the Gospel of the Lord Jesus. **Round about unto Illyricum**—Illyria, or Illyris, a country of Europe extending from the Adriatic Gulf to Pannonia: according to Pliny, it extended from the river Arsia to the river Drinuis, thus including Liburnia on the west and Dalmatia on the east. When the apostle says that he preached the Gospel from Jerusalem “round about unto Illyricum,” he intends his land journeys chiefly. From Jerusalem the apostle went “round” the eastern coast of the Mediterranean Sea, and passed through Syria, Phenicia, Arabia, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Caria, Lycia, Ionia, Lydia, Thrace, Macedonia, Thessaly, and Achaia; besides the isles of Cyprus and Crete. And no doubt he visited many other places which are not mentioned in the New Testament. **I have fully preached the gospel**—Πεπληροκέναι τὸ εὐαγγέλιον, *I have successfully preached*—I have not only proclaimed the word, but made converts and founded Churches.

20. So have I strived to preach the gospel

the gospel, not where Christ was named, ^clest I should build upon another man's foundation: **21** But as it is written, ^eTo whom he was not spoken of, they shall see: and they that have not heard shall understand. **22** For which cause also ^bI have been much hindered from coming to you. **23** But now having no more place in these parts, and ^khaving a great desire these many years to come unto you; **24** Whosoever I take my journey into Spain, I will come to you; for I trust to see you in my journey, ^land to be brought on my way

^a 2 Cor. 10, 13, 15, 16.—^c Isa. 52, 15.—^d Ch. 1, 13; 1 Thess. 2, 17, 18.—^e 1 Cor. many *καιρος*, or, *opportunities*.—^k Acts 19, 21; chap. 1, 11; verse 32.—^l Acts 15, 3.

—Ὅπως δὲ ῥησιστοιμούμενον. For I have considered it my honour to preach the Gospel where that Gospel was before unknown. As I am not ashamed of the Gospel of Christ, so I esteem it an honour to preach it, and especially to proclaim it among the heathen; not building on another man's foundation—not watering what another apostle had planted; but cheerfully exposing myself to all kinds of dangers and hardships; in order to found new Churches.

21. But as it is written—(Isa. lii, 15.) The apostle applies these words to his own conduct; not that the words themselves predicted what Paul had done, but that he endeavoured to fulfil such a declaration by his manner of preaching the Gospel to the heathen.

22. For which cause, etc.—[In consequence of there being still so many Gentile nations in the countries adjacent to him, the apostle could not as yet gratify the fond wish he entertained of visiting the Church at Rome, and which he had also expressed. (Chapter i, 10.)—*Tholuck*.]

23. But . . . having no more place in these parts—Having nothing further at present that I can do—for *τοπον εχειν* may signify to have convenience, opportunity—having no large place or city where Christianity has not yet been planted, in which I can introduce the Gospel. The apostle was then at Corinth; and having evangelized all those parts, he had no further opportunity of breaking up any new ground.

24. Whosoever I take my journey into Spain—Where, it is very likely, the Gospel had not yet been planted; though legendary tales inform us that St. James had planted the Gospel there long before this time, and had founded many bishoprics! But this is as unfounded as it is ridiculous and absurd; for nothing like what is now termed a bishopric, nor even a parish, was founded for many years after this. An itinerant preacher might, with more propriety, say travelling circuits were formed, rather than bishoprics. Whether the apostle ever fulfilled his design of going to Spain is unknown; but there is no evidence whatever that he did, and the presumption is, that he did not undertake the voyage. Antiquity affords no proof that he fulfilled his intention. [It is sufficiently ascertained that Paul's first coming to Rome was not voluntary, as a stage in his journey to Spain, but as a prisoner. If, therefore, he ever visited that country, it was after the imprisonment spoken of in the last chapter of the Acts, all of which is a much-disputed question, having such authorities as Neander and Davidson on its opposite sides.] **I will come to you**—Ἐλευσόμεαι πρὸς ὑμᾶς. These words are wanting in almost every MS. of note, and if the first clause of this verse be read in connexion

thitherward by you, if first I be somewhat filled ^mwith your company. **25** But now ⁿI go unto Jerusalem to minister unto the saints. **26** For ^oit hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. **27** It hath pleased them verily; and their debtors they are. For ^pif the Gentiles have been made partakers of their spiritual things, ^qtheir duty is also to minister unto them in carnal things. **28** When therefore I have performed this, and have sealed to them ^rthis fruit, I will come by

^m *Gr. with you*, verse 22.—ⁿ Acts 19, 21; 20, 22; 24, 17.—^o 1 Cor. 16, 1, 2; 2 Cor. 8, 14; 9, 2, 12.—^p Ch. 11, 17.—^q 1 Cor. 9, 11; Gal. 6, 6.—^r Phil. 4, 17.

with the latter clause of the preceding, it will fully appear that this clause is useless. **Some-what filled with your company**—Ἐμπλησθῶ, satisfied; for *ἐμπλησθῆναι* signifies to be satisfied, to be gratified, and to enjoy. [*Ἀπο μέρους, somewhat, in some degree, not satiated, but gratefully refreshed, so as to be able to again leave them with joy in order to prosecute his apostolical mission in other parts.*] The apostle, though he had not the honour of having planted the Church at Rome, yet expected much gratification from the visit which he intended to pay them.

25. Now I go unto Jerusalem—From this and the two following verses we learn that the object of his journey to Jerusalem was to carry a contribution made among the Gentile Christians of Macedonia and Achaia for the relief of the poor Jewish Christians at Jerusalem. For this service he had taken great pains. See 1 Cor. xvi, 1-4; 2 Cor. viii and ix. His design in this affair is very evident, (see 2 Cor. ix, 12, 13,) for he says: "The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while, by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them and unto all men." The apostle hoped that this liberal contribution, sent by the Gentile Christians who had been converted by St. Paul's ministry, would engage the affections of the Jewish Christians, who had been much prejudiced against the reception of the Gentiles into the Church without being previously obliged to submit to the yoke of the law. He wished to establish a coalition between the converted Jews and Gentiles, being sensible of its great importance to the spread of the Gospel; and his procuring this contribution was a laudable device to accomplish this good end. And this shows why he so earnestly requests the prayers of the Christians at Rome, that his service which he had for Jerusalem might be accepted of the saints.

26. Macedonia and Achaia—[These were the names of the two provinces into which the Romans divided all of Greece.]

27. For if the Gentiles have been made partakers, etc.—It was through and by means of the Jews that the Gentiles were brought to the knowledge of God and the Gospel of Christ. These were the spiritual things which they had received; and the pecuniary contribution was the carnal things which the Gentiles were now returning. (1 Cor. ix, 11.)

28. When therefore I have performed this, and have sealed—Faithfully delivered up to them this fruit of the success of my ministry and

you into Spain. **29** *And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. **30** Now I beseech you, brethren, for the Lord Jesus Christ's sake, and 'for the love of the Spirit, *that ye strive together with me in *your* prayers to God for me; **31** *That I may be delivered from them that *do not believe in Judea; and that *my service which I have for Jerusalem may be accepted of the saints;

s Ch. 1. 11.—*t* Phil. 2. 1.—*u* 2 Cor. 1. 11; Col. 4. 12.—*v* 2 Thess. 3. 2.—*w* Or, *are disobedient*.—*x* 2 Cor. 8. 4.—*y* Ch. 1. 10.
—*z* Acts 18. 21; 1 Cor. 4. 19; James 4. 13.—*a* 1 Cor. 16. 18;

of your conversion to God, **I will come by you into Spain.** This was in his desire; he had fully purposed it, if God should see meet to permit him. (See on verse 24.)

29. In the fulness of the blessing of the gospel of Christ.—The words *τοῦ εὐαγγελίου τοῦ, of the Gospel*, are wanting in almost every MS. of importance. There is no doubt they should be omitted. Paul hoped to come to them endued with the gifts and graces of the Lord Jesus himself, of which he was now a *minister* (*διάκονος*, Eph. iii, 7) in the hand of God to dispense among those who were converted to the Christian faith.

30. For the Lord Jesus Christ's sake, and for the love of the Spirit.—[*Διὰ*, rendered in the first place, *for the sake of*, and in the second, *for*, has precisely the same sense in both cases; the two things named are both alike, impelling motives to spiritual devotion and effort.] **That ye strive together.**—*Συναγωνισαῖσθαι*, *that ye agonize with me*. He felt that much depended on the success of his present mission to the Christians at Jerusalem, and their acceptance of the charitable contribution which he was bringing with him, to conciliate them to their Gentile brethren.

31. That I may be delivered from them that do not believe.—He knew that his countrymen, who had not received the Gospel, lay in wait for his life; and, no doubt, they thought they should do God service by destroying him, not only as an apostate, in their apprehension, from the Jewish religion, but as one who was labouring to subvert and entirely destroy it. **And that my service**—*Διακονία*; *the contribution* which he was carrying to the poor saints at Jerusalem. [The exceeding hatred in which the apostle was held by the Jews, (with which not a few of the believers largely participated, see Acts xxi, 20, etc.,) and their want of fellowfeeling with the Gentile churches, made him fear lest even the ministrations with which he was charged might not prove acceptable to them.—*Alford*.] [A fear that was justified by subsequent facts.]

32. That I may come unto you with joy—That his apprehensions of ill usage were not groundless, and the danger to which his life was exposed was real, we have already seen in the account given of this visit in Acts xxi, xxii, xxiii, and xxiv; and also that he had such intimations from the Holy Spirit. (Acts xx, 23; xx, 38; and xxi, 11.) Should his journey to Jerusalem be prosperous, and his service accepted, so that the converted Jews and Gentiles should come to a better understanding, he hoped to see them at Rome with great "joy;" and if his wishes should be gratified through their prayers, it would be viewed as according to the will of God. [That we may mutually refresh ourselves—I, after my dangers and deliver-

32 *That I may come unto you with joy *by the will of God, and may with you be *refreshed. **33** Now *be* the God of peace *be* with you all. Amen.

CHAPTER XVI.

I COMMEND unto* you Phebe our sister, which is a servant of the church which is at Cenchrea: **2** *That ye receive her in the Lord, as becometh saints, and that ye assist

2 Cor. 7. 13; 2 Tim. 1. 16; Philem. 7. 20.—*b* Ch. 16. 20; 1 Cor. 14. 33; 2 Cor. 13. 11; Phil. 4. 9; 1 Thess. 5. 23; 2 Thess. 3. 16; Heb. 13. 20.—*c* Acts 18. 18.—*d* Phil. 2. 29; 3 John 5. 6.

ance; you, after your anxieties for me.—*Alford*.] [An evident intimation of Paul's longing for some respite from his protracted controversies and strifes.]

33. The God of peace be with you.—[The usual apostolic benediction.] The word **Amen**, at the end, does not appear to have been written by the apostle; it is wanting in nearly all the most ancient MSS.

NOTES ON CHAPTER XVI.

[There seems to be no sufficient ground for denying (as some have done) that this concluding chapter was written by the apostle, or belongs to the epistle. The great number of the salutations is certainly striking when it is considered that Paul had not yet been at Rome. As, however, this city formed the central point of the then world, where people from all countries met, and from which journeys were taken into all parts of the vast Roman empire, it is intelligible that Paul may even in it have had a particularly numerous acquaintance. And, moreover, it is nowise necessary to suppose that Paul knew them all personally; he had doubtless heard of many of the Roman Christians through Aquila and Priscilla, and now greets them as acquaintances known, not in person, but in spirit.—*Olshausen*.] [Many of them may have been his own converts, made such in Asia Minor and Greece, who afterwards became residents at Rome.]

1. I commend unto you Phebe.—"Phebe" is here termed a *servant*, *διάκονον*, *a deaconess*, **of the church . . . at Cenchrea.** There were deaconesses in the primitive Church, whose business it was to attend the female converts at baptism; to instruct the catechumens, or persons who were candidates for baptism; to visit the sick and those who were in prison; and, in short, perform those religious offices for the female part of the Church which could not with propriety be performed by men. They were chosen in general out of the most experienced of the Church, and were ordinarily widows who had borne children. Some ancient constitutions required them to be forty, others fifty, and others sixty, years of age. They were in later times ordained to their office by the imposition of the hands of the bishop; and the form of prayer used on the occasion is extant in the (so-called) Apostolic Constitutions. In the tenth or eleventh century the order became extinct in the Latin Church, but continued in the Greek Church till the end of the twelfth century. "Cenchrea" was a seaport on the east side of the isthmus which joined the Morea to Greece, as the Lechaëum was the seaport on the west side of the same isthmus. These were the only two havens and towns of any note, next to Corinth, that belonged to this territory. As the

her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. **3** Greet Priscilla and Aquila, my helpers in Christ Jesus: **4** Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. **5** Likewise greet the church that is in their house. Salute my well beloved Epenetus, who is the firstfruits of Achaia unto Christ. **6** Greet Mary, who bestowed much labour on us. **7** Salute Andronicus and Junia, my kinsmen, and my fel-

e Acts 18. 2, 18, 26; 2 Tim. 4. 19.—d 1 Cor. 16. 19; Col. 4. 15; Philem. 2.

Lecheum opened the road to the Ionian Sea, so Cenchrea opened the road to the Aegean; and both were so advantageously situated for commerce that they were very rich. These two places are now usually denominated the Gulf of Lepanto, and the Gulf of Ingia or Egina. It was on the isthmus between these two ports, which was about six miles wide, that the Isthmian games were celebrated, to which St. Paul makes such frequent allusions.

2. Succourer of many—*Ἰπποκράτης, patroness, curatrix.* One who probably entertained the apostles and preachers who came to minister at Cenchrea, and who was remarkable for entertaining strangers. (Chapter xii, 8.)

3. Greet Priscilla and Aquila—This pious couple had been obliged to leave Rome, on account of the edict of Claudius, (Acts xviii, 2,) and take refuge in Greece. Probably they returned to Rome on the death of Claudius, or whenever the decree was annulled. It seems they had greatly contributed to assist the apostle in his important labours. Instead of "Priscilla," the principal MSS. and Versions have Prisca.

4. Who have for my life laid down their own necks—What transaction this refers to is not known; but it appears that these persons had, on some occasion, (possibly at the riot in Ephesus,) risked their own lives to save that of the apostle.

5. The church that is in their house—In these primitive times no such places existed as those which we now term churches; the word always signifying the congregation or assembly of believers, and not the place they assembled in. [It seems to have been the practice of Aquila and Priscilla, and some others, to hold assemblies for worship in their houses, which were saluted and sent salutations as *one body* in the Lord.—*Alford.*] **Epenetus . . . the firstfruits of Achaia**—In 1 Cor. xvi, 15, the house or family of Stephanas is said to be the firstfruits of Achaia. Epenetus may have been one of the family of Stephanas. [The reading, *τῆς Ἀσίας*, now generally accepted, entirely obviates the apparent difficulty.]

6. Greet Mary, who bestowed much labour on us—As to who this "Mary" was, or what the "labour" was which she bestowed upon the apostles, nothing is known. [None of the names occurring from verse 5 to 15, are mentioned elsewhere, except possibly Rufus. (Verse 12.)—*Alford.*]

7. Andronicus and Junia, my kinsmen—*Συνγχεῖς, relatives*; probably they were husband and wife. Possibly St. Paul means no more than that they were Jews; for he calls all the Jews *his kinsmen according to the flesh*. (Chapter ix, 3.) **My fellow prisoners**—As Paul was in prison often, it is likely that these persons shared this honour with

low prisoners, who are of note among the apostles, who also, 'were in Christ before me. **8** Greet Amplias, my beloved in the Lord. **9** Salute Urbane, our helper in Christ, and Stachys my beloved. **10** Salute Apelles approved in Christ. Salute them which are of Aristobulus's household. **11** Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. **12** Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

e 1 Corinthians 16. 15.—f Galatians 1. 22.—g Or, friends.—h Or, friends.

him on some occasion, which is not distinctly marked. **Of note among the apostles**—*Ἐπίσημοι, well known, or of good repute.* They were not only well known to St. Paul, but also to others of the apostles. **In Christ before me**—That is, they were converted to Christianity before Paul was; perhaps at the day of pentecost.

8. Amplias, my beloved in the Lord—One who is my particular friend, and also a genuine Christian.

9. Urbane, our helper—A fellow labourer with the apostles, named only here. **Stachys my beloved**—One of my particular friends.

10. Apelles approved in Christ—Some suppose that "Apelles" was the same with Apollos: whoever he was, he had given every demonstration of being a genuine Christian. **Of Aristobulus's household**—It is doubted whether this person was converted, as the apostle does not salute him, but his "household;" or, as the margin reads, his friends. He might have been a Roman of considerable distinction, who, though not converted himself, had Christians among his servants or his slaves. It is likely that he was dead at this time, and therefore those of his household only are referred to by the apostle.

11. Herodion my kinsman—Probably another converted Jew. See on verse 7. **Of the household of Narcissus**—Probably dead also, as we have supposed Aristobulus to have been at this time. **Which are in the Lord**—This might intimate that some of this family were not Christians; those only of that family that were converted to the Lord being saluted. There was a person of the name of Narcissus, a freedman of the Emperor Claudius, mentioned by Suetonius in his life of that prince, (cap. 37,) and by Tacitus, (An. lib. xii, cap. 57;) but there is no sufficient reason to suppose that this was the person designed by St. Paul.

12. Tryphena and Tryphosa—Two holy women who, it seems, were assistants to the apostle in his work, probably by exhorting, visiting the sick, etc. **Persis** was another woman, who, it seems, excelled the preceding; for of her it is said, she **laboured much in the Lord**. We learn from this that Christian women, as well as men, laboured in the ministry of the word. In those times of simplicity all persons, whether men or women, who had received the knowledge of the truth, believed it to be their duty to propagate it to the uttermost of their power. [As much of the preaching of those times consisted of informal conversations and dialogues, no doubt women often "preached."] There is, however, much more than this implied in the Christian ministry, of which men only, and men called of God, are capable.

13 Salute Rufus, ⁱchosen in the Lord, and his mother and mine. **14** Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. **15** Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. **16** ^kSalute one another with a holy kiss. The churches of Christ salute you. **17** Now I beseech you, brethren, mark them ^lwhich cause divisions and offences contrary to the doctrine which ye have learned;

and ^mavoid them. **18** For they that are such serve not our Lord Jesus Christ, but ⁿtheir own belly; and ^oby good words and fair speeches deceive the hearts of the simple. **19** For ^pyour obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you ^qwise unto that which is good, and ^rsimple concerning evil. **20** And ^sthe God of peace ^tshall ^ubruise Satan under your feet shortly. ^vThe grace of our Lord Jesus Christ *be* with you. Amen.

ⁱ John 1. — ^k 1 Cor. 16, 20; 2 Cor. 13, 12; 1 Thess. 5, 26; 1 Pet. 5, 14. — ^l Acts 15, 1, 5, 24; 1 Tim. 6, 3. — ^m 1 Cor. 5, 9, 11; 2 Thess. 3, 6, 14; 2 Tim. 3, 5; Titus 3, 10; 2 John 10. — ⁿ Phil. 3, 19; 1 Tim. 6, 5. — ^o Col. 2, 4; 2 Tim. 3, 6; Titus 1, 10; 2 Pet.

2, 3. — ^p Chap. 1, 8. — ^q Matt. 10, 16; 1 Cor. 14, 20. — ^r Or, *harmless*. — ^s Chap. 15, 33. — ^t Gen. 3, 15. — ^u Or, *treud*. — ^v Verse 24; 1 Cor. 16, 23; 2 Cor. 13, 14; Phil. 4, 23; 1 Thess. 5, 28; 2 Thess. 3, 18; Rev. 22, 21.

13. Rufus chosen in the Lord—Τὸν ἐκλεκτὸν, one of great excellence in Christianity; a choice man. So the word ἐκλεκτός often signifies. (Psa. lxxviii, 31; Gen. xxiii, 6; Deut. xii, 11; Judges xx, 16.) By the same use of the word, the companions of Paul and Barnabas are termed *chosen men*, ἐκλεκμένους ἄνδρας, persons in whom the Church of God could confide. [Rufus may have been the son of Simon of Cyrene. (Mark xv, 21.) The fact that in Mark, who probably wrote in Rome, the man is assumed to be well known, would agree with the (apostle's) eulogy.—*Meyer*.] **His mother and mine**—Most likely not naturally; but while she may have been the natural mother of the former, she acted as a mother to the latter.

14. Salute Asyncritus, etc.—Hermes was perhaps the same to whom a work called the *Shepherd* is attributed; a work with this title is still extant, and may be found among the writings of the apostolical Fathers. But it is in vain to look for identity of persons in similarity of names; for among the Greeks and Romans at this time there were many persons who bore each of the names mentioned in this chapter.

15. Salute Philologus, etc.—Of these several persons, though much has been conjectured, nothing certain is known. Even the names of some are so ambiguous that we know not whether they were men or women. They were persons known to St. Paul, and some of them may have gone from different places where he had preached to sojourn or settle at Rome. As Peter is not even named or referred to among these salutations, it is evident that he was not then in Rome, and also that he had never been very closely related to the Church in that city. If he was ever there, of which there is no clear proof, it must have been subsequent to the writing of this epistle.

16. Salute one another with a holy kiss—In those times the “kiss,” as a token of peace, friendship, and brotherly love, was frequent among all people; and the Christians used it in their public assemblies, as well as in their occasional meetings. This was at last laid aside, not because it was abused, but because the Church becoming very numerous, the thing was impossible. In some countries the kiss of friendship is still common; and in such countries it is scarcely ever abused, nor is it an incentive to evil, because it is customary and common. Shaking of hands is now substituted for it in almost all Christian congregations. **The churches of Christ salute you**—The word *πᾶσαι*, *all*, is to be added here. St. Paul must mean, here, that all the Churches in Greece and Asia, through which he had passed, in which the faith of the Christians at Rome was known, spoke

of them affectionately and honourably; and probably knowing the apostle's design of visiting Rome, some may have desired to be kindly remembered to the Church in that city.

17. Mark them which cause divisions—Several MSS. read ἀσφαλῶς σκοπεῖτε, *look sharply after them*; let them have no kiss of charity nor peace, because they strive to make *divisions*, and thus set the flock of Christ at variance among themselves; and from these “divisions,” offences (σκανδαλα, *scandals*) are produced; and this is **contrary to the doctrine of peace, unity, and brotherly love, which ye have learned**. *Look sharply after* such that they do you no evil, and **avoid them**—give them no countenance, and have no religious fellowship with them. [Some think the Judaizers to be meant, not absolutely within the pale, but endeavouring to sow dissension in it. Others think that Paul only meant to give warning, *in case* such persons came to Rome; *judging by the text itself*, we infer that these teachers were similar to those pointed out elsewhere, (see Phil. iii, 2, 18; 1 Tim. vi, 3; 2 Cor. xi, 13, 20;) *unprincipled and selfish persons, seducing others for their own gain*.—*Alford*.]

18. They . . . serve not our Lord Jesus—They profess to be apostles, but they are not apostles of CHRIST; they neither do his will nor preach his doctrine: they “serve” **their own belly**—they have intruded themselves into the Church of Christ for worldly gain; and by sowing the seeds of dissension, by means of doubtful disputations, and the propagation of scandals; by glaring and insinuating speeches *χρηστολογία*, they rend Christian congregations, form a party for themselves, and thus live on the spoils of the Church of God.

19. For your obedience is come abroad—[*Αἰόκητο*, *has become known to all*.] The apostle gives this as a reason why they should continue to hear and heed those who had led them into the path of truth, and avoid those false teachers whose doctrines tended to the subversion of their souls. **Yet I would have you wise**—[*Simple, ἀκεκαίως, without guilt, blameless*.] I would wish you carefully to discern the good from the evil, and to show your wisdom by carefully avoiding the one and cleaving to the other.

20. The God of peace—Who neither sends nor favours such disturbers of the tranquillity of his Church. **Shall bruise Satan**—Shall give you the dominion over the great adversary of your souls, and over all his agents, who, through his influence, endeavour to destroy your peace and subvert your minds. Several critics suppose that the word “Satan” is a sort of collective term here, by which all opposers and adversaries are meant; and es-

21 ^w Timotheus my workfellow, and ^x Lucius, and ^y Jason, and ^z Sosipater, my kinsmen, salute you. **22** I Tertius, who wrote *this* epistle, salute you in the Lord. **23** ^a Gaius mine host, and of the whole church, saluteth you. ^b Erastus the chamberlain of the city saluteth you, and Quartus a brother. **24** ^c The grace of our Lord Jesus Christ be with you all. Amen.

^z Acts 16, 1; Phil. 2, 19; Col. 1, 1; 1 Thess. 3, 2; 1 Tim. 1, 2; Heb. 13, 23.—^a Acts 13, 1.—^y Acts 17, 5.—^x Acts, 20, 4.—^t 1 Cor. 1, 14.—^b Acts 19, 22; 2 Tim. 4, 20.—^c Verse 20; 1 Thess. 5, 28.

pecially those false teachers to whom Paul refers above. **The grace of our Lord**—That you may be truly wise, simple, obedient, and steady in the truth, may the favour or gracious influence of our Lord Jesus Christ be with you! without which you cannot be preserved from evil, nor do any thing that is good.

Here the apostle appears to have intended to conclude his epistle; but afterward he added a *postscript*, if not *two*, as we shall see below. Several ancient MSS. omit the whole of this clause, probably thinking that it had been borrowed from verse 24; but on the ground that the apostle might have added a postscript or two, not having immediate opportunity to send the epistle, there is no need for this supposition.

21. Timotheus my workfellow—This is on all hands allowed to be the same Timothy to whom St. Paul directs the two epistles which still bear his name. (See Acts xvi, 1, etc.) **Lucius**—This was probably Luke the *evangelist*, and writer of *The Acts of the Apostles*. **Jason**—This may have been the person mentioned Acts xvii, 7, who at Thessalonica received the apostles into his house, and befriended them at the risk both of his property and life. **Sosipater**—He was a Berean, the son of one Pyrrhus, a Jew by birth, and accompanied St. Paul from Greece into Asia, and probably into Judea. (See Acts xx, 4.) [It is quite uncertain whether this Sosipater is the same person.—*Alford*.]

22. I Tertius, who wrote this epistle—Some eminent commentators suppose Tertius to be the same with Silas—the companion of St. Paul. If this were so, it is strange that the name which is generally given him elsewhere in Scripture should not be used in this place. Some learned men have supposed that St. Paul wrote this epistle in Syriac, and that Tertius translated it into Greek; but this can never agree with the declaration here: I Tertius, who wrote, *γράφας τὴν ἐπιστολὴν*, this epistle. It appears that St. Paul dictated it to him, and he wrote it down from the apostle's mouth; and here introduces himself as joining with St. Paul in affectionate wishes for their welfare. It is not clear whether the two following verses be the words of Tertius or St. Paul.

23. Gaius mine host—"Gaius" in Greek is the same as Caius in Latin, which was a very common name among the Romans. St. Luke (Acts xix, 29) mentions one Gaius of Macedonia, who was exposed to much violence at Ephesus in the tumult excited by Demetrius the silversmith against St. Paul and his companions; and it is barely possible that this was the same person. He is here called not only the "host," *ξένος*, the *entertainer* of St. Paul, or Tertius, (if he wrote this and the following verse,) but also of the **whole church**; that is, he received and lodged the apostles who came from different places, as well as the messengers of the

25 ^d Now to him that is of power to establish you ^e according to my gospel, and the preaching of Jesus Christ, ^f according to the revelation of the mystery, ^g which was kept secret since the world began, **26** But ^h now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the

^d Eph. 3, 20; 1 Thess. 3, 13; 2 Thess. 2, 17; 3, 3; Jude 21.—^e Chap. 2, 16.—^f Eph. 1, 9; 3, 3, 4, 5; Col. 1, 27.—^g 1 Cor. 2, 7; Eph. 3, 5, 9; Col. 1, 26.—^h Eph. 1, 9; 2 Tim. 1, 10; Titus 1, 3, 5; 1 Pet. 1, 20.

Churches. **Erastus the chamberlain of the city**—*Treasurer of the city* of Corinth, from which St. Paul wrote this epistle. (See Acts xix, 22.) He was one of St. Paul's companions, and (2 Tim. iv, 20) was left about this time by the apostle at Corinth. He is called the "chamberlain," *οἰκονόμος*, which signifies the same as *treasurer*; and if Erastus was at this time treasurer, it would appear that Christianity was then in considerable repute in Corinth. But if the Erastus of the Acts was the same with the Erastus mentioned here, it is not likely that he now held the office, for this could not at all comport with his travelling with St. Paul. [The identity is highly problematical.] **Quartus a brother**—Probably nothing more is meant than that he was a Christian—one of the heavenly family, a brother in the Lord.

24. The grace of our Lord—This seems to be the conclusion of Tertius, and is similar to what St. Paul used above.

There is a great deal of disagreement among the MSS. and Versions relative to this verse; some rejecting it entirely, and some of those which place the following verses at the end of chapter xiv inserting it at the end of the 27th verse in that place.

25. Now to him—In the note at the end of chapter xiv I have shown that this and the following verses are, by the most reputable MSS. and Versions, placed at the end of that chapter, which is supposed by most critics to be their proper place. **Of power to establish you**—To that God, without whom nothing is wise, nothing strong; who is as willing to teach as he is wise; as ready to help as he is strong. **According to my gospel**—That "gospel" which Paul had preached, and of which he had become the recognised exponent. This is what he here calls the preaching of Jesus Christ. This is that **mystery** which he is so much concerned that the *Ephesians* (chapter iii, 5,) should understand and adhere to firmly, and which was revealed to him according to that Gospel whereof he was made a minister. **Which was kept secret**—This purpose of calling the Gentiles, and giving to all men equal privileges in the Gospel.

26. But now is made manifest—Now, under the New Testament dispensation, and by my preaching, this whole system of a common salvation through Christ is made manifest. **By the Scriptures of the prophets**—Hints relative to this important work being scattered through all their works, but no clear revelation of it given therein. As to the *calling* of the Gentiles, this was declared in general terms by the prophets, and the apostle quotes and makes a most important use of their predictions; but as to the method of their introduction the prophets gave no information, and it seems to have been peculiarly revealed to St. Paul, who received the **commandment of the everlasting God** to make it known *εἰς πάντα τὰ*

obedience of faith : **27** To ^k God only wise, *be*

† Acts 6. 7 ; chap. 1. 5. 15. 18.

ἐθνῶν, to all the *Gentiles*—all the people of the earth that were not of the Jewish race.

27. To God only wise—This comes in with great propriety. He alone who is the fountain of wisdom and knowledge had all this mystery in himself ; and he alone who knew the times, places, persons, and circumstances, could reveal the whole ; and he has revealed all in such a way as not only to manifest his unsearchable wisdom, but also his infinite goodness ; therefore, to him **be glory** for his wisdom in devising this most admirable plan ; and his goodness in sending Christ Jesus to execute it ; to him, **through Jesus Christ**, be glory for **ever!**

One cannot enter into the spirit of this epistle unless he appreciates the spirit of a Jew in those times, and has some just notion of his utter aversion to the Gentiles ; his valuing and exalting himself upon his relation to God, and to Abraham ; upon his law and pompous worship, circumcision, etc., as if the Jews were the only people in the world who had any manner of right to the favour of God.

The apostle, in this epistle, disputes with the whole body of the Jews without respect to any particular sect or party among them. The grand proposition or question in debate is, *Are we Jews better than THEY Gentiles?* (Chapter iii, 9.) And one argument in proof of the negative which the apostle espouses is this, (chapter iii, 29 :) “Is God the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.” These are the points through which the line of the apostle’s discourse in the third chapter, and consequently in all the argumentative part of the epistle, must necessarily run ; and as, both in the proposition and in the argument, he evidently means the whole body of the Jews in opposition to the whole body of the Gentiles, it becomes necessary to give such a sense to the apostle’s discourse throughout the argumentative part of the epistle as exactly hits

glory through Jesus Christ for ever. Amen.

† 1 Tim. 1. 17 ; 6. 16 ; Jude 25.

and suits this general, collective notion, of Jews and Gentiles.

The whole epistle is to be taken in connexion, or considered as one continued discourse ; and the sense of every part must be taken from the drift of the whole. Every sentence or verse is not to be regarded as a distinct proposition or sentence whose sense is absolute and independent of what goes before or comes after ; but we must remember that every sentence bears relation to, and is dependent upon, the whole discourse, and cannot be understood unless we understand the scope and drift of the whole ; and therefore the whole epistle, or at least the eleven first chapters of it, ought to be read together.

As to the use and excellency of this epistle, I shall leave it to speak for itself when the reader has studied and well digested the contents of it. The most serious interests should invite us to examine carefully the doctrine by which (accompanied with the gifts and operations of the Spirit of God) a few men, otherwise naked, weak, and contemptible, in opposition to the power, learning, and deep-rooted prejudices of the world, confronted and transformed the contemporary Judaism, and overthrew the Pagan religion and idolatry throughout the Roman empire. The fact cannot be denied. And surely the dignity and virtue of the cause must be proportionable to such an unusual and wonderful result. It is certain the world never, either before or since, has seen any thing equal to the writings of the New Testament. Never was the love of God, and the dignity to which he has raised the human race, so clearly shown and demonstrated ; never were motives so divine and powerful proposed to induce us to the practice of all virtue and goodness. Here we may find whatever ennobles and adorns the mind ; whatever gives solid peace and joy ; whatever renders us the most excellent and happy creatures ; taught, recommended, and enforced by light and authority derived from the only fountain of truth and of all good.

PREFACE TO THE FIRST EPISTLE

TO

THE CORINTHIANS.

I. THE PLACE.

CORINTH, on a narrow isthmus between the Saronic and Corinthian gulfs, was founded at a very early period, most probably by the Phœnicians. Possessing great facilities for commerce, it became a splendid city, and at the time it was destroyed by the consul Mummius (B. C. 146) was "the richest in Greece, and abounded in statues, paintings, and other works of art." It was called by Cicero "the light of Greece." After having been thoroughly destroyed, it remained in ruins for about a century, until Julius Cesar sent thither a colony, (B. C. 46,) and about a hundred years later, when visited by the apostle Paul, it had again become an important city. Strabo visited it, and in his description, written about A. D. 20, he represents it as situated at the foot and on the north side of a peak (or hill, *Acrocorinthus*) something more than a third of a mile in height.

THE CHURCH AT CORINTH.

The Church in this city was founded by Saint Paul, who came here from Macedonia and Athens about A. D. 52, and preached the Gospel at least a year and a half, assisted by Timothy, Silas, and others. (Acts xviii, 1-18.) The Christian society was large, and composed almost entirely of Gentiles. (Acts xviii, 6, 8.)

[Paul came thither from Athens on his second missionary journey, and spent upward of a year and a half there. (Acts xviii, 1-17.) He lodged with his fellow-craftsman Aquila, who had come hither from Rome, (see Acts xviii, 1, 2,) and subsequently with the proselyte Justus, (Acts xviii, 2-7,) after his friends Silas and Timotheus had arrived, (Acts xviii, 5,) and Jewish opposition had caused him to separate from the synagogue and turn to the Gentiles. (Acts xviii, 6.) Thus the Church, which was at first a *mixed* one, (though with a majority of Gentile Christians, Acts xii, 2,) and also a *very numerous* one, (Acts xviii, 4, 8, 10,) became the most important in Greece—the mother Church of the province. And yet only a few of the upper and more cultivated classes embraced the faith, (such as, on the Jewish side, the president of the synagogue, Crispus, see Acts xviii, 8; 1 Cor. i, 4,) a natural effect not so much of the simplicity of Paul's preaching (for Apollos failed also to win over the higher classes) as of the intrinsic character of the Gospel itself, (i, 22, 23,) which, with its preaching of the cross, did not suit the pretensions of the presumed higher culture of the Jews and Gentiles, especially their fancied philosophy and their moral laxity.—*Myer.*]

OCCASION OF THE EPISTLE.

About three years after the apostle had left the Corinthian disciples he was informed that there were divisions among them, and that various abuses had crept into the Church. In the time intervening between Paul's preaching and the writing of the epistle, Apollos, an Alexandrian Jew, eloquent and mighty in the Scriptures, having received full instruction in Christian doctrine at Ephesus, went to Corinth and preached the Gospel. In the illustration of Christianity he probably drew largely on the Greek philosophy of Alexandria, and highly delighted the intellectual Corinthians. Some of his hearers preferred him to Paul; others, especially such as had come over to Christianity from Judaism, preferred Peter, as being an original apostle of Christ, and denied the apostleship of Paul. The most, however, doubtless adhered to Paul. Still others, attaching no importance to any Christian teacher, satisfied themselves with the doctrines of Christ, which had been delivered to them without any exposition from human authority. This seems to have been the real state of the case. The apostle does not charge them with grave errors in departing from the great doctrines of the Gospel, but with creating divisions in the Church. It appears from chapter vii, 1, that the Corinthians had already written to Paul concerning certain matters, so that he had reasons of a most urgent character for writing to them.

[But the matter did not end with this division into two parties. There arrived at Corinth—taking advantage, perhaps, of the very time of Apollos's return to Ephesus—Judaizing teachers, *Petrine* Christians of *anti-Pauline* leanings, provided with letters of recommendation, (2 Cor. iii, 1,) perhaps from Peter himself among others, labouring to lower the authority of Paul, (ix, 2,) into whose field of work they intruded, and to exalt the authority of Peter. (2 Cor. xi, 5.) They seem, indeed, not to have come forward with any opposition to Paul's *doctrine*, and, in particular, they did not insist upon circumcision. But it was natural that with their Judaizing tendencies generally, with their legal prejudices regarding the use of meats, with their stringency with regard to the moral law, and with their exaltation of Peter at the expense of Paul, they should find acceptance with the Jewish-Christian part of the community, since they were not slack in vain-glorious assertion of the national privileges, (2 Cor. v, 12, xi, 22, xii, 11,) and that against the *very* man from whom the hereditary pride of the Jews had everywhere suffered blows which it felt most keenly. Equally natural was it that their appearance and operations should not induce a union between the two sections that professed Pauline Christianity—the adherents of Paul and of Apollos. . . . The addition of a third party to the two already existing aroused a deeper feeling of the need for wholly disregarding that which had brought about and kept up all this division into parties—the authority of men—and for returning to Him alone who is the Master of all—namely, to *Christ*. . . . The Christian community at Corinth, then, was in this state of *fourfold* division when Paul wrote to them this first epistle; (there was one party for Paul, another for Apollos, another for Peter, and still another for Christ;) yet it is to be assumed (see xi, 18, xiv, 23) that the evil had not reached such a height of schism that the Church no longer assembled at one place.—*Meyer*.]

II. PLACE AND TIME OF ITS COMPOSITION.

The epistle was evidently written at Ephesus, near the close of the apostle's ministry of twenty-seven months in that city, (Acts xix, 10,) about A. D. 57 or 58. Various references in the epistle compared with the Acts determine this place

and this time. (See chapter xvi, 8, 19; Acts xviii, 24, 26; xix; xx, *passim*.) It would seem that it was about one year before the beginning of Paul's ministry at Ephesus that Apollos, having come to Ephesus and received full instruction in Christianity, went to Corinth, where he preached the Gospel. (Acts xviii, 24-xix, 1.)

In chapter v, 9, the apostle refers to a former epistle addressed to the Corinthians, which is no longer extant. It is very probable that the matter discussed was not of a general nature, and that the two subsequent epistles of Paul, which we now have, so completely covered the ground that the first epistle had no further interest, and, of course, would naturally perish.

III. CONTENTS OF THE EPISTLE.

The apostle reproves the party spirit and dissensions of the Corinthian Christians, and justifies himself in not dealing in Greek wisdom when he preached among them. He affirms that this wisdom cannot lead men to God; but that the Gospel he preached was accompanied by the divine Spirit, and by miraculous power; and that, further, the natural man is incapable of understanding spiritual truth. (Chapter ii.) He charges the Corinthians with being carnal, since party spirit prevails among them, and affirms that himself and Apollos are merely ministers of the word, and that it is God who gives success. He shows them that all the various ministers of the Gospel are theirs, and vindicates his apostolic authority, and speaks of his persecutions and sufferings for the sake of Christ, and declares that he is their father in the Gospel. (Chapters iii, iv.) From the vindication of his apostolic authority he passes to the correction of abuses in the Church, and censures severely the crime of one's having his father's wife, and states how they should deal with such a member, at the same time exhorting them to be holy in life, and to associate with no bad man professing the religion of Christ. (Chapter v.) He disapproves of Christians going to law with each other. He declares that the unrighteous shall not inherit the kingdom of God, and warns them against impurity. (Chapter vi.) He discusses marriage, which he declares in some cases is necessary, but in the present state of the Church has many inconveniences. (Chapter vii.) He explains that an idol is nothing, yet it is not advisable to eat meat sacrificed to idols when it would offend weak brethren. (Chapter viii.) He affirms that it is right that the ministers of the Gospel should be supported, but that he has not availed himself of that privilege, and that he had laboured solely for the cause of the Gospel, becoming all things to all men. (Chapter ix.) He warns them against sin from the examples of Jewish history, and cautions them against taking a part in idolatrous sacrifices, and eating any thing sacrificed to idols when it would give offence. (Chapter x.) He gives directions respecting women keeping their heads covered during divine service, and condemns the way in which they celebrate the Communion. (Chapter xi.) He discusses the various offices in the Church, which are constituted for the general good. (Chapter xii.) He gives a description of love, without which he declares every other gift is useless; and while every thing else passes away, faith, hope, and love remain, but the greatest of these is love. (Chapter xiii.) He adds directions respecting the manner in which the spiritual gifts, especially that of tongues, are to be used. (Chapter xiv.) The apostle enumerates the testimonies to the resurrection of Christ, which he declares to be the vital fact in the religion of Christ, and discusses the resurrection of the dead from natural analogies, and exhorts them to steadfastness. (Chapter xv.) In the concluding chapter (xvi)

Paul counsels them concerning collections, and promises to visit them some time after Pentecost; gives directions also about the reception of Timothy, their treatment of the house of Stephanas, and other matters, and sends greetings.

IV. GENUINENESS OF THIS EPISTLE.

Concerning the genuineness of this epistle there never has been any doubt. Even the critics of the Tübingen school acknowledge it to be Paul's. It is referred to by Clement of Rome in his epistle to the Corinthians, written A. D. 93-96, *less than forty years* after the apostle wrote it. It is also quoted as Paul's by Polycarp. Irenæus frequently quotes it, and in several places attributes it to Paul. It is quoted by Athenagoras (about A. D. 177) as the writing of the apostle. Clement of Alexandria quotes it as the First Epistle of Paul to the Corinthians. So does Tertullian. In the epistle to Diognetus it is cited. It is also referred to in several places in the Second Epistle to the Corinthians. The undoubted genuineness of this epistle is of the highest importance, as Paul, who had been in the company of the apostles, states the appearances of Christ to the apostles and others after his resurrection. (Chapter xv, 4-8.)

In importance of doctrine this epistle stands next to that to the Romans, and the description of *love* (chapter xiii) is the finest passage on that subject in the New Testament. See *Harman*.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

THE CORINTHIANS.

CHAPTER I.

PAUL,^a called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, **2** Unto the church of God which is at Corinth,^d to them that are sanctified in Christ Jesus,^e called to be saints, with all that in every place call upon the name of Jesus

^a Rom. i. 1.—^b 2 Cor. i. 1; Eph. i. 1; Col. i. 1.—^c Acts 18, 17.—^d Jude 1.—^e John 17. 13; Acts 15. 9.—^f Rom. i. 7; 2 Tim. i. 9.

NOTES ON CHAPTER I.

1. Paul, called to be an apostle—[Κλητός, called, is wanting in many good authorities, though not of sufficient weight to warrant its omission. The Codex Sinaiticus has it, (and Westcott and Hort retain it.)] [The ordinary rendering, “called to be an apostle,” does not give sufficient prominence to the leading thought here, which is shown by the order of the words to lie in “apostle.” *An apostle by virtue of his calling*, (Acts ix, 22–26,) having for its deeper ground the will of God. (Gal. i, 15.)—*Lange*.] As the apostle had many irregularities to reprehend in the Corinthian Church, it was necessary that he should be explicit in stating his authority. He was “called”—constituted an apostle; Jesus Christ himself had made him an “apostle,” that is, had given him a divine commission to preach the Gospel to the Gentiles, and to found among them the Church of the Lord Jesus Christ. **Through the will of God**—By a particular appointment from God alone; for, being an extraordinary messenger, he derived no part of his authority from man. **Sosthenes our brother**—Perhaps the same person as is mentioned in Acts xviii, 7.

2. The church of God which is at Corinth—This Church was planted by the apostle himself about A. D. 52. (See on Acts xviii, 1, etc.) [Τῇ ἐκκλησίᾳ τοῦ Θεοῦ, “the congregation,” or “the church of God,” is the Old Testament designation of Israel as a divinely gathered people. “Of God”—the Corinthian Church is hereby emphatically declared to belong, not to a human leader, but to God alone. The Church is *his*.—*Lange*.] **Sanctified in Christ Jesus**—ἡγιασμένοις, separated from the corruptions of their place and age. [Ἐν Χριστῷ Ἰησοῦ gives to the ἡγιασμένοις, sanctified, its distinctively Christian character. Κλητοὶ ἁγίοις, called, or elect saints, is added in order to a properly exhaustive description of that experienced benefit of God’s grace

Christ^b our Lord, both theirs and ours; **3** * Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. **1** I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; **5** That in every thing ye are enriched by him,^c in all utterance, and in all

^g Acts 9, 14, 21; 22, 16; 2 Tim. 2, 23.—^h Chap. 8, 6.—ⁱ Rom. 3, 22; 10, 12.—^k Rom. 1, 7; 2 Cor. 1, 2; Eph. 1, 2.—^l Rom. 1, 8.—^m Chap. 12, 8; 2 Cor. 8, 7.

of which the readers as Christians were assumed to be conscious.—*Meyer*.] **Called to be saints**—Κλητοὶ ἁγίοις, constituted saints, or invited to become such; this was the design of the Gospel, for Jesus Christ came to save men from their sins. **With all that in every place**, etc.—All who have like precious faith, both in Corinth, Ephesus, and other parts of Greece and Asia Minor. No doubt Paul intended that this epistle should be the general property of the universal Church of Christ; though there are several matters in it that are specially designed for the Corinthians only. **Both theirs and ours**—That is, Jesus Christ is the common Lord and Saviour of all. He is the exclusive property of no one Church, or people, or nation; [he is the common Saviour and Head of all that call upon him.] Calling on, or invoking, the name of the Lord Jesus was the proper distinguishing mark of a Christian. In those times of apostolic light and purity no man attempted to invoke God but in the name of Jesus Christ; [nor did they invoke any creature, whether angel or saint.]

3. Grace be unto you—See on Rom. i, 7.
4. For the grace . . . which is given you—Not only their calling to be saints, and to be sanctified in Christ Jesus; but for the various spiritual gifts which they had received, as specified in the succeeding verses. [A conciliatory preamble, bringing forward, first of all, with true affection, what was laudable, so far as it existed, and lovingly leaving out of view for a time what was blameworthy, but withal soberly keeping within the bounds of truth, and tracing all up to God.—*Meyer*.] [Ἐν Χριστῷ, not as for διὰ,—through Christ,—nor as by, as in the English text, but as usual in this connexion, in Christ; that is, to you as members of Christ.—*Alford*.]

5. Ye are enriched (ye abound) in all utterance—Ἐν παντὶ λόγῳ, in all doctrine. All the truths of God, relative to their salvation, had been

knowledge; **6** Even as ^athe testimony of Christ was confirmed in you: **7** So that ye come behind in no gift; ^o waiting for the ^pcoming of our Lord Jesus Christ: **8** ^qWho shall also confirm you unto the end, ^rthat ye may be blameless in the day of our Lord Jesus Christ. **9** ^sGod is faithful, by whom ye were called unto ^tthe fellowship of his Son Jesus

ⁿ Chap. 2, 1; 2 Tim. 1, 8; Rev. 1, 2.—^o Phil. 3, 20; Titus 2, 13; 2 Pet. 3, 12.—^p Gr. *revelation*, Col. 3, 4.—^q 1 Thess. 3, 13.—^r Col. 1, 22; 1 Thess. 5, 23.—^s Isa. 49, 7; chap. 10, 13;

declared to them; and they had **all knowledge**; so that they perfectly *apprehended* the doctrines which they had heard.

6. As the testimony of Christ, etc.—The testimony of Christ is the Gospel which the apostle had preached, and which had been confirmed by various gifts of the Holy Spirit and miracles wrought by the apostle. (*Ἐν ὑμῖν, in you, in their souls, by steadfast faith.* (John v, 38.)—*Meyer.*]

7. So that ye come behind, (do not fall short) **in no gift**—Every “gift” and grace of God’s Spirit was possessed by the members of that Church, some having their gifts after this manner, others after that. **Waiting for the coming of our Lord**—It is difficult to say whether the apostle means the final judgment, or our Lord’s coming to destroy Jerusalem, and make an end of the Jewish polity. (See 1 Thess. iii, 13.) As he does not explain himself particularly, he must refer to a subject with which they were well acquainted. As the Jews in general continued to contradict and blaspheme, it is no wonder if the apostle should be directed to point out to the believing Gentiles that the judgments of God were speedily to fall upon this rebellious people, and scatter them over the face of the earth; which shortly afterward took place. [Scarcely any two interpreters are agreed as to the meaning of this phrase, though certain theories respecting it have had their schools of supporters. These, however, cannot be here examined; the reader will find the matter discussed at greater or less length in Alford, McClintock and Strong, Dr. Gloag, and Dr. Whedon; but none of these brings out a satisfactory solution of the real sense of the not unfrequent apostolic allusions to the “coming of the Lord Jesus Christ,” and similar expressions in a great many places.]

8. Who shall . . . confirm you—As the testimony of Christ was *confirmed* among you, so, in conscientiously believing and obeying, God will “confirm you” through that testimony. (See verse 6.) **In the day of our Lord Jesus**—In the day that he comes to judge the world, according to some; but, in the day in which he comes to destroy the Jewish polity, according to others; [others would say, the day of death to each one.] While God destroys them that are disobedient, he can save those who believe.

9. God is faithful—The *faithfulness of God* is a favourite expression among the ancient Jews; and by it they properly understand the integrity of God in preserving whatever is intrusted to him. **Unto the fellowship**, etc.—Into the communion or participation of Christ, in the graces of his Spirit, and the glories of his future kingdom. God will continue to uphold and save you if you intrust yourselves wholly to him. But can it be said that God will keep what is either *not* intrusted to him, or, after being intrusted, is *taken away*? [The “fellowship” (*κοινωνία, enjoyment in common*) with

Christ our Lord. **10** Now I beseech you, brethren, by the name of our Lord Jesus Christ, ^uthat ye all speak the same thing, and ^vthat there be no ^wdivisions among you; but ^xthat ye be perfectly joined together in the same mind and in the same judgment. **11** For it hath been declared unto me of you, my brethren, by them ^ywhich are of the house of Chloe,

1 Thess. 5, 24; 2 Thess. 3, 3; Heb. 10, 23.—^t John 15, 4; 17, 21; 1 John 1, 3; 4, 13.—^u Rom. 12, 16; 15, 5; 2 Cor. 13, 11; Phil. 2, 2; 3, 16; 1 Pet. 3, 8.—^v Gr. *schisms*, chap. 11, 18.

the Son—that is, the common inheritance of the saints—is in accordance with the idea of the *κατεῖν, (calling,)* which always refers to the Messianic kingdom of *fellowship of the glory of the Son of God in the eternal Messianic life*,—a “fellowship” which will be the glorious completion of the (present) state of *υιοθεσία, (sonship by adoption.)* (Gal. iv, 7.)—*Meyer.*]

10. Now I beseech you, brethren—The apostle, having finished his *introduction*, comes to his *second point*, exhorting them to abstain from dissensions, that they might be of the same heart and mind, striving together for the hope of the Gospel. [“Brethren”—a winning and tender form of address often introduced by Paul just at the point where he has a *serious* word to speak.—*Meyer.*] **By the name of our Lord Jesus**—By his authority, and in his place; and on account of your infinite obligations to his mercy in calling you into such a state of salvation. [As the bond of union, and as the most holy name by which they could be adjured. (Rom. xii, 1.)—*Stanley.*] **That ye all speak the same thing**—[Give expression to your (real) inward accord and harmony of sentiment. . . . They were with *one voice* to avow their allegiance to the *one Lord*, to the exclusion of all divisive watchwords.—*Lange.*] The members of the Church of God should seek to be of the same mind, and to speak the same thing, in order to prevent divisions, which always hinder the work of God. On every essential doctrine of the Gospel all genuine Christians agree; why, then, need religious communion be interrupted? This *general agreement* is all that the apostle can have in view; for it cannot be expected that any number of men should in every respect perfectly coincide in their views of all the minor points, on which an exact conformity of sentiment is impossible to minds so variously constituted as those of the human race. Angels may thus agree, who see nothing through an imperfect or false medium; but to man this is impossible. Therefore, men should bear with each other. [Through the fact that Christians in Corinth *thought* differently (*vois*, were not *disposed* alike) on important matters, and in consequence of this difference of thinking formed, in a partisan spirit, different *opinions* and *judgments*, (*γνώμῃ*), and fought for these against each other, the *τὸ αὐτὸ λέγειν* (to speak the same thing) was wanting, and the *σχίσματα* (divisions) prevailed.—*Meyer.*]

11. By them which are of the house of Chloe—[Who “Chloe” was, and what persons, *somehow* related to her, are here meant, we have no means of judging. It has been conjectured that she was a Corinthian Christian, members of whose household had come to Ephesus; and again, that she was an Ephesian well known to the Corinthians, members of whose household had been in Corinth and returned thence. See *Meyer.*] **Contentions**—*Ἐριδῆς, altercations*; produced by the *σχίσματα, divisions*, mentioned above. When once they had

that there are contentions among you. **12** Now this I say, * that every one of you saith, I am of Paul; and I of * Apollos; and I of * Cephas; and I of Christ. **13** ² Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? **14** I thank God that I baptized none of you, but * Crispus and * Gaius;

^{2c} Chap. 3. 4.—^{2a} Acts 18. 24; 19. 1; chap. 16. 12.—^{2y} John 1. 12.—^{2z} 2 Cor. 11. 4; Eph. 4. 5.—^a Acts 18. 8.

divided, they were naturally contended, in order to support their respective parties.

12. Every (each) one of you saith—It seems, from this expression that the whole Church at Corinth was in a state of dissension; they were all divided into: 1) *Paulians*, or followers of St. Paul; 2) *Apollonians*; 3) *Kephians*; and 4) *Christians*, or followers of Christ *par excellence*. [These designations are (probably) not used as pointing to actual parties formed and subsisting among the Corinthians, but as representing the spirit with which THEY strove against one another, alleging against one another their special attachments—some to Paul, etc. Yet these sayings hint at matters of fact, and are not simply *exempli gratia*; all of which indeed seems to be necessitated by chap. iv. 6. See Alford.]

13. Is Christ divided—[Lachmann makes this verb indicative, charging them with having divided Christ by their schisms; but it is better to take it interrogatively. "Is Christ" (the person of Christ, as the centre and bond of Christian unity, not the Gospel, nor the Church, nor the power of Christ, or his right over all) "divided" into various parts, under different leaders, which would be equivalent to divided against himself? See Alford.] **Was Paul crucified for you**—[By repudiating all possibility of himself being the head of their Church, he does so, *a fortiori*, for Cephas and Apollos; for he founded the Church at Corinth.—Alford.] **[Were ye baptized in the name of Paul]**—There was no need of a single word more regarding the first two questions; the answer was self evident. But as to the last, the apostle has some (further) remarks to make.—Meyer.]

14. I baptized none of you—Except Crispus (Acts xviii. 8) and Gaius. (Rom. xvi. 23.)

15. Lest any should say, etc.—Paul was careful not to baptize, lest it should be supposed that he wished to make a party for himself; because superficial observers might imagine that he baptized them into his own name—to be his followers, though he baptized them into the name of Christ only. Instead of ἐβάπτισα, I have baptized, [a large preponderance of the best authorities] read ἐβαπτίσθητε, ye were baptized. And if we read *iva*, so that, instead of *lest*, the sentence will stand thus: So that no one can say that ye were baptized into my name. This is evidently the true reading.

16. The household of Stephanas—From chapter xvi. 15, we learn that the family of "Stephanas" were the first converts in Achaia, probably converted and baptized by the apostle himself. Epenetus is supposed to be one of this family. (Rom. xvi. 5.) **I know not whether I baptized any other**—I do not recollect that there is any person now residing in Corinth or Achaia, besides the above-mentioned, whom I have baptized. [He baptized only the first converts; afterward, when those multiplied, he transferred the business to helpers.—Lange.]

17. For Christ sent me not to baptize—

15 Lest any should say that I had baptized in mine own name. **16** And I baptized also the household of * Stephanas; besides, I know not whether I baptized any other. **17** For Christ sent me not to baptize, but to preach the gospel: ^d not with wisdom of ^e words, lest the cross of Christ should be made of none effect.

^b Rom. 16. 23.—^c Chap. 16. 15, 17.—^d Chap. 2. 1, 4, 13; 2 Pet. 1. 16.—^e Or, speech.

Bishop Pearce translates thus: *For Christ sent me, not so much to baptize, as to preach the Gospel; and he supports his version thus*:—"The writers of the Old and New Testaments do almost everywhere (agreeably to the Hebrew idiom) express a preference given to one thing beyond another by an affirmation of that which is preferred and a negation of that which is contrary to it; and so it must be understood here; for if St. Paul was not sent at all to baptize, he baptized without a commission; but if he was sent, not only to baptize but to preach also, or to preach rather than baptize, he did in fact discharge his duty aright." It appears sufficiently evident that baptizing was considered to be an inferior office; and though every minister of Christ might administer it, yet apostles had more important work. Preparing the adult heathens for baptism by the continual preaching of the word was of much greater consequence than baptizing them when thus prepared to receive and profit by it.

Not with wisdom of words—Οὐκ ἐν σοφίᾳ λόγου. In several places in the New Testament the term λόγος is taken not only to express a word, a speech, a saying, etc., but doctrine, or the matter of teaching. Here, and in 1 Thess. i. 5, and in several other places, it seems to signify that mode of rhetorical argumentation so highly prized among the Greeks. The apostle was sent, not to pursue this mode of conduct, but simply to announce the truth; to proclaim Christ crucified for the sin of the world; and to do this in the plainest and simplest manner possible, lest the numerous conversions which followed might be attributed to the power of the apostle's eloquence, and not to the demonstration of the Spirit of God. It is worthy of remark, that in all the revivals of religion with which we are acquainted, God appears to have made very little use of human eloquence, even when possessed by pious men. His own nervous truths, announced by plain common sense, though in homely phrase, have been the general means of the conviction and conversion of sinners. Human eloquence and learning have often been successfully employed in defending the outworks of Christianity; but simplicity and truth have preserved the citadel. It is further worthy of remark, that when God was about to promulgate his laws, he chose Moses as the instrument, who appears to have laboured under some natural impediment in his speech, so that Aaron, his brother, was obliged to be his spokesman to Pharaoh; and, that when God had purposed to publish the Gospel to the Gentile world—to Athens, Ephesus, Corinth, and Rome—he was pleased to use Saul of Tarsus as the principal instrument; a man "whose bodily presence" was "weak, and his speech contemptible." (2 Cor. x. 1, 10.) And thus it was proved that God sent him to preach, not with human eloquence, lest the cross of Christ should be made of none effect, but with the demonstration and power of his own Spirit; and thus the excellence of the power appeared to be of God, and not of man.

18 For the preaching of the cross is to 'them that perish, ^εfoolishness; but unto us ^hwhich are saved, it is the 'power of God. **19** For it is written, ^kI will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. **20** ⁱWhere *is* the wise? where *is* the scribe? where *is* the disputer of

^f2 Cor. 2. 15.—^gActs 17. 18; chap. 2. 14.—^hChap. 15. 2.
ⁱ1 Rom. 1. 16; verse 24.—^kJob 5. 12, 13; Isa. 29. 14; Jer. 8. 9.—/Isa. 33. 18.

18. For the preaching of the cross—That which preclaims salvation to a lost world through the crucifixion of Christ. [The Gospel (cross) preached (set forth in God's own way) is "foolishness" to the natural man, who is *hastening to perdition*; its saving offices, wrought in susceptible spirits by the power of the Holy Ghost, constitute all such the *saved*—present, progressive, and to become complete.] **Is to them that perish, foolishness**—There are, properly speaking, but two classes of men known where the Gospel is preached; ἀπολλυμένοι, the *unbelievers*, who are *perishing*; and σωζόμενοι, the *believers*, who are in a state of *salvation*. To those who continue in the first state, the preaching of salvation through the merit of a crucified Saviour is *folly*. To those who *believe*, this doctrine of Christ crucified is the power of God to their salvation; it is divinely efficacious to deliver them from the guilt, the power, and the pollution of sin.

19. For it is written—(See Isa. xxix. 14.) **I will destroy the wisdom of the wise**—Τὴν σοφίαν, of *wise men*, of the *philosophers*; who in their investigations seek God least of all, and whose highest discoveries amount to nothing in comparison of the grand truths relative to God, the spiritual world, and the true end of man, which the Gospel has brought to light. [Lowth translates this passage: "The wisdom of the wise shall perish, and the prudence of the prudent shall disappear."] In this, and also in the Greek of the passage, there is a play upon the words, an alliteration, σωρίαν τὴν σοφίαν, and σύνεσιν τὴν συνετὴν. (See Revised Version.) But all the septs and deists, by their schemes of natural religion and morality, have not been able to save one soul! No sinner has ever been converted from the error of his ways by their preaching or writings. [The justification of this way of regarding such passages lay in the Messianic character of the Old Testament prophecy in general, according to which the historic sense of the utterance does not exclude the purpose of prophecy, but leaves typical references open, which declare themselves historically by some corresponding Messianic fact, and hence are recognised afterward from the point of view of historical fulfilment.—*Meyer*.]

20. Where is the wise . . . the scribe . . . the disputer of this world—These words most manifestly refer to the Jews; as the places (Isa. xxix. 14; xxxiii. 18; xlv. 25) to which Paul refers cannot be understood of any but the *Jews*. The *wise man*, σοφός, of the apostle, is the חכם, *chakam*, of the prophet, whose office it was to teach others. The *scribe*, γραμματεὺς, of the apostle, is the סופר, *sopher*, of the prophet; this signifies any man of learning, as distinguished from the common people, especially any master of the traditions. The *disputer*, συζητητής, answers to the דרשן, *derosh*, or דרשן, *darshan*, the *propounder of questions*; the *seeker* of allegorical, mystical, and cabalistical senses from the Holy Scriptures. Now

this world? ^mhath not God made foolish the wisdom of this world? **21** ⁿFor after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. **22** For the ^oJews require a sign, and the Greeks seek after wisdom: **23** But we preach

^mJob 12. 17, 20, 24; Isa. 44. 25; Rom. 1. 22.—ⁿSee Matt. 11. 25; Luke 10. 21; Rom. 1. 26, 21, 28.—^oMatt. 12. 38, 16. 1; Mark 8. 11; Luke 11. 16; John 4. 48.

as all these are characters well known among the Jews, and as the words αἰῶνος τούτου, of *this world*, are a simple translation of עולם הזה, *olam hazzeh*, which is repeatedly used to designate the Jewish republic, there is no doubt that the apostle has the Jews immediately in view. This wisdom of theirs induced them to seek out of the sacred oracles any sense but the true one; and they made the word of God of none effect by their traditions. After them, and precisely on their model, the *schoolmen* arose; and they rendered the doctrine of the Gospel of no effect by their *hypercritical questions* and endless distinctions without differences. By the preaching of Christ crucified God made foolish the wisdom of the *Jewish wise men*; and, after that the pure religion of Christ had been corrupted by a Church that was of this world, God rendered the wisdom and disputing of the schoolmen foolishness by the revival of pure Christianity at the *Reformation*.

21. For after that in the wisdom of God—Dr. Lightfoot observes, "That σοφία τοῦ Θεοῦ, the *wisdom of God*, is not to be understood of that wisdom which had God for its *author*, but of that wisdom which had God for its *object*. But the world in its divinity could not, by wisdom, know God." The plain meaning of this verse is, that the wise men of the world, especially the Greek philosophers, who possessed every advantage that human nature could have independently of a divine revelation, and who had cultivated their minds to the uttermost, could never, by their learning, wisdom, and industry, find out God; nor had the most refined philosophers among them just and correct views of the divine nature, nor of that in which human happiness consists. The work of Lucretius, (*De Natura Rerum*), and the work of Cicero, (*De Natura Deorum*), are manifest proofs of this. Even the writings of Plato and Aristotle have contributed little to remove the veil which clouded the understanding of men. No wisdom but that which came from God could ever penetrate and illuminate the human mind. [Ἐπειδὴ, *since*, giving a more detailed explanation of God's making foolish the wisdom of this world.] "In the wisdom of God," [as part of the wise arrangement of God . . . God in his wisdom and mercy allowed intellectual speculation to prove by experience its own barrenness, and so to serve as a kind of schoolmaster to bring the world to Christ.—*Sp. Com.*] **By the foolishness of preaching**—By the preaching of Christ crucified, which the Gentiles termed μωρία, *foolishness*, in opposition to their own doctrines, which they termed σοφία, *wisdom*. It was not by the foolishness of preaching, really, nor by foolish preaching, that God saved the world; but by that Gospel which they called μωρία, *foolishness*; which was, in fact, the wisdom of God, and also the power of God to the salvation of them that believed.

22. For (since) the Jews require a sign (signs)—[Seeing the Jews require signs, σημεῖα, and

Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: **24** But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. **25** Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. **26** For ye see your calling, brethren, how that 'not many wise men after the flesh, not many

mighty, not many noble, are called: **27** But "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; **28** And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to naught things that are: **29** That no flesh should glory in his

7 Isa. 8, 14; Matt. 11, 6; 13, 57; Luke 32, 4; John 6, 60, 66; Rom. 9, 32; Gal. 5, 11; 1 Pet. 2, 8.—*g* Verse 18; chap. 2, 14.—*r* Rom. 1, 4, 16; verse 18.

a Col. 2, 3.—*t* John 7, 48.—*u* Matt. 11, 25; James 2, 5; see Psal. 8, 2.—*r* Rom. 4, 17.—*te* Chap. 2, 4.—*r* Rom. 2, 27; Eph. 2, 9.

the Greeks seek (ask) for wisdom, σοφίαν. Jews and Greeks here represent two classes of men according to their peculiar characteristics. [The whole habit of the Jewish mind was to doubt, and to demand of their teachers special signs on all occasions. (See Matt. xii, 38; xviii, 42.) The Greeks here, as in Rom. i, 16, and elsewhere, stand for the Gentiles generally. They are the people who best represent the whole multitude of nations (ἔθνη) found outside of the covenant relation with God, and who, in respect of culture and language, prepared the whole civilized world for Christianity; just as the Jews, scattered among them all, did the same thing in respect of religion, being freighted with the promise which was to be fulfilled in Christ.—*Lange*.]

23. But we—Apostles, differing widely from these Gentile philosophers. **Preach Christ crucified**—Call on men, both Jews and Gentiles, to believe in Christ, as having purchased their salvation by shedding his blood for them. [We (apostles and disciples) preach (proclaim, set forth, simply stating the facts and the doctrines, without learned and elaborate argumentations) Christ (God's appointed Messiah, in the person of Jesus of Nazareth) crucified, (offered as an atoning sacrifice for the sin of the world,—making an atonement by his death.) The apostles knew of salvation only in Christ, (Acts iv, 12,) and it is eminently by virtue of his death that he saves. (Rom. v, 10; Phil. ii, 8; Heb. ii, 9, etc.)] **Unto the Jews a stumblingblock**—Because Jesus came meek, lowly, and impoverished; not seeking worldly glory, nor affecting worldly pomp; whereas they expected the Messiah to come as a worldly prince and conqueror: because Christ did not come so, they were offended at him. **Unto the Greeks foolishness**—Both the matter and manner of the preaching of the apostles were opposite to every notion they had formed of what was dignified and philosophic.

24. But unto them which are called—Τοῖς κλητοῖς, those, both of Jews and Greeks, who were by the preaching of the Gospel "called" or invited to the marriage feast, and have accordingly believed in Christ Jesus; they prove this doctrine to be divinely powerful to enlighten and convert the soul. The "called," or invited, κλητοί, is a title of genuine Christians, and is often so used in the New Testament. ἅγιοι, saints, is used in the same sense. [Κλητός, as applied to those who were saved in Christ, has a twofold significance: objective, in respect to the invitation of the Gospel, and subjective, in respect to its acceptance and the resultant gracious estate.]

25. The foolishness of God is wiser, etc.—The things of God's appointment, though they seem to men "foolishness," are nevertheless infinitely beyond the highest reach of human wisdom: and those works of God which appear to superfluous

cial observers weak and contemptible, surpass all the efforts of human power. The means which God has appointed for the salvation of men are so wisely ordered and so energetically powerful, that all who properly use them shall be infallibly brought to the end—final blessedness, which he has promised to them who believe and obey.

26. Ye see your calling—Τὴν κλήσιν. The state of grace and blessedness into which ye have been brought. *Βλέπετε τὴν κλήσιν*, etc., should be read in the imperative: *Take heed to, or consider your calling, brethren; that (ὅτι) not many of you are wise after the flesh, not many mighty, not many noble; men* is not in the original, and Paul seems to allude to the Corinthian believers in particular. [Among these they would see that there were not many "wise," etc.] [After the flesh, specifies the kind and manner of the wisdom, and marks it out as purely human, and distinguishes it from the Christian wisdom (chapter ii, 6, 7) which proceeds from the Spirit.—*Meyer*.] **[Not many mighty]**—Δυνατοί, mighty men of the world. **Noble**—Εὐγενεῖς, of high descent. The early Church had but few such, and yet it had some. The Countess of Huntingdon is said to have declared that the letter *m*, in the word "many" was contained therein for her benefit; for had it been "not any," instead of "not many, noble," she could not have been among the "elect."]

27. But God hath chosen the foolish things—[Τὰ μαρὰ, foolish things, (neuter, for broader generalization, but equivalent to τοῖς μαρὰ, foolish persons.) . . . τοῖς σώματι, not in the eyes of the world, but in fact; for they were not only seemingly, but really foolish when God chose them.—*Alford*.] God has chosen by means of rude and illiterate men to confound the greatest of the Greek philosophers, and overturn their systems; and, by means of men without secular power or authority, to confound the scribes and Pharisees, and in spite of the exertions of the Jewish Sanhedrin, to spread the doctrine of Christ crucified throughout the world, and by such instruments to convert thousands of souls to the faith of the Gospel.

28. And base things . . . and things which are despised—["Base things," τὰ ἄβυστα, the low born, in respect to worldly things; and the despised, (chapter iv, 13,) of men. **Things which are not**—Τὰ μὴ ὄντα, things as good as having no existence, (worthless ones.) Persons, rather than things, are indicated by all these neuters, which are used for generalization. See *Alford*.]

29. That no flesh should glory—[That all flesh (all men, every thing human) may have no ground of boasting before God. The negative in these clauses goes with the verb, not with the adjective, *μάκα, all*.—*Alford*.] God does his mighty works in such a way as proves that, though he may condescend to employ men as instruments, yet they

presence. **30** But of him are ye in Christ Jesus, who of God is made unto us ^v wisdom, and ^w righteousness, and ^x sanctification, and ^y redemption: **31** That, according as it is written, ^zHe that glorieth, let him glory in the Lord.

^v Verse 24.—^w Jer. 23. 5, 6; 2 Cor. 5. 21; Phil. 3. 9.—^x John 17. 19.—^y Eph. 1. 7.—^z Jer. 9. 23, 24; 2 Cor. 10. 17.

have no part either in the contrivance or energy by which such works are performed.

30. But of him are ye in Christ Jesus—Even the good which you possess is granted by God; for it is by and through him that Christ Jesus comes, and all the blessings of the Gospel dispensation. [*Ἐν Χριστῷ Ἰησοῦ*, the salvation of the Gospel, is primarily of God, though the saved are brought to subsist, spiritually, in Christ.] **Who of God is made unto us wisdom**—As being the author of that evangelical "wisdom" which far excels the wisdom of the philosopher and the scribe, and even that legal constitution which is called the wisdom of the Jews. (Deut. iv. 6.) **And righteousness**—*δικαιοσύνη*, justification, as procuring for us that remission of sins which the law could not give. (Gal. ii. 21; iii. 21.) **And sanctification**—As procuring for and working in us, not only an external and relative holiness, as was that of the Jews, but *ὁσιότης τῆς ἀληθείας*, true and eternal holiness. (Eph. iv. 24,) wrought in us by the Holy Spirit. **And redemption**—He is the author of "redemption," not from the Egyptian bondage or Babylonish captivity, but from the servitude of Satan, the dominion of sin and death, and from the bondage of corruption into the glorious liberty of the sons of God, or the redemption from *hades*. (Rom. viii. 21, 23.) [*Wisdom*: for to believers is revealed the counsel of God, in whom are all treasures of wisdom and knowledge. (Chap. ii. 7; Col. ii. 3.) *Righteousness*: for by means of faith we are, through the Lord's atoning death, constituted righteous before God. (Rom. iii. 24.) *Sanctification*: (*holiness*;) for in those who are justified by faith Christ works continually by his Spirit the new holy life. (Rom. viii. 1-11.) *Redemption*: for Christ has delivered believers, through his blood paid as their ransom, (Rom. iii. 24; vi. 20; vii. 23,) from the wrath of God to which they were subject before the entrance of faith. (Eph. i. 7; ii. 3.)—*Meyer*.] The object of the apostle is to show that man of himself possesses no good; that whatever he has comes from God, and from God only through Christ.

31. According as it is written—(Jer. ix. 23, 24.) So then, as all good is of and from God, let him who has either wisdom, strength, riches, pardon, holiness, or any other blessing, whether temporal or spiritual, acknowledge that he has nothing but what he has received; and that, as he has cause of *glorying* (*boasting or exultation*) in being made a partaker of these benefits and mercies of his Creator and Redeemer, let him *boast* in God alone, by whom, through Christ Jesus, he has received the whole.

In the divided state of the Corinthian Church it appears that the apostle's authority had been set at naught by some and questioned by many. St. Paul therefore begins his letter by showing his authority, that he had it immediately through Christ Jesus himself, by the *will of God*. And indeed the success of his preaching was a sufficient proof of

CHAPTER II.

AND I, brethren, when I came to you, ^acame not with excellency of speech or of wisdom, declaring unto you ^bthe testimony of God. **2** For I determined not to know any thing among you, ^csave Jesus Christ, and him

^a Chap. 1. 17; verses 4, 13; 2 Cor. 10. 10; 11. 6.—^b Chap. 1. 6.
^c Gal. 6. 14; Phil. 3. 8.

the divinity of his call. It was necessary, therefore, that he should call the attention of this people to the divine origin of his mission, that they might acknowledge that the excellency of the power was of God, and not of man. It was necessary, also, that he should conciliate their good will, and therefore he speaks as favourably concerning them as truth would allow; and he shows them that they received all their gifts and graces through God's confirmation of that testimony which he (Paul) had delivered among them. (Verses 4-7.) And when he has thus prepared their minds to receive and profit by his admonitions, he proceeds to their schisms, which he mentions and reprehends in a very delicate manner, so that the most obstinate and prejudiced could take no offence. Having gained this point, he gently leads them to consider that, as God is the fountain of all good, so their good had all come from him; and that none of them should rest in the gift, but in the Giver; nor should they consider themselves of particular consequence on account of possessing such gifts, because all earthly good is transitory, and those who trust in power, wisdom, or wealth, are confounded and brought to naught. He who can read this chapter without profit has very little spirituality, and must be utterly unacquainted with the work of God in the heart.

NOTES ON CHAPTER II.

1. When I came to you—Acting suitably to my mission, which was to preach the Gospel, but not with human eloquence. (Chapter i. 17.) **I declared to you the testimony** (the Gospel) **of God, not with excellency of speech**, not with arts of rhetoric, used by your own philosophers, where the excellence of the speech recommends the matter, and compensates for the want of solidity and truth: on the contrary, the testimony concerning Christ and his salvation is so supremely excellent as to dignify any kind of language by which it may be conveyed. [*Τὸ μαρτύριον τοῦ Θεοῦ*, the testimony of God as to what he has done in Christ for the salvation of men.—*Meyer*.]

2. I determined not to know anything among you—Satisfied that the Gospel of God could alone make you wise unto salvation, I determined to cultivate no other knowledge, and to teach nothing but Jesus Christ, and him crucified. No other doctrine shall I proclaim among you. [*Ἐκείνα*, I deemed it best not to know. He was not disposed, when among the Corinthians, to be conscious of anything else but Christ. See Meyer.]

3. I was with you in weakness—It is very likely that St. Paul had not only something in his speech very unfavourable to a ready and powerful elocution, but also some infirmity of body that was still more disadvantageous to him. A fine appearance and a fine voice cover many weaknesses and defects, and strongly and forcibly recommend what is spoken, though not remarkable for depth of thought or solidity of reasoning. But Paul had none of these advantages, and yet idolatry and su-

crucified. **3** And ^dI was with you ^ein weakness, and in fear, and in much trembling. **4** And my speech and my preaching ^fwas not with ^genticing words of man's wisdom, ^hbut in demonstration of the Spirit and of power: **5** That your faith should not ⁱstand in the wisdom of men, but ^kin the power of God. **6** Howbeit we speak wisdom among them ^lthat are perfect: yet not ^mthe wisdom of this

^d Acts 18. 1, 6, 12. — ^e 2 Cor. 4. 7; 10. 1, 10; 11. 30; 12. 5, 9; Gal. 4. 13. — ^f Ver. 1; chap. 1. 17; 2 Pet. 1. 16. — ^g Or, *persuasive*. — ^h Rom. 15. 19; 1 Thess. 1. 5. — ⁱ Gr. *be-*. — ^k 2 Cor. 4. 7; 6. 7. — ^l Chap. 14. 20; Eph. 4. 13; Phil. 3. 15; Heb. 5. 14.

perstition fell before him. Thus God was seen in the work, and the man was forgotten. **In fear, and in much trembling**—This was often the state of Paul's mind; dreading lest he should at any time be unfaithful, and so grieve the Spirit of God; or that, after having preached to others, himself should be a castaway. (See chapter ix, 27.) An eminent divine has said, that it requires three things to make a good preacher: *study, temptation, and prayer*. The last, no man that lives near to God can neglect; the first, no man who endeavours rightly to divide the word of truth will neglect; and with the second, every man will be more or less exercised whose whole aim is to save souls. Those of a different cast the devil permits to pass quietly on in their own indolent and prayerless way. [Possibly there is not here any reference to physical *weakness*, nor to any defect of utterance. The weakness, etc., was of a deep, ethical nature, being based on the entire renunciation of human wisdom and strength. (Verse 5.) See Meyer.]

4. And my speech—*Ὁ λόγος μου*, my doctrine; the matter of my preaching. **And my preaching**—*τὸ κήρυγμά μου*, my proclamation, my manner of recommending the grand but simple truths of the Gospel. **Was not with enticing words of man's wisdom**—*὘ν πῶθις ἀνθρωπίνης σοφίας λόγοις*, with *persuasive doctrines of human wisdom*: in every case I left man out, that God might become the more evident. I used none of the means of which great orators avail themselves in order to become popular, and thereby to gain fame. **But in demonstration of the Spirit**—*Ἀποδείξει*, in the *manifestation*. The doctrine that he preached was revealed by the Spirit: that it was a revelation of the Spirit, the holiness, purity, and usefulness of the doctrine rendered manifest: and the overthrow of idolatry, and the conversion of souls, by the power and energy of the preaching, were the "demonstration" that all was divine. [Springing from the Spirit and power of God.—*Alford*.] [The apostle was content to simply proclaim the great truths of the Gospel, and to leave their proof (demonstration) to the effectual working of the Holy Spirit.]

5. That your faith should not stand—[The Spirit is the original creator of faith, which cannot be begotten of human caprice, though man has the capability of *hindering* its production; and it depends for its continuance on the same mighty Spirit, who is almost without intermission begetting it anew.—*Olshausen*.]

6. We speak wisdom among them that are perfect—By the *ἐν τοῖς τέλεις*, among those that are perfect, we are to understand Christians of advanced knowledge and attainments; those who were *fully* instructed in the knowledge of God through Christ Jesus. Nothing, in the judgment of St.

Paul, nor of the princes of this world, ⁿthat came to naught: **7** But we speak the wisdom of God in a mystery, *even* the hidden wisdom, ^owhich God ordained before the world unto our glory; **8** ^pWhich none of the princes of this world knew: for ^qhad they known it, they would not have crucified the Lord of glory. **9** But as it is written, ^rEye hath not seen, nor ear heard, neither have entered into

^m Chap. 1. 20; 3. 19; verses 1. 13; 2 Cor. 1. 12; James 3. 15. — ⁿ Chap. 1. 28. — ^o Rom. 16. 25, 26; Eph. 3. 5, 9; Col. 1. 26; 2 Tim. 1. 9. — ^p Matt. 11. 25; John 7. 48; Acts 13. 27; 2 Cor. 3. 14. — ^q Luke 23. 34; Acts 3. 17; see John 10. 3. — ^r Isa. 64. 4.

Paul, deserved the name of "wisdom" but this. And though he apologizes for his not coming to them with excellency of speech or wisdom, yet he means what was reputed wisdom among the Greeks, and which, in the sight of God, was mere folly when compared with that wisdom that came from above. [The apostle spoke wisdom among the perfect, but of a kind higher than the wisdom of this world; a wisdom revealed from God by the Spirit, only intelligible by the spiritual man, and not by the (*ψυχικός*), *unspiritual*. St. Paul rejects the imputation that the Gospel and its preaching is *inconsistent* with "wisdom," rightly understood: nay, shows that the wisdom of the Gospel is of a far higher order than that of the wise of this world, and far above their comprehension.—*Alford*.] This declaration of the apostle is prophetic. The ruin of the Grecian superstition soon followed.

7. The wisdom of God in a mystery—The Gospel of Jesus Christ, which had been comparatively hidden from the foundation of the world, (the settling of the Jewish economy,) though appointed from the beginning to be revealed in the fulness of time. For, though this Gospel was, in a certain sense, announced by the prophets, and prefigured by the law, yet it is certain that it was still a mystery to them and others, till it was so gloriously revealed by the preaching of the apostles. [*Εἰς ὃς ἂν ἡμῶν*, the thought is, to *which wisdom God has, before the beginning of the ages of this world*, (in eternity,) given the predestination that by it we should attain to glory.—*Meyer*.]

8. Which none of the princes of this world knew—Here it is evident that (primarily, not exclusively) "this world" refers to the Jewish state, and to the degree of knowledge in that state: and to the rulers, priests, rabbis, etc., who were principally concerned in the crucifixion of our Lord. **The Lord of glory**—Or, the *glorious Lord*, whose is *eternal glory*; and who gave this *glorious Gospel* in which his followers may glory. [Had the *ἀρχόντες*, rulers, known that *σοφία Θεοῦ*, wisdom of God, then they would also have known Christ as what he is, the *Κύριος τῆς δόξης*, "the Lord of glory," and would have received and honoured, instead of shamefully crucifying, him.—*Meyer*.]

9. But as it is written—Isa. lxi. 4. We do not speak or preach the wisdom of this world; but that mysterious wisdom of God, of which the prophet said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." These words have been applied to the state of glory in a future world, (which may be allowable by way of accommodation,) but they certainly belong to the present state, and express the wondrous light, life, and liberty which the Gospel communicates to them that believe in the Lord Jesus

the heart of man, the things which God hath prepared for them that love him. **10** But ¹ God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. **11** For what man knoweth the things of a man, ² save the spirit of man which is in him? ³ even so the things of God knoweth no man, but the Spirit of God. **12** Now we have received, not the spirit of

the world, but ⁴ the Spirit which is of God; that we might know the things that are freely given to us of God. **13** ⁵ Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. **14** ⁶ But the natural man receiveth not the things of the Spirit of God: ⁷ for they are foolishness unto him: ⁸ neither can he

8 Matt. 13, 11; 16, 17; John 14, 26; 16, 13; 1 John 2, 27.—
† Prov. 20, 27; 27, 19; Jer. 17, 9.—u Rom. 11, 33, 34.

τ Rom. 8, 15.—w 2 Pet. 1, 16; see chap. 1, 17; verse 4.—
x Matt. 16, 23.—y Ch. 1, 18, 23.—z Rom. 8, 5, 6, 7; Jude 19.

Christ in that way which the Gospel itself requires. To this the prophet himself refers; and it is evident, from the following verse, that the apostle also refers to the same thing. Such a scheme of salvation, in which God's glory and man's felicity should be equally secured, had never been seen, never heard of, nor could any mind but that of God have conceived it; nor could any power but his own have brought it to effect. [What God has prepared for them is the salvation of the Messianic kingdom.—*Meyer.*]

10. But God hath revealed them unto us—A manifest proof that the apostle speaks here of the glories of the Gospel, and not of the glories of the future world. **For the Spirit searcheth all things—**[The Holy Spirit, proceeding forth from God as the personal principle of Christian enlightenment, of every Christian endowment, and of the Christian life, *is the medium*, in his being communicated to men, (verse 12,) of the divine revelation. He is the bearer of it. (Eph. i, 17; iii, 3, 5; 1 Cor. xii, 11; xvi, 6, etc.)—*Meyer.*] This is the Spirit of God which spoke by the prophets, and has now given to the apostles the fulness of that heavenly truth of which He gave to the former only the *outlines*, (and in types and shadows.) **Yea, the deep things of God—**The apostles were so fully convinced that the scheme of redemption proclaimed in the Gospel was divine, that they boldly asserted that these things infinitely surpassed the wisdom and comprehension of man. God was now, in an eminent sense, become *manifest*; many attributes of his, which to the world would have forever lain in obscurity, (for the world by wisdom knew not God,) were now brought to light and illustrated by the gracious displays which He had made in Christ. It was the Spirit of God alone that could reveal these things; and it was the energy of that Spirit alone that could bring them all into effect—stamp and seal them as attributes and works of God forever. The apostles were thoroughly conscious of their own inspiration; and they knew that what they spoke, they spoke as they were moved by the Holy Ghost.

11. For what man knoweth the things of a man—[*For who among men knoweth the things of a man*, (the emphasis is on *men* and *man*, as compared with *God*.) except the spirit of a man which is in him. The apostle is speaking of the impossibility of any but the *Spirit of God conferring a knowledge of the things of God.*—*Alford.*] The spirit of a man knows the things of a man: that is, a man is conscious of all that passes in his own mind; and no man can know these things but himself. So, the Spirit of God, he whom we call the *Third Person* of the glorious TRINITY, knows all the counsels and determinations of the Supreme Being. As the Spirit is here represented as living in God, and as this Spirit knows all the things of God, and had

revealed those to the apostles which concern the salvation of the world, therefore what they spoke and preached was true, and to be depended upon. The miracles which they did, in the name of Christ, were the proof (to others) that they had that Spirit, and spoke the truth of God.

12. Now we have received, not the spirit of the world—We, the apostles of Christ, have received this Spirit of God, by which we know the deep things of God; and through the teaching of that Spirit we preach Christ crucified. We have not therefore “received the spirit of the world,” [the mind and sentiments of unregenerate mankind, nor] of the Jewish teachers, who are all looking for a worldly kingdom and a worldly Messiah, and interpret all the Scriptures of the Old Testament which relate to him in a carnal and worldly sense. **That we might know the things—**We receive the Holy Spirit that by him we may know what those excellent things are which God has *freely given* to mankind.

13. Which things also we speak—The Greek orators affected a high and florid language, full of tropes and figures, which dazzled more than it enlightened. The rabbis affected obscurity, and were studious to find out cabalistical meanings, which had no tendency to make the people wise unto salvation. The apostles could not follow any of these: they spoke the *things* of God in the *words* of God; every thing was plain and intelligible. He who has a spiritual mind will easily comprehend an apostle's preaching. **Comparing spiritual things with spiritual—**Συγκρίνοντες, *conferring, or explaining, πνευματικοῖς*, to spiritual men; *explaining spiritual things to spiritual persons*. And this sense is required by what follows.

14. But the natural man—Ψυχικός, the *animal man*—the man who is in a mere state of nature, and lives under the influence of his natural passions. The word ψυχή, which we often translate *soul*, means the lower and sensitive part of man, in opposition to νοῦς, the *understanding or rational part*. The person in question is one who either has had no spiritual teaching, or has not profited by it, or one who lives for the present world, having no respect to spiritual or eternal things. This ψυχικός, or *natural man*, is opposed to the πνευματικός, or *spiritual man*: and, as this latter is under the influence of the Spirit of God, so the former is without that influence. The apostle did *speak* of those high and sublime spiritual things to these *animal men*; but he *explained* them to those which were spiritual. He uses this word in this sense, chapter iii, 1; ix, 11; and particularly in verse 15 of the present chapter: “He that is spiritual judgeth all things.” “But the natural man”—The apostle appears to give this as a reason why he explained those deep spiritual things to spiritual men; because the *animal man*, the man who is in a state of

know *them*, because they are spiritually discerned. **15** "But he that is spiritual ^v judgeth all things, yet he himself is ^w judged of no man. **16** "For who hath known the mind of the Lord, that he ^y may instruct him? ^z But we have the mind of Christ.

^a Rom. 20. 5; 1 Thess. 5. 21; 1 John 4. 1. — ^v Or, *discerneth*. — ^w Or, *discerned*. — ^x Job 15. 8; Isa. 40. 13; Jer. 23. 18; Rom. 11. 34.

nature, without the regenerating grace of the Spirit of God, **receiveth not the things of the Spirit**—neither apprehends nor comprehends them; and he has no relish for them; he considers it the highest wisdom to live for *this world*. Therefore these spiritual things **are foolishness unto him**; for while he is in his natural state he cannot see their excellency, **because (while) they are (only) spiritually discerned**, and he has no spiritual mind or perception.

15. But he that is spiritual judgeth all things—He who has the mind of Christ discerns and judges of all things spiritual; yet he himself is not discerned by the mere natural man. [*The spiritual man, ὁ πνευματικός*, (he in whom the πνεῦμα, Spirit, rules: and since by man's fall the (human) πνεῦμα is overridden by the animal soul, and in abeyance, this *always presupposes* the infusion of the Holy Spirit to quicken and inform the πνεῦμα; so that there is no such thing as an unregenerate πνευματικός,) "judgeth all things" (spiritual).—*Alford*.] Ἀνακρίνει, *discerns, apprehends*, indicating the faculty of spiritual perception and discrimination given by the Holy Spirit. (John xv, 13, 14.) **Is judged of no man**—[Who is not also πνευματικός. See chapter xiv, 29; 1 John iv, 1, where such judgment is expressly attributed to Christian believers. See *Alford*.]

16. For who hath known the mind of the Lord—Who that is still a natural man can know the mind of God, so as to instruct him, namely, the spiritual man, the same that is spoken of in verse 15. [In order for a man *not gifted* from Christ (or indeed any man) to judge the πνευματικός, (the *spiritual*), he must know the νοῦς κυρίου, ("the mind of the Lord,") the intent and disposition of Christ, *yea, more, must be able to teach, to instruct Christ*.—*Alford*.] Ἀντὶν (*him*) is above made to mean Christ; some commentators refer it to the *spiritual*; either sense is admissible, and there are some good reasons for the latter.] **But we have the mind of Christ**—Being born again by his Spirit, we are capable of knowing his mind and receiving the teachings of his Spirit. These teachings we do receive, and therefore are able to convey them to others. The words, **that he may instruct him**, ὅς συμβιβάζει αὐτόν, should be translated *that he may teach it*; that is, the mind of God; not instruct God, but teach his mind to others. The true translation of the passage, as used by the apostle, would then be: *For who hath known the mind of the Lord, that he should teach it?* And this translation agrees with every part of the context, and particularly with what follows.

1. This chapter may be considered a good model for a Christian minister to regulate his conduct by, or his public ministry; because it points out the mode of preaching used by St. Paul and the apostles in general. This great apostle *came not* to the people "with excellency of speech and of wisdom," when he declared unto them "the counsel of God." The *enticing words of man's wisdom* are seldom ac-

CHAPTER III.

AND I, brethren, could not speak unto you **as unto** ^aspiritual, but as unto ^bcarnal, *even as unto* ^cbabes in Christ. **2** I have fed you with ^dmilk, and not with meat; ^efor hitherto ye were not able to bear it, neither

^y Gr. *shall*. — ^z John 13. 15. — ^a Chapter 2. 15. — ^b Chapter 2. 14. — ^c Heb. 5. 13. — ^d Heb. 5. 12, 13; 1 Pet. 2. 2. — ^e John 16. 12.

accompanied by the *demonstration and power of the Holy Spirit*.

2. One justly remarks, that "the foolishness of preaching has its wisdom, loftiness, and eloquence; but this consists in the sublimity of its truths, the depth of its mysteries, and the ardour of the Spirit of God." In this respect Paul may be said to have *preached wisdom among those which were perfect*. The wisest and most learned men in the world, who have seriously read the Bible, have acknowledged that there is a depth and height of wisdom and knowledge in that book of God which are sought in vain any where else.

3. Another mode of preaching has been recommended: "Scriptural phraseology should be generally avoided where it is antiquated, or conveys ideas inconsistent with modern delicacy." But St. Paul did not preach in the words which man's wisdom teacheth—such words are too mean and too low for a religion so divine. That which the Holy Spirit alone can discover, he alone can explain. Let no man dare to speak of God in any other way than He speaks of himself in his word. Let us take care not to profane his truths and mysteries, either by merely human ideas, or by new and worldly expressions altogether unworthy of the Spirit of God.

4. It is the glory of God, and ought to be of his ministers, not to be acceptable to carnal men. The natural man always finds some pretence to excuse himself from believing, by looking on the mysteries of religion as being either too much above man or too much below God; the spiritual man judges them to be so much the more credible the less credible they are to the natural man.

NOTES ON CHAPTER III.

1. **I, brethren, could not speak unto you as unto spiritual**—This is a continuation of the preceding discourse. [Κἀγώ, *I also, even I*, failed through your inability to apprehend spiritual things, to speak to you as *spiritual*, ὡς πνευματικοίς.] [The expression σαρκίνοις, here, (as in Rom. vii, 14, and Heb. vii, 16,) used instead of σαρκεῖς, is *especially chosen*, in order to denote more strongly the unspiritual nature; as to *fleshy persons*, (regenerate ones, in whom, however, the old elements are still largely and effectively present, but distinguished from the unregenerate, (σαρκεῖς,) being real Christians, but at a very low degree of spiritual growth,) as to those who have as yet experienced so little of the influence of the Holy Spirit that the σὰρξ, that is, the nature (character) of the natural man, which is opposed, since the fall, to the Spirit of God, gives rise to the incapacity to recognise the sway of the divine Spirit, and to follow the drawing of the divine will. See Meyer.] **Babes in Christ**—Just beginning to acquire some notion of the Christian religion, but as yet very incapable of judging what is most suitable, and utterly unqualified to discern between the doctrines of one teacher and those of another.

2. **I have fed you with milk**—I have in-

yet now are ye able. **3** For ye are yet carnal: for ¹whereas *there is* among you envying, and strife, and ²divisions, are ye not carnal, and walk ³as men? **4** For while one saith, ⁴I am of Paul; and another, I *am* of Apollos; are ye not carnal? **5** Who then is Paul, and who *is* Apollos, but ⁶ministers by whom ye believed, ⁷even as the Lord gave to every man? **6** ⁸I have planted, ⁹Apollos watered; ¹⁰but

God gave the increase. **7** So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. **8** Now he that planteth and he that watereth are one: ⁹and every man shall receive his own reward according to his own labour. **9** For ¹⁰we are labourers together with God: ye are God's ¹¹husbandry, *ye are* ¹²God's building. **10** ¹³According to the grace of God which is

¹ Chap. 1. 11; 1. 18; Gal. 3. 20, 21; James 2. 16.—² Or, *fac-tions*.—³ Gr. *according to man*.—⁴ Chap. 1. 12.—⁵ Ch. 4. 1; 2 Cor. 3. 3.—⁶ Rom. 12. 3, 6; 1 Pet. 4. 11.—⁷ Acts 18. 4, 8, 11; chap. 4. 15; 9. 1; 15. 1; 2 Cor. 10. 14, 15.—⁸ Acts 18. 24, 27; 19. 1.

⁹ Chapter 1. 30; 15. 10; 2 Cor. 3. 5.—¹⁰ 2 Cor. 12. 11; Gal. 6. 3.—¹¹ Psal. 62. 12; Rom. 2. 6; chapter 4. 5; Gal. 4. 4, 5; Rev. 2. 23; 22. 12.—¹² Acts 15. 4; 2 Cor. 6. 1.—¹³ Or, *til-lage*.—¹⁴ Eph. 2. 20; Col. 2. 7; Heb. 3. 3, 4; 1 Pet. 2. 5.—¹⁵ Rom. 1. 5; 12. 3.

structed you in the *elements* of Christianity—in its simplest and easiest truths. The apostle thus exposes to them the absurdity of their conduct in pretending to judge between preacher and preacher, while they had but a very partial acquaintance even with the first principles of Christianity. **Ye were not able**—[*Εδύνασθε*. What weakness is meant, the context shows; in the figure, that of the body; in its application, that of the mind and spirit.—*Meyer*.]

3. There is among you envying, and strife, and divisions—*Ζήλος καὶ ἐρις καὶ διχοστασίαι*. There are three things here worthy of note: these people were wrong in *thought, word, and deed*. *Ζήλος, envying*, (emulation in a bad sense, self-seeking,) refers to the state of their souls. *Ἐρις, strife*, or wrangling, refers to their words. *Διχοστασίαι, divisions*, schisms, refers to their conduct; rending the Church of Christ. [Theophylact has aptly said, *Zeal* (ὁ ζήλος) is the father of strife, (*ἐρις*), and this generates divisions, (*διχοστασίαι*.)] **As men**—[*κατὰ ἀνθρώπων, according to the manner of an un-renewed man*. (Rom. viii. 4.)]

4. For while one saith, I am of Paul, etc.—Paul and Apollos held the *same creed*; (were of the same school of thought;) when, therefore, the dissentients began to prefer the one to the other, it was the fullest proof of their *carnality*, having fallen into merely personal partisanship. [The apostle names but two of the foregoing designations, (chapter i. 12,) intending, both there more fully and here briefly, rather to give a *sample of the sectarian spirit* prevalent than to describe, as matter of fact, sects into which they were actually divided.—*Alford*.]

5. Who (or what) then . . . is Apollos, etc.—[The question is not asked by an objector, but by Paul himself.—*Alford*.] **Ministers by whom ye believed**—The different apostles who have preached unto you the word of life are the means (*διάκονοι, servants*) whom God has used to bring you to the knowledge of Christ. [They believed *through* the apostle and his associates, not *in* them; just as these preached not themselves, but Christ Jesus, as Lord, and themselves as servants (servitors) of the Church, for Christ's sake. (2 Cor. iv. 5.)] **Even as the Lord gave to every man**—He who knows best what is best for his Church has distributed both gifts and graces according to his own mind; and, as his judgment is infallible, all these dispensations must be right. Paul and Apollos are, therefore, alike necessary to the perfecting of the Church of Christ. Both, (and all others,) but with various gifts, point out the same Christ, build on the same foundation.

6. I have planted—I first sowed the seed of the Gospel at Corinth, and in the region of Achaia.

Apollos watered—“Apollos” came after me, and, by his preachings and exhortations, watered the seed which I had sowed; **but God gave the increase**. As in the *natural* so in the *spiritual* world; it is by the blessing of God (operating through the forces of nature) that the grain which is sown in the ground becomes fruitful; it is neither the sower nor the waterer that produces this wonderful multiplication. So it is by the particular agency of the Spirit of God that even good seed, sown as in good ground—the purest doctrine conveyed to the honestest heart—produces the salvation of the soul.

7. So then neither is he that planteth any thing—[That is, of importance.] God alone should have all the glory, as the *seed* is his, the ground is his, the labourers are his, and [after all these instrumentalities] the produce all comes from himself.

8. He that planteth and he that watereth are one—[In the substance of their teaching, and the design of their ministry.] Both Paul and Apollos have received the same Spirit, preach the same doctrine, and, with one accord, labour to promote the glory of God in the salvation of your souls. [As the unity of the Church of Christ is promoted rather than hindered by the diversity of gifts among its ministers, so the distribution of the company of the believers into companies, “sects,” or free organisms, doubtless contributes to the same end.] **According to his own labour**—God does not reward his servants according to the success of their labour, because that may depend on himself; but he rewards them according to the amount of faithful “labour” which they bestow on his work. Therefore, no faithful minister can say, I have laboured in vain, and spent my strength for naught.

9. For we are labourers together with (of) God—It would be more correct to translate Θεοῦ γάρ ἐσμεν συνεργοί, *we are fellow-labourers of God*; for the preposition συν expresses the joint labour of the teachers one with another, and not with God. We do nothing of ourselves, nor in reference to ourselves; we labour together in that work which God has given us to do, expecting all our success from him, and referring the whole to his glory. Far from being divided among ourselves, we jointly labour, as oxen in the same yoke, to promote the honour of our Master. **Ye are God's husbandry**—Θεοῦ γεωργίον. The word γεωργίον, which we translate “husbandry,” signifies properly an *arable field*; (so Prov. xxiv. 30; xxxi. 16.) It would be more literal to translate it, *Ye are God's farm*; γεωργίον signifying properly a *sown field*. **Ye are God's building**—Θεοῦ οἰκοδομή ἐστε. As no man in viewing a fine building extols the quarryman that dug up the stones, the hewer that cut and squared them, the mason that

given unto me, as a wise masterbuilder, I have laid *the foundation, and another buildeth thereon. But *let every man take heed how he buildeth thereupon. **11** For other foundation can no man lay than *that is laid, *which is Jesus Christ. **12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; **13** *Every man's

τ Rom. 15, 20; verse 6; ch. 4, 13; Rev. 21, 14.—*π* 1 Pet. 4, 11.
—*σ* Isa. 28, 16; Matt. 16, 18; 2 Cor. 11, 4; Gal. 1, 7.

placed them in the wall, the woodman that hewed down the timber, the carpenter that squared and joined it, etc., but the architect who planned it, and under whose direction the whole work was accomplished; so no man should consider Paul, or Apollos, or Cephas, anything but as persons employed by the great Architect to form a building intended for a habitation of himself through the Spirit, and the design of which is entirely his own.

10. According to the grace... given... me—
[*Κατὰ τὴν χάριν*, not the apostolical office, for most of the "workers" were not apostles; but the special endowments of grace which he had received from God, to fit him for his calling. See Meyer.] **As a wise masterbuilder—***ὡς σοφὸς ἀρχιτέκτων*. The design or plan of the building (the church) is from God, and all things must be done according to the pattern which he has ordered; but the *execution* of this plan was intrusted to St. Paul and his fellow-workers; he was [and they also, each in his own order] the wise or experienced architect whom God used to rear the sacred edifice. [What was the foundation which he had laid he tells us in the next verse, namely, JESUS CHRIST.] **Let every man take heed how he buildeth thereupon—**Let him take care that the doctrines which he preaches are in harmony with those which I have preached; and let him take heed not to enjoin any practice unsuitable to these doctrines.

11. Other foundation can no man lay—This spiritual building can have no "other foundation" than Jesus Christ: there can be no diversity of opinions among the true apostles of our Lord. The only fear within the Church is, lest a bad superstructure should be raised on this foundation.

12. If any man build... gold, silver, etc.—It may be sufficient for purposes of edification to say, that by "gold, silver," and **precious stones**, the apostle certainly means pure and wholesome doctrines: by **wood, hay, and stubble**, false doctrines, with corresponding practices. [The various specimens of building materials here set side by side denote the various matters of doctrine propounded by teachers, and brought into connexion with faith in Christ, in order to develop and complete the Christian training of the Church. These are either, like gold, silver, costly stones, (not gems,) of high value and imperishable duration, or else, like timber, hay, stubble, (*καὶ ἄνθη, ἄνθρακας*), of little worth and perishable, so that they, instead of abiding (through all time) in their eternal truth, come to naught, that is, are shown not to belong to the enduring *ἀλήθεια*, (truth,) and form no (essential or permanent) part of the perfect knowledge (chapter xiii, 12) which shall abide forever. . . . The second class (of materials named) embraces in it no absolutely *anti-Christian* doctrine, for the building was *upon the foundation*: for if the foundation which is laid be the contents of the first preaching of the Gospel, namely,

work shall be made manifest: for the day *shall declare it, because *it *shall be revealed by fire; and the fire shall try every man's work of what sort it is. **14** If any man's work abide which he hath built thereupon, *he shall receive a reward. **15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; *yet so as by fire.

γ Eph. 2, 20.—*z* Ch. 4, 5.—*a* 1 Pet. 1, 7; 4, 12.—*b* Luke 2, 35.
—*c* Gr. *is revealed*.—*d* Chap. 4, 5.—*e* Jude 23.

Christ, then the material *wherewith* the building is carried on, must be the contents of the further instruction given. See Meyer.]

13. Every man's work—(*ἐκάστου τὸ ἔργον*) **shall be made manifest—**[That is, that which he has built; his part in erecting the house of God (the spiritual temple) *shall* (at some time) *be made evident*, (shall not always remain in the present uncertainty,) *for the day (time),* shall test it; because it "shall be made manifest" by (in) fire, *ἐν πυρὶ*, the *testings* effected by the Church's experience during the ages. That which is now obscure and uncertain will at length stand forth in the clearness of light, wrought out and made manifest by the processes of grace and providence, in the Church and among men.]

14. If any man's work (shall) **abide—**[*Μερεῖ*, (future,) *which he has built*, (that is, on the sure foundation,) *he shall receive wages*, (as a builder,) that is, shall be rewarded for his faithful work as a teacher.—*Alford*.] Not only has he preached the truth, but he has laboured in the word and doctrine. And the reward is to be according to the labour. (See on verse 8.)

15. If any man's work shall be burned, he shall suffer loss—[If, when tried *by fire*, tested by the fiery trials to which the Gospel is *everywhere* and *always* exposed, "any man's work" shall not be able to endure, because of its poor materials—unscriptural elements—"he shall suffer loss" in the destruction of his work done, because of its defective matter, (for the reward is measured by the nature of the work done.) The religious teacher who mixes with the pure doctrines of the Gospel other teachings, "after the traditions of men, after the rudiments of the world, and not after Christ," however sincere he may be, will fail of the higher recompense of those who have taught only the truth. But because he was sincere, and built upon the Foundation—had personal faith in Christ—*he himself shall be saved*.] If a man has sincerely and conscientiously believed what he preached, and yet preached what was wrong, not through malice or opposition to the Gospel, but through mere ignorance, *he shall be saved*; God in his mercy will pass by his errors, and he shall not suffer punishment because he was *mistaken*. [But even then the man himself is a loser, though personally saved, in the destruction of his defective teachings.] The apostle obviously refers to the case of a man who, having builded a house and begun to dwell in it, the house happens to be set on fire, and he has warning of it just in time to escape with his life, losing at the same time his house, his goods, his labour, and almost his own life. So he who, while he holds the doctrine of Christ crucified as the only foundation on which one can rest his hopes of salvation, builds at the same time, on that foundation, other erroneous or destructive doctrines, he shall lose all his labour, and yet his own

16 'Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? **17** If any man ⁸defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. **18** ⁹Let no man deceive himself. If any man among you seemeth to be wise in this world, let him

become a fool, that he may be wise. **19** For the wisdom of this world is foolishness with God: for it is written, ¹⁰He taketh the wise in their own craftiness. **20** And again, ¹¹The Lord knoweth the thoughts of the wise, that they are vain. **21** Therefore ¹²let no man glory in men: for ¹³all things are yours;

f Chap. 6, 19; 2 Cor. 6, 16; Eph. 2, 21, 22; Heb. 3, 6; 1 Pet. 2, 5.—*g* Or, *destroy*.—*h* Prov. 3, 7; Is. 5, 21.

i Chap. 1, 20; 2, 6.—*k* Job 5, 13.—*l* Ps. 94, 11.—*m* Chap. 1, 12; 4, 6; verses 4, 5, 6.—*n* 2 Cor. 4, 5, 15.

soul scarcely escape everlasting perdition. The popish writers have applied what is here spoken to the fire of purgatory: and they might with equal propriety have applied it to the discovery of the longitude, the perpetual motion, or the philosopher's stone; because it speaks just as much of the former as it does of any of the latter. The fire mentioned here is to try the man's work, not to purify his soul; but the dream of purgatory refers to the purging in another state of that which left this impure; not the work of the man, but the *man himself*; but here the fire is said to *try* the work.

16. Ye are the temple of God—*Ye are God's building*. [Paul has been presenting to his hearers, that he might make them see the wrong character of their proud, partisan conduct, (chapter iv, 6,) the relation of the teachers to the Church as the "building of God," now called his *temple*, *ναός*, (not a temple, but the temple.) Thus he would make them feel yet more deeply the criminality of their sectarian arrogance.—*Meyer*.] The "ye" in this place refers, not to those addressed, as individuals, *g. d.*, each one of you is God's temple; but to the *church*, made up of associated believers, joined together according to the will of God, and God himself, in the persons of Christ and the Holy Spirit, dwelling among them.] [Each Christian community is, in a spiritual way, (*sensu mystico*.) the temple of Jehovah—the realized idea of that temple—its *ἀληθινόν*, (*essential truth*).—*Meyer*.] As the whole congregation of Israel were formerly considered as the temple and habitation of God, because God dwelt among them, so here the whole Church of Corinth is called the temple of God; and Christ has promised to be in the midst even of two or three who are gathered together in his name. Therefore where God is, *there* is his temple.

17. If any man defile (destroy, mar) the temple—*Εἰ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τὸν ναὸν τοῦ Θεοῦ*, *if any man the temple of God destroy, destroy him will God*. If any man injure, corrupt, or destroy the Church of God by false doctrine, [as to its *unity* and *beauty*, or its *purity* and *sanctity*.] God will destroy him—will take away his part out of the book of life. This applies in its full force only to him who wilfully opposes the truth; the erring, mistaken man shall barely escape; but the obstinate opposer shall be destroyed. The former shall be treated *leniently*; the latter shall have judgment without *mercy*. [The corruption of doctrine seems to be here chiefly referred to, not, however, disregarding the naturally resulting ethical accompaniments and consequences.]

18. If any man among you seemeth to be wise—*Εἰ τις δοκεῖ σοφός εἶναι*, *if any pretend or affect to be wise*. [The rupture of the unity of the Church by a party spirit sprang from the pride of knowledge and a vain conceit of that wisdom which belonged to this world, and not to God's wisdom, (probably referring to the partisans of Apollos, who was learned in the Alexandrian phi-

losophy and an eloquent speaker.) This tendency Paul denounces as not founded in truth, and unsuited to such as strive for the kingdom of God. In this view it involves a self-deception more or less gross.—*Lange*.] **Let him become a fool**—Let him divest himself of his worldly wisdom, and be contented to be *called* a fool, and *esteemed* one, that he may become wise unto salvation by renouncing his own wisdom and seeking that which comes from God. Possibly the apostle refers to some one who, *pretending* to great wisdom and information, taught doctrines contrary to the simplicity of the Gospel; endeavouring to show reasons for them, and to support his own opinions with arguments which he thought unanswerable.

19. The wisdom of this world—Whether it be the pretended deep and occult wisdom of the rabbis, or the wire-drawn speculations of the Grecian philosophers, is **foolishness with God**. ["The wisdom of this world," *ἡ γὰρ σοφία τοῦ κόσμου τούτου*, is a wisdom ruled by the spirit of this world, that oversteps its proper bounds, seeks to satisfy itself about divine and human things, is tainted with error, and therefore stands in direct opposition alike to the highest reason and to God, and to the great objects for which the world and man were created.—*Osiander in Lange*.] Pride, insolence, self-conceit, and complacency, with a general forgetfulness of God, contempt for his word, and despite for the poor, are the general characteristics of most renowned philosophers.

He taketh the wise in their own craftiness—(Job v, 13.) Showing what the wisdom of this world is: a sort of craft, a subtle trade, which men carry on to wrong others and benefit themselves. They generally have too much cunning to be caught by men; but God often overthrows them with their own devisings. [The hand of God comes in upon their doings and takes them in their craftiness, thus practically proclaiming his judgment regarding their wisdom, that it is "foolishness."—*Meyer*.]

20. The Lord knoweth the thoughts of the wise—(Psalm xciv, 11.) Full of schemes and plans for earthly good, which God knows to be vain, empty, and unsatisfactory; and such as will stand them in no stead when he comes to deal with them in judgment.

21. Therefore let no man glory in men—[Passing over to the summing up of the preceding arguments, and carrying them over to their practical outcome. "Glory," *καυχᾶσθαι*: hold any man, or any thing human, as a chief or final object of valuation or confidence. "In men," *human teachers*, in respect to one or another of whom the different sects prided themselves against each other. (Ver. 5, and chap. i, 12.) **All things are yours**—The endowment of the Church of God is full and complete in Christ; and as the Church is a *commonwealth*, so while, in its organic unity, it possesses all things, each of its members is a proprietor of its abundant riches.]

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; **23** And ye are Christ's; and Christ is God's.

CHAPTER IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mys-

^a Rom. 14, 8; chap. 11, 3; 2 Cor. 10, 7; Gal. 3, 29.—^a Matt. 21, 43; chap. 3, 5; 9, 17; 2 Cor. 6, 4; Col. 1, 25.—^b Luke 12, 42; Titus 1, 7; 1 Pet. 4, 10.

22. Whether Paul, or Apollos—God designs to help you by all things and persons; you have a personal interest and proprietorship in every teacher sent from him, who will become a blessing to you if you abide faithful to your calling. God will press every thing into your service. The ministers of the Church of Christ are appointed for the hearers, not the hearers for the ministers. In like manner, all the ordinances of grace and mercy are appointed for them, not they for the ordinances. **Or the world—**Κόσμος, material and social, the inhabitants of the world and its substance. (John iii, 16, 17; vi, 33; xiv, 31; xvii, 21.) **Or life, or death—**[The eye of the apostle thus rises at once from the concrete and empirical to the most general whole, in point of matter, condition, time. All these things are the heritage of the children of the kingdom. See Meyer.]

23. And ye are Christ's—You are called by his name; you have embraced his doctrine; you depend on him for your salvation; he is your foundation stone; he has gathered you out of the world, and acknowledges you as his people and followers. [Our salvation is complete because it is ἐν Χριστῷ, in Christ; and in redeeming us he has made us his own.] **And Christ is God's—**Χριστὸς δὲ Θεοῦ, and Christ is of God. Christ, the Messiah, is the gift of God's eternal love and mercy to mankind; "for God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ, as mediator between God and man, must be considered, in a certain way, subordinate to God; but in his own essential, eternal nature, there is no inequality—he is God over all. Ye, therefore, do not belong to men. You have not Paul, Apollos, Cephas, or any other man, for your head! All these are your servants, for ye are Christ's. [The strict Monotheism of the New Testament, and the relation of Christ as the Son to the Father, necessarily gives the idea of the subordination of Christ under God. As his equality with God, and his divine glory before the incarnation, (Phil. ii, 6,) although essential, were still derived, (Col. i, 15; Heb. i, 3,) so also the divine glory, which he has attained by his exaltation after his obedience rendered to God, (his death on the cross,) is again a glory bestowed upon him, (Phil. ii, 9,) and his dominion is destined to be given back to God. (1 Cor. xv, 28.)—Meyer.]

A want of spirituality seems to have been the grand fault of the Corinthians. They regarded outward things chiefly, and were carried away with sound and show. They lost the treasure while they eagerly held fast the earthen vessel that contained it. It is a true saying, that he who lends only the ear of his body to the word of God, will follow that man most who pleases the ear; and these are the persons who generally profit the soul least.

teries of God. **2** Moreover it is required in stewards, that a man be found faithful. **3** But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. **4** For I know nothing by myself; ^a yet am I not hereby justified: but he that judgeth me is the Lord. **5** Therefore judge nothing before the time,

^c Gr. day, chapter 3, 13.—^d Job 9, 2; Psa. 130, 3; 143, 2; Prov. 21, 2; Rom. 3, 20; 4, 2.—^e Matt. 7, 1; Rom. 2, 1, 16; 14, 4, 10, 13; Rev. 20, 12.

NOTES ON CHAPTER IV.

1. Let a man so account of us—This is a continuation of the subject in the preceding chapter, which in its sense is not divided from it. **As of the ministers of Christ—**ὡς ὑπηρέτας Χριστοῦ. The word ὑπηρέτης means an under rower, or one, who, in the galleys, rowed in one of the undermost benches; but it here means any inferior officer or assistant. By the term here the apostle shows the Corinthians that, far from being heads and chiefs, he and his fellow apostles considered themselves only as inferior officers employed under Christ, from whom alone they received their appointment, their work, and their recompense. **Stewards of the mysteries of God—**Καὶ οἰκονόμους μυστηρίων Θεοῦ, (Matt. xxiv, 45; Luke viii, 3; xii, 42.) The steward, or οἰκονόμος, was the master's deputy in regulating the concerns of the family, providing food for the household, seeing it served out at the proper times and seasons and in proper quantities. [Such were the relations of the apostles (and such are those of all ministers of the Gospel) to Christ as head of the Church, on the one hand, and to the Church, as his household.] The "mysteries"—the doctrines of God—relative to the salvation of the world by the passion and death of Christ; and the inspiration, illumination, and purification of the soul by the Spirit of Christ, were the treasures intrusted to the hands of the stewards by their heavenly Master, to be dispensed at proper times, seasons, and in proper proportions to the children of the Church, which is the house of God.

3. It is a very small thing that I should be judged of you—[Since I received all my authority as an apostle directly from God, (Gal. i, 1,) and must render to him an account of my "stewardship," without any disrespect I may say, that your judgment (favourable or unfavourable) is to me a matter of very little account.] **Or of man's judgment—**ἢ ἐπὶ ἀνθρώπων ἡμέρας, literally, or of man's day: a day set apart by a judge or magistrate on which to try a man. [Whoever may set up his judgment seat, and fix the day of his judgment, does not especially interfere with my duties to my own Master.] **I judge not mine own self—**Having done what I could, I leave myself entirely to God, whose I am and whom I serve.

4. For I know nothing by myself—Οὐδὲν γὰρ ἑαυτοῦ ἀνείδα. I am not conscious that I am guilty of any evil, or have neglected to fulfil faithfully the duty of a steward of Jesus Christ: συνεῖδαι, to be conscious of guilt. **Yet am I not hereby justified—**[The clearness of my conscience as to my official duties is, nevertheless, not the ground on which my justification rests.—Meyer.] I leave these things to God; he shall pronounce in my favour, not I myself. By these words the apostle, in a very gentle, yet effectual, manner, censures the rash and precipitate judgments of the Corinthians.

5. Judge nothing before the time—God, the

until the Lord come, 'who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. **6** And these things, brethren, ^bI have in a figure transferred to myself and to Apollos for your sakes; ^athat ye might learn in us not to think of men above that which is written, that no one of you ^kbe puffed up for one against

^f Chap. 3. 13.—^g Rom. 2. 26; 2 Cor. 5. 10.—^h Chap. 1. 12; 2. 4.—ⁱ Rom. 12. 3.—^k Chap. 3. 21; 5. 2, 6.—^l Gr. *distinquisheth thee*.

righteous judge, will determine everything shortly; it is his province alone to search the heart, and bring to light the hidden things of darkness. [The fact that the Lord is our Judge, (whether we understand that fact in respect to a general "day of judgment," or the ever-progressing operations of his Spirit and providence,) is, on the one hand, a source of comfort to all true servants of God, amid the various criticisms and censures passed upon them; and, on the other hand, it serves to abate the confidence of their own self-estimation.—*Lange*.] Then shall every man have praise of God.—[Literally, *To each one the praise*; that is, the praise which is due, according to its various measures and degrees, corresponding to its worth.—*Lange*.] Some refer the praise to St. Paul and his companions.

6. These things (chapter iii, 5, etc.) **I have in a figure transferred to myself and to Apollos**—Bishop Pearce paraphrases the verse thus: "I have made use of my own and Apollos's name in my arguments against your divisions, because I would spare to name those teachers among you who are guilty of making and heading parties; and because I would have you, by our example, not to value them above what I have said of teachers in general in this epistle; so that none of you ought to be puffed up for one against another." Doubtless there were persons in Corinth who, taking advantage of this spirit of innovation among that people, set themselves up for teachers, and endeavoured to draw disciples after them. Possibly *Diotrephes* was one of the ringleaders in these schisms at Corinth. (See chapter i, 14.)

7. For who maketh thee to differ—[To this question different answers may be given, according to its supposed meaning. 1) *No one*: You are in no wise different from others. All are alike before God. 2) *Not any of us, apostles and teachers*: for we have no parties in the Church, and we know all alike as subjects of the grace of the Gospel. 3) *God*: for whatever any of us have, we receive from him. This last sense best agrees with what follows.] God is the fountain of all good; no man possesses any good but what he has derived from God. If any man possess that grace which saves him from outbreaking sins, let him consider that he has received it as a free gift from God's mercy. Let him not despise his neighbour who has it not; there was a time when he himself did not possess it; and the time may come when the man whom he now affects to despise, and on whose conduct he is unmerciful and severe, may receive it, and probably may make a more evangelical use of it than he is now doing. This caution is necessary to many religious people, who imagine that they have been eternal objects of God's favour, and that others have been eternal objects of his hate, for no reason that they can show for either the one or the other. He

another. **7** For who ^lmaketh thee to differ from another? and ^mwhat hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? **8** Now ye are full, ⁿnow ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. **9** For I think that God hath set forth ^ous the apostles last, ^pas it

^m John 3. 27; James 1. 17; 1 Pet. 4. 10.—ⁿ Rev. 3. 17.—^o Or, *us the last apostles, as*.—^p Psal. 44. 22; Rom. 8. 26; chap. 15. 30, 31; 2 Cor. 4. 11; 6. 9.

can have little acquaintance with his own heart who is not aware of the possibility of pride lurking under the exclamation, *Why me!* when comparing his own gracious state with the unregenerate state of another.

8. Now ye—Ye Corinthians; **are full** of secular wisdom; **now ye are rich**, both in wealth and spiritual gifts; (chapter xiv, 26;) **ye have reigned as kings**, flourishing in the enjoyment of these things, in all tranquillity and honour; **without any want of us; and I would to God ye did reign in deed**, and not in conceit only, **that we also**, poor, persecuted, and despised apostles, **might reign with you**.—*Whitby*. Though this paraphrase appears natural, yet I am of opinion that the apostle here intends a strong irony. It is not an unusual thing for many people to forget, if not despise, the men by whom they were brought to the knowledge of the truth, and take up with others to whom, in the things of God, they owe nothing. Reader, is this thy case?

9. God hath set forth us the apostles last—[In what precedes, Paul has just exhorted them to modesty in accordance with the pattern set by himself and Apollos, and reminded them of their dependence on God for all their endowments—a dependence which excluded boasting. Now he reminds them, not only that they were unmindful of this dependence, but that they were also cradling themselves in the vain conceit of their own perfection—they, the very persons whom he had just before convicted of great imperfection and moral perversity. *Hōn, already*, (repeated for emphasis,) points to a goal remote, and hints that all true satisfaction and true riches and true kingship belonged not to the present period of the world, [certainly not to their spiritual state; and hence it implies that they were vainly anticipating the glory which was to come hereafter. . . . We have here a picture of that self-conceit, that sense of sufficiency and fulness, which the sectarian spirit generally engenders.—*Lange*.] [The climax of irony gives place to a sober and earnest intimation of the extreme opposite of reigning, in their cases, and especially in that of the apostles.] This whole passage is well explained by Dr. Whitby: "Here the apostle seems to allude to the Roman spectacles, *της τῶν θηριομάχων, καὶ μοναμαχίας ἀνδρῶνον*, that of the *bestiarii* and the *gladiators*, where in the morning men were brought upon the theatres to fight with wild beasts, and to them was allowed armour to defend themselves and weapons with which to smite the beasts; but in the *meridian* or noonday spectacles the gladiators were brought forth *naked*, and without anything to defend themselves from the sword of the assailant; and he that then escaped was only kept for slaughter to another day, so that these men might well be called *ἐπιθανάτιοι*, *men appointed for death*; and this being the last

were appointed to death: for ^a we are made a spectacle unto the world, and to angels, and to men. **10** ^a We are fools for Christ's sake, but ye are wise in Christ; ^a we are weak, but ye are strong; ye are honourable, but we are despised. **11** ^a Even unto this present hour we both hunger, and thirst, and ^a are naked, and ^a are buffeted, and have no certain dwell-

^a Heb. 10. 33.—^r Gr. *theatre*.—^s Chapter 2. 3.—^t Acts 17. 18; 26. 21; chap. 1. 18; 2. 14; 3. 18; see 2 Kings 9. 11.—^u 2 Cor. 13. 9.—^v 2 Cor. 4. 8; 11. 23-27; Phil. 4. 12.—^w Job 22. 6; Rom. 8. 35.

appearance on the theatre for that day, they are said here to be set forth *εσχατοι*, *the last*. **We are made a spectacle**—*Ὅτι θέατρον ἐγενήθημεν*. We are exhibited on the theatre to the world; we are lawful booty to all mankind, and particularly to the men of the world, who have their portion in this life. Angels are astonished at our treatment, and so are the more considerate part of men. Who at that time would have coveted the apostolate?

10. We are fools for Christ's sake [*Διὰ Χριστόν*, through Christ, because of our relations to him].—At the public spectacles they were accustomed to hiss, hoot, mock, and variously insult the poor victims. Thus, says the apostle, we are fools on Christ's account, we walk in a conformity to his will, and we bear his cross; and did we walk according to the course of this world, or according to the man-pleasing conduct of some among you, we should have no such cross to bear. **Ye are wise in Christ**—[By virtue of your Christian profession.] Surely all these expressions are meant ironically; the apostles were neither "*fools*," nor *weak*, nor *contemptible*; nor were the Corinthians, morally speaking, "*wise*," and *strong*, and *honourable*.

11. We both hunger and thirst, etc.—Who would then have been an apostle of Christ, even with all its spiritual honours and glories, who had not a soul filled with love both to God and man, and the fullest conviction of the reality of the doctrine he preached, and of that spiritual world in which alone he could expect rest? **Have no certain dwellingplace**—We are mere itinerant preachers, and when we set out in the morning know not where, or whether we shall or not, get a night's lodging. [This is evidently not to be taken strictly as indicative of the situation of Paul at the time of writing the epistle, but as generally describing the kind of life to which, then and always, he and the other apostles were exposed.—*Alford*.]

12. Working with our own hands—They were obliged to labour in order to supply themselves with the necessities of life while preaching the Gospel to others. This, no doubt, was the case in every place where no Church had been as yet formed: afterward, the people of God supplied their ministers, according to their power, with food and raiment. **Being reviled, we bless**, etc.—Man is naturally a proud creature, and his pride prompts him always to avenge himself in whatever manner he can, and repay insult with insult. It is only the grace of Christ that can make a man patient in bearing injuries, and render blessing for cursing, beneficence for malevolence, etc. The apostles suffered all indignities for Christ's sake; for it was on *his* account that they were exposed to persecutions. [And, agreeable to his example, they submitted to suffer them.]

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ingplace: **12** ^a And labour, working with our own hands: ^a being reviled, we bless; being persecuted, we suffer it: **13** Being defamed, we entreat: ^a we are made as the filth of the world, and are the offscouring of all things unto this day. **14** I write not these things to shame you, but ^a as my beloved sons I warn you. **15** For though ye have ten thousand

^a Acts 23. 2.—^u Acts 18. 3; 20. 34; 1 Thess. 2. 9; 2 Thess. 3. 8; 1 Tim. 4. 10.—^v Matt. 5. 44; Luke 6. 28; 24. 24; Acts 7. 60; Rom. 12. 14, 20; 1 Pet. 2. 23; 3. 9.—^w Lam. 3. 45.—^x 1 Thess. 2. 11.

13. Being defamed—*Βλασφημοῦμενοι*, being blasphemed. I have already remarked that *βλασφημεῖν* signifies to *speak injuriously*, and may have reference either to God or to man. God is *blasphemed* when his attributes, doctrines, providence, or grace are treated contemptuously, or any thing said of him that is contrary to his holiness, justice, goodness, or truth. *Man* is blasphemed when any thing injurious is spoken of his person, character, conduct, etc. *Blaspheming* against men is any thing by which they are *injured in their persons, characters, or property*. **We are made as the filth of the world . . . the offscouring of all things**—*Περικαθάρματα*, *filth*, a *purgation*, or *lustrative sacrifice*; *περίφημα*, *offscouring*, a *redemption sacrifice*. To understand the full force of these words, as applied by the apostle in this place, we must observe that he alludes to certain customs among the heathens, who, in the time of some public calamity, chose out some unhappy men of the most abject and despicable character to be a public expiation for them; these they maintained a whole year at the public expense, and then they led them out, crowned with flowers, as was customary in sacrifices, and, having heaped all the curses of the country upon their heads, and whipped them seven times, they burned them alive, and afterward their ashes were thrown into the sea, while the people said these words: *Περίφημα ἡμῶν γίνου*, *be thou our propitiation*. Hence Origen says that our Lord, in giving up himself as a propitiation for our sins, was, much more than his apostles, *περικαθάρματα τοῦ κόσμου, πάντων περίφημα*, *the lustration of the world, and the peculiar sacrifice for all men*. The apostle, therefore, means that he and his fellows were treated like those wretched beings who were judged to be fit for nothing but to be expiatory victims to the infernal gods, for the safety and redemption of others. Our words "*filth*" and "*offscouring*," convey no legitimate sense of the original.

14. I write not these things to shame you—It is not by way of *finding fault* with you for not providing me with the necessities of life that I write thus; but I do it to warn you to act differently for the time to come; and be not so ready to be drawn aside by every pretender to apostleship, to the neglect of those to whom, under God, you owe your salvation.

15. For though ye have ten thousand instructors—*Μυρίους παιδαγωγούς*, *myriads of leaders*, that is, an indefinite multitude. The *παιδαγωγός*, from which we have our word *pedagogue*, which we improperly apply to a schoolmaster, was, among the Greeks, the person or servant who attended a child, had the general care of him, and who led him to school for the purpose of being instructed by the *διδάσκαλος*, or teacher. It seems there were many at Corinth who offered their services to in-

instructors in Christ, yet *have ye* not many fathers: for ^ein Christ Jesus I have begotten you through the gospel. **16** Wherefore I beseech you, ^dbe ye followers of me. **17** For this cause have I sent unto you ^eTimotheus, ^fwho is my beloved son, and faithful in the Lord, who shall bring you ^ginto remembrance of my ways which be in Christ, as I ^hteach every where ⁱin every church. **18** ^kNow some are puffed up, as though I would not come to you. **19** ^lBut I will come to you shortly, ^mif the

^e Acts 18, 11; Rom. 15, 20; chap. 3, 6; Gal. 4, 19; Philem, 10; James 1, 18.—^d Chap. 11, 1; Phil. 3, 17; 1 Thess. 1, 6; 2 Thess. 3, 9.—^e Acts 19, 22; chap. 16, 10; Phil. 2, 19; 1 Thess. 3, 2.—^f 1 Tim. 1, 2; 2 Tim. 1, 2.

struct this people, and who were not well affected toward the apostle. **Not many fathers**—Many offer to instruct you who have no parental feeling for you; and how can they? you are not their spiritual children; you stand in this relation to *me* alone; for **in Christ Jesus**, by the power of his Spirit, **I have begotten you**; *I* was the means of bringing you into a state of salvation, so that you have been born again: ye are my children alone in the Gospel.

16. Wherefore I beseech you, be ye followers of me—*Μυμηται, imitators*. As children should imitate the example of godly parents, the apostle calls on these Corinthians to imitate him, as he claims them for his children. Follow and imitate me, as I follow and imitate Christ: do not imitate them who, from their worldly pursuits, show themselves to be actuated with a worldly spirit.

17. For this cause—*Διὰ τοῦτο*, that is, that you imitate me, and know in what this consists. **I sent unto you Timotheus**—The same person to whom he wrote the two epistles that are still extant under his name, and whom he calls here his **beloved son**, one of his most *intimate disciples*; and whom he had been the means of bringing to God through Christ. **My ways which be in Christ**—This person will also inform you of the manner in which I regulate all the Churches; and show to you that what I require of you is no other than what I require of all the Churches of Christ which I have formed, as I follow the same plan of discipline in every place.

18. Some are puffed up—Some of your teachers act with great haughtiness, imagining themselves to be safe, because they suppose that I shall not revisit Corinth. [On the presumption that I would not come to you, some (among you) are assuming great things to themselves—becoming “puffed up.”]

19. But I will come to you shortly—God being my helper, I fully purpose to visit you; and then I shall put those proud men to the proof, not of their **speech**—eloquence, or pretensions to great knowledge and influence, but of their **power**—the authority they profess to have from God, and the evidences of that authority in the works they have performed.

20. For the kingdom of God—The religion of the Lord Jesus. **Is not in word**—Excellence of speech, or even in *doctrines*. **But in power**—*Ἐν δυνάμει*, in the mighty energy of the Holy Spirit; enlightening, quickening, converting, and sanctifying believers. [In the New Testament idea of the kingdom of God, both the governmental and the ethical are united, prominence being given some-

times to one and sometimes to the other. The power, *δύναμις*, in this place includes both.] **21. Shall I come unto you with a rod, or in love**—Here he alludes to the case of the *teacher* and *father*, mentioned in verse 15. Shall I come to you with the authority of a teacher, and use the rod of discipline? or shall I come in the tenderness of a father, and entreat you to do what I have authority to enforce? [Man determines for himself the treatment he shall receive—whether it shall be severity or mildness. Well for him who is still enjoying the gracious period of discipline. He is better than one altogether reprobate. God has a twofold staff—the staff *mildness* and the staff of *woe*. (Zech. xi, 7–14.)—*Heubner in Lange*.] That there were many irregularities in this Church, which required both the presence and authority of the apostle, we shall see in the subsequent chapters.

CHAPTER V.

IT is reported commonly *that there is fornication among you*, and such fornication as is not so much as ^anamed among the Gentiles,

^g Chap. 11, 2.—^h Chap. 7, 17.—ⁱ Chap. 14, 33.—^k Chap. 5, 2.—^l Acts 19, 21; chap. 16, 5; 2 Cor. 1, 15, 23.—^m Acts 18, 21; Rom. 15, 33; Heb. 4, 6, 3; James 4, 15.—ⁿ Chap. 2, 4; 1 Thess. 1, 5.—^o 2 Cor. 10, 2; 13, 10.—^a Eph. 5, 3.

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NOTES ON CHAPTER V.

1. [It is... commonly]—*Ὅλος, actually, clearly*. The report was widespread and entirely credible.] **There is fornication among you**—*Πορνεία*, in this place, must be understood in its utmost latitude of meaning, as implying all kinds of (sexual) impurity; for that the Corinthians were notoriously guilty of every species of irregularity and debauch we have already seen; and it is not likely that in speaking on this subject, in reference to a people so very notorious, he would refer to only one species, and that not the most flagitious. **Named**—*ὀνομαζέται*, is not found in the best MSS. and Versions. See R. V.] **That one should have his father's wife**—It is sufficiently clear that a man who professed Christianity had married his father's wife. That the father was *alive* seems evident from 2 Cor. vii, 12, where, speaking of the person who did the wrong, the apostle introduces also him who had suffered the wrong; which must mean the father, and the father then *alive*. This was a crime which the text says was **not among the Gentiles**; the apostle must only mean that it was not allowed by them, for it certainly did often occur; but by their best writers who notice it, it was branded as superlatively infamous. Cicero styles it, *scelus incredibile et inauditum*, an incredible and unheard-of wickedness; but it was heard of and practised; and there are several stories of this kind in heathen authors, but they reprobate, not commend, it. Some think that this woman might have been a proselyte to the Jewish religion from heathenism; and the rabbis taught that proselytism annulled all former relationships, and that a woman was at liberty, in such a case, to depart from an unbelieving husband, and to marry even with a believing son, that is, of her

¹ That one should have his ^a father's wife. ² And ye are puffed up, and have not rather ^a mourned, that he that hath done this deed might be taken away from among you. ³ For I verily, as absent in body, but present in spirit, have ^a judged already, as though I were present, *concerning* him that hath so done this deed, ⁴ In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, ^b with the power of our Lord Jesus Christ,

⁵ To deliver such a one unto ^a Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. ⁶ Your glorying *is* not good. Know ye not that ^a little leaven leaveneth the whole lump? ⁷ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even ^a Christ our ^a passover ^a is sacrificed for us: ⁸ Therefore let us keep ^a the feast, ^a not with old leaven, neither ^a with the leaven

^b Lev. 18. 8; Deut. 22. 30; 27. 20. — ^c 2 Cor. 7. 12. — ^d Chap. 4. 18. — ^e 2 Cor. 7. 10. — ^f Col. 2. 5. — ^g Or, *determined*. — ^h Matt. 16. 19; 18. 18; John 20. 23; 2 Cor. 3. 10; 13. 3. 10. — ⁱ Job 2. 6; Psal. 100. 6; 1 Tim. 1. 20. — ^k Acts 26. 18. — ^l Verse 2; chap. 3. 21; 4. 19; James 4. 16.

^m Chapter 15. 23; Gal. 5. 9; 2 Tim. 2. 17. — ⁿ Isa. 53. 7; John 1. 29; chap. 15. 3; 1 Pet. 1. 19; Rev. 5. 6, 12. — ^o John 19. 14. — ^p Or, *is slain*. — ^q Exod. 12. 15; 13. 10. — ^r Or, *holiday*. — ^s Deut. 16. 3. — ^t Matt. 16. 6, 12; Mark 8. 15; Luke 12. 1.

husband by some former wife. [But of this there is really no proof nor probability.]

2. **Ye are puffed up**—[Both Alford and Meyer, following most of the very best MSS., make this verse a question. Are you inflamed with pride, and not rather grieved, (aggrieved,) so that he who has done that (base) deed might be removed from among you?] Had you considered the greatness of this crime, ye would have rather mourned, and have put away this flagrant transgressor from among you. The Christian Church was at this time too young to have those forms of excommunication which were practised in succeeding centuries. Probably no more is meant than a simple *disowning* of the person, accompanied with the refusal to admit him to the sacred ordinances, or to have any intercourse or connexion with him.

3. **Absent in body, but present in spirit**—[Probably nothing more is here meant than that, though personally absent, the apostle would be in full sympathy with the Church at Corinth in the performance of its painful but necessary duty.]

4. **In the name of our Lord Jesus**—Who is the head of the Church; and under whose authority every act is to be performed. **And my spirit**—My personal concurrence and my apostolical authority derived from Christ.

5. **To deliver such a one unto Satan**—There is no evidence that delivering to Satan was any form of excommunication known either among the Jews or the Christians. Lightfoot, Selden, and Schoettgen, who have searched all the Jewish records, have found nothing that answers to what afterward came into use. [Excommunication as practised in the Church of Rome, especially in the times of its political ascendancy, was in fact a most fearful and refined aggregation of horrors, for which no authority is found in this passage, nor in any other part of the New Testament.] No such power as this remains in the Church of God; none such should be assumed; the pretensions to it are as wicked as they are vain. [According to Protestantism, excommunication, being the means of securing the purity of the Church, is simply the severance of the guilty from the sacraments and from all membership of the Church.—*Dr. Whedon*.] [It is a punishment only as it is a deprivation, but in respect to the Church it is a measure for protecting its own purity.] [⁴ To deliver such a one unto Satan," Παράδοιεναι τῷ Σατανῇ. The delivery over to Satan can only be viewed as an *express* and *declaratory* act of relegation from Christian fellowship into the power of the ἀρχὴν τοῦ κόσμου, the ruler of this world. (Eph. ii. 2).—*Meyer*.] **For the destruction of the flesh**—[Σάρξ, *depraved nature*, not *cōma*, the *physical organism*. After all

that has been said and written on this phrase and that which follows it, and the fearful assumptions of power over men's bodies and souls conferred by it on the professed successors of the apostles, probably nothing more is here meant than that, being excluded from the communion of the faithful, it might be hoped that the offender, thus confronted with his gross sinfulness, would learn to restrain and *destroy* his depraved lusts, (σάρξ,) and so, through restoring mercy, the soul, (πνεῦμα, the *spiritual man*, as distinguished from his material organism,) might at last be saved. The notion that it was intended that the devil should inflict physical chastisement on the outcast is a relic of an exploded superstition. Separation from the communion of the faithful may, probably often does, become a means of reclamation to the sufferer. This is its highest purpose in respect to himself, while the Church also guards its own purity, even though it be at the cost of the final casting away of the offender. According to this view, **the day of the Lord Jesus** would mean, *the present day of grace and salvation* by the effectual agencies of the Gospel.]

6. **Your glorying is not good**—You are triumphing in your superior knowledge, and busily employed in setting up and supporting your respective teachers, while the Church is left under the most scandalous corruptions—corruptions which threaten its very existence if not purged away. **Know ye not**—With all your boasted wisdom, do you not know and acknowledge the truth of a common maxim, **a little leaven leaveneth the whole lump**. If this "leaven"—the incestuous person—be permitted to remain among you; if his conduct be not exposed by the most formidable censure; the floodgates of impurity will be opened on the Church, and the whole state of Christianity ruined in Corinth. [Not that a little leaven *will*, if not purged out, leaven the whole lump, but that it *has already done so*, and this case is only a *sample*; proving that instead of their glorying, καυχῆσθαι, there was cause for the deepest shame. See Alford.]

7. **Purge out therefore the old leaven**—As it is the custom of the Jews previously to the passover to search their houses in the most diligent manner for old leaven, and to throw it out, sweeping every part clean; so act with this incestuous person. (See Exod. xii. 27.)

8. **Therefore let us keep the feast**—Perhaps the time of the passover was now approaching, when the Church of Christ would be called to extraordinary acts of devotion in commemorating the passion, death, and resurrection of Christ; and of this circumstance the apostle takes advantage in

of malice and wickedness; but with the unleavened *bread* of sincerity and truth. **9** I wrote unto you in an epistle ^unot to company with fornicators: **10** ^vYet not altogether with the fornicators ^wof this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go ^xout of the world. **11** But now I have written unto you not to keep company, ^yif any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an

extortioner; with such a one ^zno not to eat. **12** For what have I to do to judge ^athem also that are without? do not ye judge ^bthem that are within? **13** But them that are without God judgeth. Therefore ^cput away from among yourselves that wicked person.

CHAPTER VI.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? **2** Do ye not know that

^u See verses 2, 7; 2 Cor. 6, 14; Eph. 5, 11; 2 Thess. 3, 14.—
^x Chap. 10, 27.—^y Chap. 1, 20.—^z John 17, 15; 1 John 5, 19.
^a Matt. 18, 17; Rom. 16, 17; 2 Thess. 3, 6, 14; 2 John 10.

^b Gal. 2, 12.—^c Mark 4, 11; Col. 4, 5; 1 Thess. 4, 12; 1 Tim. 3, 7.—^d Chap. 6, 1, 2, 3, 4.—^e Deut. 13, 5; 17, 7; 21, 21; 22, 21, 22, 24.

his exhortation to the Corinthians. [Since, then, Christ has been (is) slain as the Christians' paschal lamb, they too must keep their feast in an ethical sense, that is to say, by leading a holy life, without sinful admixture, with pure and true Christian virtue.—*Meyer*.] The apostle refers here not more to wicked principles than to wicked men; "let us keep the feast," **not with old leaven**—the impure principles which actuated you while in your heathen state; **neither with the leaven of malice and wickedness**—*κακίας καὶ πονηρίας*, wickedness, radical depravity, producing unrighteousness in the life; nor with the persons who are thus influenced and thus act; **but with the unleavened bread**, ἀλλ' ἐν ἀζύροις, but with upright and godly men, who have sincerity, *εὐκρίνεια*, such purity of affections and conduct, that even the light of God shining upon them discovers only the truth.

9. I wrote unto you in an epistle—The words *ἐγράψα ἐν τῇ ἐπιστολῇ* may be translated, *I have written to you in this epistle*; for there are many instances in the New Testament where the aorist, which is here used, and which is a sort of indefinite tense, is used for the perfect and even the pluperfect. Dr. Whitby produces several proofs of this, and contends that the conclusion drawn by some, namely, that it refers to some epistle that is lost, is not legitimately drawn from any premises which either this text or antiquity affords. The principal evidence against this is 2 Cor. vii, 8, where the same words as above appear to refer to this *first* epistle. Possibly the apostle may refer to an epistle which he had written though not sent. [The question is one simply of criticism, for it involves nothing either ethical or doctrinal. Many of the best biblical scholars believe that there was an earlier epistle to the Corinthians, which is not now extant.] **Not to company (mingle) with fornicators**—With which, as we have already seen, Corinth abounded. It was not only the *grand* sin, but *staple*, of the place.

10. Yet not altogether—[In the ordinary affairs of life it often becomes necessary to have business relations with men of corrupt lives, but all closer contact with such should be diligently avoided.] **For then must ye needs go out of the world**—The Christians at Corinth found it necessary to transact the ordinary affairs of life with fornicators, covetous persons, extortioners, railers, drunkards, and idolaters, because there were but few others in the place!

11. But now I have written—I not only write this, but I add more: if any one that is called a brother—that is, professes the Christian religion—be a fornicator, covetous, idolater, railer, drunkard, or extortioner, do not even eat

with such—have no communion with such a one in things either *sacred* or *civil*. You may transact your worldly concerns with a person that makes no profession of Christianity, whatever his moral character may be; but ye must not even thus far acknowledge a man *professing Christianity*, who is scandalous in his conduct. Let him have this extra mark of your abhorrence of all sin; and let the world see that the Church of God does not tolerate iniquity. [This rule, as that in 2 Thess. iii, 14, regards only their *private* intercourse with the offending person; nothing is here said of public excommunication, though for some of these crimes it would be implied.—*Alford*.]

12, 13. For what have I to do to judge them also that are without—[*Τί γάρ μοι, for what concern have I?* I am concerned in this letter only with those who claim the name of believers, τοὺς ἔσω, (those within;) them it is your duty to judge, to inquire into and pass judgment upon their conduct, and if necessary to exclude them from the brotherhood.] **Does it belong to me to pass sentence on those which are without**—τοὺς ἔξω—not members of the Church? *By no means*, (οὐχί.) *Pass ye sentence on them which are within*—which are members of the Church; *those which are without*—which are not members of the Church—*God will pass sentence on*, in that way in which he generally deals with the heathen world. *But put ye away the evil from among yourselves*. Here there appears to be an allusion to Deut. xvii, 7, where the like directions are given to the congregation of Israel relative to a person found guilty of idolatry. "Thou shalt put away the evil from among you." [Them that are without, God judgeth, or, to judge those without is God's matter, (κρίνει, present,) the unbeliever, though not liable to be "judged" by the Church, is not therefore exempt from all judgment; God knows him, and judges him perpetually.]

NOTES ON CHAPTER VI.

1. Dare any of you, etc.—From the many things that are here reprehended by the apostle, we learn that the Church at Corinth was in a decidedly bad state, although it contained not a few eminent characters. They were divided among themselves, and there was no one who possessed any public authority to settle their differences; they were therefore obliged to carry their contentions before heathen magistrates; and perhaps some of these litigations arose out of their ecclesiastical divisions. This thing, and this issue of it, the apostle strongly reprehends. **Before the unjust, and not before the saints**—The heathen judges were termed *δικασταί*, from their presumed righteousness in the administration of justice; here the apostle calls

*the saints shall judge the world? and if the world shall be judged by you, are ye unworthy

to judge the smallest matters? **3** Know ye not that we shall judge angels? how much

a Psa. 49. 14: Dan. 7. 22: Matt. 19. 23: Luke 22. 30:

Rev. 2. 26; 3. 21: 20. 4.—b 2 Pet. 2. 4: Jude 6.

them *ἀδικοί*, *unrighteous* persons; and not improbably at Corinth, where such corruption of manners reigned, there was a great perversion of public justice. [Ἐπὶ τῶν ἀδίκων, *before the unrighteous*, a specially significant designation of the *heathens* (see Gal. ii. 5) as contrasted with the Christians who are called *saints*, *ἅγιοι*. Instead of carrying on law-suits against each other before the heathens, they were to adjust their disputes before Christians, which could of course be done only in the way of arbitration. (Verse 5.)—*Meyer*.]

2. **The saints shall judge the world**—Nothing can be more evident than that the writers of the New Testament often use ὁ κόσμος, *the world*, to signify the Jewish people, and sometimes the Roman empire and the Jewish state; and in the former sense it is often used by our Lord. "When," says he, "the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28.) It is supposed that he refers to the same subject as that mentioned here—the saints judging the world; and that St. Paul has *his* words in view in what he says here to the Corinthians. By "judging the twelve tribes of Israel," some have imagined that *having authority in the Church* is merely intended; but Dr. Lightfoot contends, that the words referred to the coming of our Lord to execute judgment on the Jews, and to destroy their state; and that the doctrine of the apostles, not *themselves*, was to judge and condemn that most disobedient people. The place before us is generally understood to imply that the redeemed of the Lord shall be, on the great day, *assessors* with him in judgment; and shall give their award in the determinations of his justice. On reviewing this subject, I am fully of opinion that this cannot be the meaning of the words, and that no such assessorship as is contended for ever will take place; and that the interpretation is clogged with a multitude of absurdities: 1) The saints themselves are to appear before the judgment seat of Christ, and shall be judged by him, after which they shall *reign with him*; but it is never said in Scripture that they shall *judge with him*. 2) It would be absurd to suppose that *thrones* should be erected for the purpose of saints sitting on them to give their *approbation* in the condemnation of the wicked; of what use can such an approbation be? is it necessary to the validity of Christ's decision? I agree with Dr. Lightfoot, that these words of the apostle refer to the prediction of Daniel, (chapter vii. 18, 27,) and such like prophecies, where the *kingdoms of the earth* are promised to *the saints of the Most High*; that is, that a time shall come when Christianity shall so far prevail that the civil government of the world shall be administered by Christians, which, at that time, was administered by heathens. And this is even now true of all those parts of the earth which may be considered of the greatest political consequence. They profess Christianity, and the kings and other governors are Christians in this general sense of the term. [The *saints*, the whole body of believers, extending through the ages as the promulgators, both by their words and their works, of the principles of eternal righteousness, shall judge the world—all men.]

3. **Know ye not that we shall judge angels**—Dr. Lightfoot observes that "the apostle does not say here, as he said before, the *saints* shall judge the angels, but *we* shall judge angels." By "*angels*," all confess that *demons* are intended; (?) but certainly all saints, according to the latitude with which that word is understood, that is, all who profess Christianity, shall not judge angels. Nor is this judging of angels to be understood of the *last day*; but the apostle speaks of the ministers of the Gospel, himself and others, who, by the preaching of the Gospel, through the power of Christ, should spoil the devils of their oracles and their idols, should deprive them of their worship, should drive them out of their seats, and strip them of their dominion." [It seems to be assumed that a commentator must find or invent a meaning for every passage of Scripture, and accordingly some strange things are occasionally encountered. Verses second and third of this chapter present a case in point, where they say "the *saints* shall judge the world," and "*we* shall judge angels." The sense of the chief words here used scarcely admits of any doubt. "The world," τὸν κόσμον, means "all men," "mankind," "angels;" ἀγγέλους, (without the article,) "spiritual beings, God's creatures," they may be good or bad, or both; κρινοῦσιν, predicated of the saints, and κρινοῦμεν, (in the first person plural, without the subject-pronoun, signifies primarily, "to determine judicially," to pass judgment respecting some person or thing; it may also mean "to accuse," "to condemn," (Matt. vi. 1,) and also "to administer government," in which sense the name *κῆραι* is given to a class of Israelitish rulers. Applying the word in the first sense, we are taught that the *saints* shall pass judgment upon the world, and *we* (either the saints or the apostles) will pass judgment upon angels. This judging the world is variously construed. Some, who are millenarians, refer it to the reign of Christ on earth, (the *parousia*), when the saints shall reign with their descended Head in his mundane kingdom; others refer it to the "day of judgment," when (say they) the *saints* will be assessors with Christ, (judging each other by turns); (?) still others hold, that by virtue of their mystical union with Christ, (ἐν Χριστῷ,) the saints shall also participate in his active royalty. The reader who may not feel compelled to find a solution of this sentence will probably conclude that all of these are forced interpretations, and will yield them a scanty assent.]

But the second case is still more difficult. Who are to be the judges and who the judged? Some say, as to the first, the *saints*, as in the former case; others say, the *apostles*, in virtue of their higher office, (see Matt. xix. 28,) though the text referred to applies only to the Israelites. Some make the angels exclusively the *good*; others only the *bad*; and still others both kinds. But *how*, *when*, or *where* this is to be done, is left in the utmost uncertainty. If it were allowable for a commentator to confess that a portion of Scripture is beyond his powers of elucidation, perhaps this is peculiarly the place for the use of that privilege. As matters are—since the learned doctors are not at all agreed among themselves, and since also some of their diverse expositions do not especially com-

more things that pertain to this life? **4** If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. **5** I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? **6** But brother goeth to law with brother, and that before the unbelievers. **7** Now therefore there is utterly a fault among you, because ye go to law one with another. ^aWhy do ye not rather take wrong? Why do ye not rather *suffer yourselves* to be defrauded? **8** Nay, ye do wrong,

^c Chap. 5, 12.—^d Prov. 20, 22; Matt. 5, 39, 40; Luke 6, 29; Rom. 12, 17; 19; 1 Thess. 5, 15.—^e 1 Thess. 4, 6.—^f Chap. 15, 50; Gal. 5, 21; Eph. 5, 5; 1 Tim. 1, 9; Heb. 12, 14; 13, 4; Rev.

and defraud,^e and that *your* brethren. **9** Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: 'neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, **10** Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. **11** And such were ^gsome of you: ^hbut ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. **12** All things are lawful unto me, but all things are not ^kexpedient: all things

22, 15.—^g Chap. 12, 2; Eph. 2, 2; 4, 22; 5, 8; Col. 3, 7; Titus 3, 3.—^h Chap. 1, 30; Heb. 10, 22.—ⁱ Chap. 10, 23.—^k Or, profitable.

mend themselves to the average understanding, it may be wise to confess our ignorance, and wait for more light. The practical lessons, however, are plain enough.]

4. Things pertaining to this life—They could examine all civil cases among themselves, which they were permitted to determine without any hindrance from the heathen governments under which they lived. **Who are least esteemed in the church**—*τοῖς ἐσθιωμένοις*, those who were in the lowest order of judges. The apostle certainly does not mean persons of no repute, but such as these arbitrators, who were chosen for the purpose of settling private differences, and preventing them from going before the regular magistrates.

5. Is it so, that there is not a wise man among you—Have you none among yourselves that can be arbitrators of the differences which arise, that you go to the heathen tribunals?

6. Brother goeth to law with brother—One Christian sues another at law! This is almost as great a scandal as can exist in a Christian society. Those in a religious community who will not submit to a proper arbitration, made by persons among themselves, should be expelled from the Church of God.

7. There is utterly a fault among you—There is a most manifest defect among you, 1) Of *peaceableness*; 2) Of *brotherly love*; 3) Of *mutual confidence*; and 4) Of *reverence for God*, and concern for the *honour of his cause*. **Why do ye not rather take wrong**—Better suffer an injury than take a method of redressing yourselves which must injure your own peace, and greatly dishonour the cause of God.

8. Nay, ye do wrong—Far from suffering, ye are the aggressors; and defraud your own brethren, who submit to this wrong rather than take those methods of redressing their grievances which the spirit of Christianity forbids.

9. The unrighteous shall not inherit the kingdom—The unrighteous, *ἀδικοί*, unjust ones, those who act contrary to right, cannot inherit the kingdom of God. He who is not a child of God [is not joined to him by faith, for the just shall live by faith, and therefore he] has no right to the family inheritance, for that is for the children. There are here *ten* classes of transgressors which the apostle excludes from the kingdom of God; and any man who is guilty of any one of the evils mentioned above is thereby excluded from this kingdom, whether it imply the Church of Christ here below, or the state of glory hereafter. Several of the evils here enumerated will not bear to be particularly

explained; they are, however, sufficiently plain of themselves, and show us what abominations were commonly practised among the Corinthians.

11. And such were some of you—It was not with the prospect of collecting saints that the apostles went about preaching the Gospel of the kingdom. None but sinners were to be found over the face of the earth; they preached that sinners might be converted unto God, made saints, and constituted into a Church; and this was the effect as well as the object of their preaching. [It seemed needful to remind such self-sufficient ones of what they had been only a little while before, that the remembrance of those things might teach them humility, while the recollection of what God's grace had effected for them, and in them, might give them good hope through Christ.] **But ye are washed**—Several suppose that the order in which the operations of the grace of God take place in the soul is here inverted; but I am of a very different mind. Every thing will appear here in its order when we understand the *terms* used by the apostle. "Ye are washed," *ἀπελούσατε*; ye have been baptized into the Christian faith, and ye have promised in this baptism to put off all filthiness of the flesh and spirit; and the *washing* of your bodies is emblematical of the purification of your souls. [It seems more than doubtful whether there is in this place any direct reference to baptism; nor is it at all needful to presume that in naming these several processes of grace, any definite order of sequence is to be presumed.] **Ye are sanctified**—*ἁγιάσθητε*, made *holy*, separated from earthly things to be connected with *spiritual*. **Ye are justified**—*ἐδικαιώθητε*; ye have been brought into a state of favour with God, your sins having been blotted out through Christ Jesus. [The process of the justification of penitent but believing sinners, though effectuated quite independently of any goodness, either of action or spirit, in those so justified, is never without the accompanying power of the Holy Spirit, by which both a relative and a real sanctification is also effected.]

12. All things are lawful unto me—[At this point a new line of thought is opened, in order to combat the doctrine of Christian freedom, which has become current among them: that as meats were indifferent, so was fornication. In opposition to this pernicious sophism the apostle now presents a strong dissuasive. See Alford.] [The sentiment is a true Christian axiom, the *πάντα* (all things) being of course understood, as it evidently was even by the abusers of the doctrine, of things (*ἀδιόροπα*) *indifferent*. The apostle does not either deny or

are lawful for me, but I will not be brought under the power of any. **13** ¹Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but ²for the Lord; and the Lord for the body. **14** And ³God hath both raised up the Lord, and will also raise up us ⁴by his own power. **15** Know ye not that ⁵your bodies are the members of Christ? shall I then take the members of Christ, and make ⁶them the members of a harlot? God forbid. **16** What! know ye not that he which is

¹ Matt. 15, 17; Rom. 14, 17; Col. 2, 22, 23.—² *m* Verses 15, 19, 20; 1 Thess. 4, 3, 7.—³ Eph. 5, 23.—⁴ Rom. 6, 5, 8; 8, 11; 2 Cor. 4, 14.—⁵ Eph. 1, 19, 20.—⁶ Rom. 12, 5; chap. 12, 27; Eph. 4, 12, 15, 16; 5, 30.—⁷ Gen. 2, 24; Matt. 19, 5; Eph. 5, 31.

qualify the ἐξουσία, (lawful, or rather, permissible,) but takes up the matter from another point of view, namely, the ἀνυπόβητος, (the expedient, the advantageous.) I will not be brought under the power of any—Allowing that there is no law against them, yet they are not expedient; there is no necessity for them. But some of them are abominable, and forbidden by the law of God and nature, whether forbidden by yours or not; while others, such as eating meats offered to idols, will almost necessarily lead to bad moral consequences. And who that is a Christian would obey his appetite so far as to do these things for the sake of gratification? A man is brought “under the power of any” thing which he cannot give up. He is the slave of that thing, whatsoever it be, which he cannot relinquish; and then to him it is always perilous, and often sinful.

13. Meats for the belly—I suppose that κοιλία means the animal appetite, or propensity to food, etc., and we may conceive the apostle to reason thus: I acknowledge that God has provided different kinds of aliments for the appetite of man, and among others those which are generally offered to idols; and he has adapted the appetite to these aliments and the aliments to the appetite; but God shall destroy both it and them; none of these is eternal; all these lower appetites and sensations will be destroyed by death. [The comparative worthlessness of merely outward and material things is shown by their perishableness. Meats and the belly answer each to the other; but their purpose is a humble one, and only for a little while. The really excellent is in the sphere of the ethical and spiritual.] Now the body is not for fornication—[As ἡ κοιλία (the belly) stands for the whole animal system, with which τὸ βδύμα is correlated, so τὸ σώμα (the body) must be taken in its largest sense, as implying the whole man, so as to be capable of a correlation with πορνεία, (fornication,) which is especially an ethical entity. (See Matt. v. 8.) The right which God has in every one's person infinitely transcends that implied in any possible human relation. To him we owe our first, perpetual, and supreme devotion.]

14. And God hath both raised up the Lord—He has raised up the human nature of Christ from the grave, (hades,) as a pledge of our resurrection; and will also raise us up by his own power, that we may dwell with him in glory forever.

15. Know ye not that your bodies (persons) are the members of Christ—Because he has taken our nature upon him, and thus, as believers in him, we are members of him. Shall I

joined to a harlot is one body? for ¹two, saith he, shall be one flesh. **17** ²But he that is joined unto the Lord is one spirit. **18** ³Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth ⁴against his own body. **19** What! ⁵know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, ⁶and ye are not your own? **20** For ⁷ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

¹ John 17, 21, 22, 23; Eph. 4, 4; 5, 30.—² Rom. 6, 12, 13; Heb. 13, 4.—³ Rom. 1, 24; 1 Thess. 4, 4.—⁴ Chap. 3, 16; 2 Cor. 6, 16.—⁵ Rom. 14, 7, 8.—⁶ Acts 20, 28; chap. 7, 23; Gal. 3, 13; Heb. 9, 12; 1 Pet. 1, 18, 19; 2 Pet. 2, 1; Rev. 5, 9.

then take, etc.—Shall we, who profess to be members of his (mystical) body, connect ourselves with harlots, and thus dishonour and pollute our souls, which are members of Christ? God forbid.

16. He which is joined to a harlot is one body—[Persons sexually united are, by divine ordinance, “one flesh.” (Gen. ii, 24.) And an illicit union is a perversion of the order of God, and at once a sin against God and the soul.]

17. Is one spirit—He who is united to God by faith in Jesus Christ receives his Spirit, and becomes a partaker of the divine nature. Hence the admonition.

18. Flee fornication—Abominate, detest, and escape from, every kind of uncleanness. Some sins, or solicitations to sin, may be reasoned with; in the above cases, if you *parley* you are undone; *reason* not, but *FLY*! **Sinneth against his own body**—Though sin of every species has a tendency to destroy life, yet none are so mortal as those to which the apostle refers; they strike immediately at the basis of the physical and spiritual being. By the just judgment of God, all these irregular and sinful connexions are married to death. It would be easy to show, and *prove* also, how the end of these things, even with respect to the *body*, is death; but I forbear, and shall finish the subject with the words of the prophet: “The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.” (Isa. iii, 9.)

19. Your body is the temple of the Holy Ghost—[Your self, your person. (See chap. iii, 16; 2 Cor. v, 16.) As God is spirit, so his temple must be spiritual. He dwelleth not in temples made with hands, (Acts xv, 24.)] **And ye are not your own**—Ye have no right over yourselves, to dispose either of your body or any of its members, as you may think proper or lawful; you are bound to God, and to him you are accountable.

20. Ye are bought with a price—As one purchased with money was the sole property of that master, so ye, being bought with the price of the blood of Christ, are not your own; you are his property. As the slave is bound to use all his skill and diligence for the emolument of his master, so you should employ body, soul, and spirit in the service of your Lord; promoting, by every means in your power, the honour and glory of your God, whom you must also consider as your Lord and Master. [The closing words, and in your spirit, which are God's, are not found in the best MSS., and should be omitted.]

CHAPTER VII.

NOW concerning the things whereof ye wrote unto me: *It is good for a man*

a Verses

8, 26.

NOTES ON CHAPTER VII.

1. **The things whereof ye wrote unto me**—It is sufficiently evident that the principal part of this epistle was written in answer to some questions which had been sent to the apostle in a letter from the Corinthian Church, (by whom, or in what interest, does not appear,) and the first question seems to be this: "Is it proper for a man to marry in the present circumstances of the Church?" [Few passages of Scripture have given commentators and exegetes more trouble than the few words that make the first sentence of Paul's reply to the questions submitted to him. If it could be rendered interrogatively, a great amount of difficulty would be obviated; but for that there seems to be no authority. Meyer, who gives to the declaration its proper ethical sense, making *καλόν* significant of moral duty, and of course carrying with it Jerome's counter implication, that if "not to touch" is (morally) good, then "to touch" is morally evil, nevertheless confines the prohibition to the *unmarried* man, a solution of the case which, if accepted, obviates the difficulty on that side, but leaves us in doubt in respect to the mildness of the terms by which the apostle declares against gross fornication. Alford, on the contrary, says, of *καλόν*, "not morally good, not the opposite of *sin*, but of *inep expediency*, (in certain cases and conditions,) but *EXPEDIENT* generally;" which rendering would be quite acceptable if only it rested on any sufficient authority. He also adds, that "this expression is obviously here used in the widest sense, without present regard to the difference between the lawful and unlawful use of the woman." Olshausen is in virtual agreement with this. And he further seems to doubt whether the apostle spoke, in this case, by divine authority, and concludes that "no absolute validity can be ascribed to the words *καλόν* ἀνθρώπου, as a false asceticism pretends Dr. Kling, (in *Lange*), with the help of his American editor, Dr. Poor, (whose remarks are enclosed in brackets in the following extracts,) traverses the whole subject, but fails of a completely satisfactory solution. He remarks, "The question is, whether by it (the *καλόν* ἀνθρώπου) the apostle means to express the idea of suitableness or allowableness, in consideration of the superior advantages of celibacy, by reason of the religious opportunities it gave (verse 26;) or whether he here has in view the moral beauty of continence. If we understand it relatively, then it cannot be inferred, as by Jerome, that the opposite is wrong; and so the value and dignity of marriage, as set forth in the context, will remain unaffected. (See chapter vi; also verses 7, 8, 26, 34, 35, and 40.) "Good," that is, becoming, suitable for liberty and exemption from the marriage due, (verse 3,) and for entire restraint over one's self. ["Good," not in view of marriage as originally designed, for in that case it was not good for a man to be alone; but good in view of the evils which sin had engendered, and by which it had marred that which was designed to be one of man's chief blessings. *Καλόν* (in the text) means *beautiful, praiseworthy*, yet only under certain circumstances and in view of the traits thus exhibited. And so all must admit it to be, e. g.,

not to touch a woman. 2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own hus-

when practised by Paul. But not universally, for certainly he cannot be supposed to contradict intentionally what he says elsewhere of marriage as "honourable in all;" or as a type of the union of the Church with Christ; (Eph. v, 23-32;) or as a thing to forbid, which was one of the signs of the great apostasy. (1 Tim. iv, 8,)] Wesley, whose life was chiefly that of a celibate, and who had a touch of asceticism in his spirit, writes, in approval of Paul's position, "So great and many are the advantages of a single life;" but Dr. Whedon, who is a happy husband and father, thinks, "that the apostle sees no superior holiness in celibacy is plain. He utters no rapturous eulogy upon it, like the later monastic writers; advocates no vows of virginity, proposes no convents or monasteries. . . . Protestantism prefers, for many good reasons, that even her foreign missionaries should be married." If it were allowable to conclude that Paul wrote that sentence not "of the Lord," but from the natural bias produced by his own case, the difficulty caused by the passage would be obviated, and the harmony of his fuller teachings on the subject would be preserved, and his lessons as a whole would be brought into harmony with the results of the world's and the Church's experience respecting the subject in hand. No point in social science, tested by the principles of Christian ethics, is more clearly ascertained than that it is *καλόν* ἀνθρώπου, good for a man to be married.] **Not to touch a woman**—*Ἰναὶκός μὴ ἅπτεσθαι*. The learned reader need not be informed in what sense *ἅπτομαι* is used among the Greeks, and *tangere* among the Latins.

2. **To avoid fornication**—*Διὰ τὰς πορνείας*, [(plural), points to the manifold and irregular sexual vices which prevailed at Corinth.—*Kling*.] **Let every man have his own wife**—Let every man have one woman, *his own*; and every woman one man, *her own*. Here, *plurality* of wives and husbands is most strictly forbidden. [This second verse, interpreted by the first, taken as a universal moral maxim, would seem to be simply the permission of a lesser evil, but an evil still, for the purpose of avoiding a greater one.] [Here, then, we have a view of marriage in its lowest aspect and bearings, as a safeguard against incontinence. But this pedagogical or practical view of marriage, as meeting a contemplated necessity, by no means excludes the ideal view given in Eph. v, 29, etc.—*Kling*.] [The whole is written under strong impression of the near approach of the end of the present state of things, (verses 29, 31,) and as advising the Corinthians under circumstances in which persecution and family divisions for the Gospel's sake might at any time break up the relations of life.—*Alford*.] [If in the verses referred to (29-31) the near approach of the "second advent"—the *παρουσία*—is spoken of, and a motive drawn from it respecting present actions, then the experience of eighteen hundred years stands opposed to Paul's expectations. To admit this would be to introduce a widely effective element into the theory of apostolical inspiration, and largely influence our understanding of what Paul has written respecting Christ's "coming again."]

band. **3** ^bLet the husband render unto the wife due benevolence: and likewise also the wife unto the husband. **4** The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. **5** ^cDefraud ye not one the other, except *it* be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^dSatan tempt you not for your incontinency. **6** But I speak this by permission, ^eand not of

^b Exod. 21, 10; 1 Pet. 3, 7.—^c Joel 2, 16; Zech. 7, 3; see Exod. 19, 15; 1 Sam. 21, 4, 5.—^d 1 Thess. 3, 5.—^e Ver. 12, 25; 2 Cor. 8, 1; 11, 17.—^f Acts 26, 29.

3. Let the husband render unto the wife due benevolence—*Τὴν ὀφειλούμενην εἰναι.* Though our Version is no translation of the original, yet few persons are at a loss for the meaning, and the context is sufficiently plain. Some have rendered the words, not unaptly, the matrimonial debt or conjugal duty—that which a wife owes to her husband and the husband to his wife: and which they must take care mutually to render, else alienation of affection will be the infallible consequence, and this, in numberless instances, has led to adulterous connexions. In such cases the wife has to blame herself for the infidelity of her husband, and the husband for that of his wife. What miserable work has been made in the peace of families by a wife or a husband pretending to be wiser than the apostle, and too holy and spiritual to keep the commandments of God!

4. The wife hath not power, etc.—Her person belongs to her husband: her husband's person belongs to her; neither of them has any authority to refuse what the other has a right to demand.

5. Defraud ye not one the other—What ye owe thus to each other never refuse paying, unless by mutual consent; and let that be only for a certain time, when prudence dictates the temporary separation, or when some extraordinary spiritual occasion may render it mutually agreeable, in order that ye may *fast and pray*, and derive the greatest possible benefit from these duties by being enabled to wait on the Lord without distraction. **That Satan tempt you not for your incontinency**—It is most evident that the separations permitted by the apostle, for he enjoins none, are only for a season, on extraordinary occasions; and that the persons may come together again, lest Satan, taking advantage of their matrimonial abstinence, might tempt either party to illicit commerce. "Incontinency," *ἀσπασία*, is want of strength to regulate one's desires or appetites. It is remarkable that the apostle supposes that even this temporary continence might produce incontinence; and universal observation confirms the supposition.

6. I speak this by permission, etc.—We may understand the apostle here as saying, that the directions already given were from his *own judgment*, and not from any divine inspiration. [And if this is only a human judgment, it may not be infallibly correct.]

7. For I would that all men, etc.—He wished that all that were then in the Church were, like himself, *unmarried*; but this was in reference to the necessities of the Church, or what he calls (verse 26) the *present distress*; for it never could be his wish that marriage should cease among men, and that the human race should cease upon earth; nor could he wish that the Church of Christ should

commandment. **7** For ^fI would that all men were ^geven as I myself. But ^hevery man hath his proper gift of God, one after this manner, and another after that. **8** I say therefore to the unmarried and widows, ⁱIt is good for them if they abide even as I. **9** But ^kif they cannot contain, let them marry: for it is better to marry than to burn. **10** And unto the married I command, ^lyet not I, but the Lord, ^mLet not the wife depart from *her* husband: **11** But and if she depart, let her remain un-

^g Chap. 9, 5.—^h Matt. 19, 12; chap. 12, 11.—ⁱ Verses 1, 26.—^k 1 Tim. 5, 14.—^l See verses 12, 25, 40.—^m Mal. 2, 14, 16; Matt. 5, 32; 19, 6, 9; Mark 10, 11, 12; Luke 16, 18.

always be composed of *single persons*; but as the Church was *then* in straits and difficulties, it was much better for its single members not to encumber themselves with domestic embarrassments. [This comprehensive wish he utters in view of the near approach of Christ's second coming, when humanity would be made like unto the angels, and all marriage and giving in marriage would cease.—*Kling.*] **Every man hath his proper gift of God**—Continence is a state that cannot be acquired by human art or industry; a man has it from God, or not at all; and if he have it from God, he has it from him as the author of his nature.

8. The unmarried and widows—It is supposed that the apostle in the word *ἀγαπῶν* speaks here of men who *had been married*, but were now *widowers*; as he does in the word *χήραι* of women who had been married, but who were now *widows*. And when he says *ὡς καὶ ἔγωγε*, *even as I*, he means that he himself was a *widower*; for several of the ancients rank Paul among the *married* apostles. [On the contrary, Alford remarks: "This brings the apostle's own circumstances more clearly before us than verse 7, which might be misunderstood; and there can be little doubt from this that he *never was married*."] ⁿ

9. But if they cannot contain—If they find it inconvenient and uncomfortable to continue as widowers and widows, let them remarry. **It is better to marry than to burn**—Bishop Pearce translates the original thus: *For it is better to marry than to be made uneasy*. *Ἠμποδεται*, says he, "signifies primarily to burn; but in a metaphorical sense, to be troubled, vexed, or made uneasy." So in 2 Cor. xi, 29, "Who is offended and I burn not," *καὶ οὐκ ἐγὼ παροργίζω*, and *I am not troubled*." It would be well to soften the sense of this word in reference to the subject of which the apostle speaks. All this may be said with the strictest truth in such cases where the *impure desire* has no existence.

10. I command, yet not I, but the Lord—I do not give my own private opinion or judgment in this case: for the Lord Jesus commands that man shall not put asunder them whom God hath joined. (Matt. v, 32; xix, 6.) The law among the Jews was very loose relative to the marriage bond. Sometimes they parted with mutual consent, and this also was considered legal, as was also the marriage of the separated parties to others. Divorces were easily obtained among them, and they were considered the dissolving of the marriage bond; and, in consequence of these, the parties might remarry with others. This was contrary to the original institution of marriage, and is opposed both by our Lord and the apostle.

11. But and if she depart—[If she is sepa-

married, or be reconciled to *her* husband: and let not the husband put away *his* wife. **12** But to the rest speak I, *not* the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. **13** And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. **14** For the unbelieving husband is sanc-

n Ver. 6.—o Mal. 2. 15.—p Rom. 12. 18; 14. 19; chap. 14. 33:

rated.] The apostle puts the case as probable, because it was frequent, but lays it under restrictions. [This must refer to separations already accomplished; all future ones are forbidden.] **Let her remain unmarried**—One having so departed must not marry another: she must either continue unmarried, or be reconciled to her husband. **And let not the husband put away his wife**—Divorces cannot be allowed but in the case of fornication: an act of this kind dissolves the marriage vow; but nothing else can. It is a fact that among the Jews the wife had just as much right to put away her husband as the husband had to put away his wife. As divorces were granted, it was but right that each should have an equal power, for this served as a mutual check. [But all such acts are forbidden by the Gospel.]

12. But to the rest speak I, not the Lord—As if he had said: For what I have already spoken I have the testimony of the Lord by Moses, and of my own Lord and Master, Christ; but for the directions which I am now about to give there is no *written testimony*, and I deliver them now for the first time. These words do not intimate that the apostle was not now under the influences of the divine Spirit; but that there was nothing in the sacred writings which bore directly on this point. **If any brother, a Christian man, have a wife that believeth not**, that is, who is a heathen, not converted to the Christian faith, **and she be pleased (is willing) to dwell with him**, notwithstanding his turning Christian since their marriage, **let him not put her away** because she still continues in her heathen superstition.

13. And the woman, converted from heathenism to the Christian faith, **which hath a husband**, who still abides in heathenism, **if he be pleased to dwell with her**, notwithstanding she has become a Christian since their marriage, **let her not leave him** because he still continues a heathen.

14. The unbelieving husband is sanctified by the wife—Or, rather, is to be reputed as sanctified on account of his wife; she being a Christian woman, and he, though a heathen, being by marriage one flesh with her, her sanctity, as far as it refers to outward things, may be considered as imputed to him, so as to render their connexion not unlawful. The case is the same when the wife is a heathen and the husband a Christian. The word sanctification, here, is to be applied much more to the *Christian state* than to any moral change in the persons; for *ἅγιοι*, *saints*, is a common term for Christians—those who were baptized into the faith of Christ; and as its corresponding term, *קדושים*, *kadoshim*, signified all the Jews who were in the covenant of God by circumcision, the *heathen husband and wife* were considered to be in this holy state by means of their connexion with those who were by their Christian profession *saints*. [*Holi-*

tified by the wife, and the unbelieving wife is sanctified by the husband: else *where* were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us *to* peace. **16** For what knowest thou, O wife, whether thou shalt *save thy* husband? or *how* knowest thou, O man, whether thou

Heb. 12. 14.—q Gr. *in peace*.—r 1 Pet. 3. 1.—s Gr. *what*.

ness under the Gospel answers to *dedication to God*, under the law; the *ἡγιασμένοι* under the Gospel are the *body of Christian men* dedicated to God, and thus become his in a peculiar manner; and this being so, things belonging to, relatives inseparably connected with, the *people of God*, are said to be hallowed by their *ἁγίους*, (*hallowing*.—*Alford*.) **Else were your children unclean**—If this kind of relative sanctification were not allowed, the children of these persons could not be received into the Christian Church, nor enjoy any rights or privileges as Christians; but the Church of God never scrupled to admit such children as members, just as well as she did those who had sprung from parents both of whom were Christians. The Jews considered a child as born *out of holiness* whose parents were not proselytes at the time of the birth, though afterward they became proselytes. On the other hand, they considered the children of heathens born *in holiness*, provided the parents became proselytes *before* the birth. All the children of the heathens were reputed “unclean” by the Jews; and all their own children *holy*.

15. But if the unbelieving depart—Whether husband or wife; if such obstinately depart, and utterly refuse all cohabitation, a *brother or a sister*, a Christian man or woman, is *not under bondage* to any particular laws, so as to be prevented from remarrying. Such, probably, (?) the law stood *then*; but it is not so *now*; for the marriage can only be dissolved by death or by the ecclesiastical court. Even fornication or adultery does not dissolve the marriage contract; nor will the obstinate separation of any of the parties, however long continued, give the party abandoned authority to remarry. If the person have been beyond sea and not heard of for seven years, it is presumed he may be dead; and marriage has been connived at in such cases. If there be no person to complain, it may be presumed that there is none injured. But I have known instances where even a marriage after seven years' absence has been very unfortunate; the husband returning at the end of ten or twelve years, and to his utter distress finding his wife married to another man, and with issue of that marriage! There can be no safety in this case, unless there be absolute certainty of the death of the party in question. [For illustration, see Tennyson's “*Enoch Arden*.”] **God hath called us to peace**—The refractory and disagreeing party should not be compelled to fulfil such matrimonial engagements as would produce continual jarring and discord. At the same time each should take care that he give no cause for disagreements and separations, for the Author of the Christian religion is the Author of “*peace*,” and has “*called us*” to it.

16. For what knowest thou, O wife—You that are Christians, and who have heathen partners, do not give them up because they are such, for you may become the means of saving them

shalt save *thy* wife? **17** But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And 'so ordain I in all churches. **18** Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. **19** Circumcision is nothing, and uncircumcision is nothing, but ^{the} keeping of the command-

^t Chap. 4. 17; 2 Cor. 11. 23. — ^u Acts 15. 1, 5. 19. 24, 28; Gal. 5. 2. — ^r Gal. 5. 6; 6. 15. — ^{se} John 13. 14; 1 John 2. 3; 3. 24. — ^x John 8. 36; Rom. 6. 18, 22; Philem. 16.

unto eternal life. Bear your cross, and look up to God, and he may give your unbelieving husband or wife to your prayers.

17. But as God hath distributed to every man, etc.—Let every man fulfil the duties of the state to which God, in the course of his providence, has called him. **So ordain I in all churches.**—I do not lay on you a burden which others are not called to bear; this is the general rule which, by the authority of God, I impose on every Christian society.

18. Is any man called being circumcised.—Is any man who was formerly a Jew converted to Christianity? **Let him not become uncircumcised.**—Let him not endeavour to abolish the sign of the old covenant which he bears in his flesh. The Greek words *μη ἐπισπείσθω*, let him not *drave over*, are evidently an elliptical expression; the words *ἐν ἀσποβυστία* being understood. Some, in their zeal against Judaism, endeavoured to abolish this sign of it in their flesh; it is most evidently against this that the apostle speaks. **Let him not be circumcised.**—Let no man who, being a Gentile, has been converted to the Christian faith, submit to circumcision as something necessary to his salvation. (See Gal. v. 2.)

19. Circumcision is nothing.—Circumcision itself, though formerly commanded of God, is nothing of *itself*, it being only a sign of the justification which should be afterward received by faith. At present, neither the fact of circumcision nor the want of it either hinders or furthers the work of grace; and **keeping of the commandments of God**, from his love shed abroad in a believing heart, is the sum and substance of religion. [*In themselves* circumcision and uncircumcision are alike indifferent; such things are of importance only *in so far* as they are an observing of the commandments of God.—*Meyer*.]

20. Let every man abide in the same calling.—As all who are in Christ have the same advantages, and enjoy the same facilities, so any situation of life may be equally friendly to the salvation of the soul if a man is faithful to the grace he has received. Therefore, in all situations a Christian should be content, for all things work together for good to him who loves God. [In Christian missions this becomes a practical question, which is rightly answered by requiring the converts to forsake all their heathen customs, but permitting them to retain all that are simply social and national.]

21. Art thou called being a servant.—*Δοῦλος ἐκκλησίας*, art thou converted to Christ while thou art a *slave*—the property of another person, and bought with his money? **Care not for it.**—This will not injure thy Christian condition; but if thou canst obtain thy liberty, **use it rather**; prefer

ments of God. **20** Let every man abide in the same calling wherein he was called. **21** Art thou called *being* a servant? care not for it: but if thou mayest be made free, **use it** rather. **22** For he that is called in the Lord, *being* a servant, is ^a the Lord's ^r freeman: likewise also he that is called, *being* free, is ^a Christ's servant. **23** ^a Ye are bought with a price; be not ye the servants of men.

^y Greek, *made free*. — ^z Chapter 9. 21; Galatians 5. 12; Ephesians 6. 6; 1 Peter 2. 16. — ^a Chapter 6. 20; 1 Peter 1. 18, 19; see Leviticus 25. 42.

this state for the sake of freedom and the temporal advantages connected with it. [The meaning of the phrase, *μᾶλλον χρῆσαι*, "use it rather," is very uncertain in respect to what that is which is to be *used*—the estate of *slavery* or the possible *freedom*. Verbal and grammatical criticism cannot help the case, as either rendering will meet all requirements of the words. If to escape harassing care were the ruling motive, slavery might be preferable to freedom, and Paul seems here to be in an accommodating mood; but for himself he certainly valued freedom, which he might also desire for all his brethren. Meyer, who never forgets the second advent, speaks of the recommendation to obtain freedom as (in Paul's estimation) "an advice comparatively unimportant and paltry in view of the *parousia* believed to be at hand." [It may be added, that the idea of true Christian equality carries in itself the germ of the *abolition* of slavery; the latter is the ripe fruit of the former. The moral consciousness of Christendom has not in this respect *advanced beyond* the standpoint of Paul.—*Meyer*.] [This, which was prophecy when first enunciated, has now become history in this country.]

22. For he that is called.—The man who, being a slave, is converted to the Christian faith, is the Lord's freeman; his condition as a slave does not vitiate any of the privileges to which he is entitled as a Christian; on the other hand, all free-men who receive the grace of Christ, must consider themselves the bondservants of the Lord, that is, his real property, to be employed and disposed of according to his godly wisdom, who, notwithstanding their state of subjection, will find the service of their Master to be perfect freedom.

23. Ye are bought with a price.—As truly as your bodies have become the property of your master, in consequence of his paying down a price for you; so sure you are now the Lord's property, in consequence of your being purchased by the blood of Christ. [In whatever condition of life you may be *called*, be content therein to abide; but as you now recognise yourselves as eminently the *servants* of God, *bought with a price*, render to him your *supreme* devotion.] In these verses the apostle shows that the Christian religion does not abolish our *civil* connexions; in reference to *them*, where it finds us there it leaves us. In whatever civil relation we stood before our embracing Christianity, there we stand still; our secular condition being no further changed than as it may be affected by the amelioration of our moral character. But slavery, and all buying and selling of the bodies and souls of men, no matter of what colour or complexion, is a high offence against the holy and just God, and a gross and unprincipled attack on the liberty and rights of our fellow creatures.

21 Brethren, ¹let every man, wherein he is called, therein abide with God. **25** Now concerning virgins ²I have no commandment of the Lord: yet I give my judgment, as one ³that hath obtained mercy of the Lord ⁴to be faithful. **26** I suppose therefore that this is good for the present ⁵distress, *I say, that it is good for a man so to be.* **27** Art thou bound

unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. **28** But and if thou marry, thou hast not sinned. And if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. **29** But ¹this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had

^b Verse 20. — ^c Verses 6, 10, 40; 2 Cor. 8, 10. — ^d 1 Tim. 1, 16. — ^e Chap. 4, 2; 1 Tim. 1, 12.

^f Or, necessity. — ^g Verses 1, 8. — ^h Rom. 13, 11: 1 Pet. 4, 7; 2 Pet. 3, 8, 9.

24. Let every man . . . abide with God—Let him live to God in whatsoever station he is placed by Providence. If he be a slave, God will be with him even in his slavery, if he be faithful to the grace which he has received. It is very likely that some of the slaves at Corinth who had been converted to Christianity had been led to think that their Christian privileges absolved them from the necessity of continuing slaves; or, at least, brought them on a level with their Christian masters. A spirit of this kind might have soon led to confusion and insubordination, and brought scandals into the Church. It was therefore a very proper subject for the apostle to interfere in, and to his authority the persons concerned would doubtless respectfully bow. [The complicated villany of slavery was in many cases to be patiently endured, for in the apostle's time the condition of the slaves was scarcely worse than that of the freedmen. And any possible effort on the part of the slaves for self-emancipation would be simply hopeless. It was therefore best for them to quietly "abide with God"—wait on the course of his providence.]

25. Now concerning virgins—This was another subject on which the Church at Corinth had asked the advice of the apostle. The word *παρθένος*, *virgin*, we take to signify a *pure, unmarried young woman*; but it is evident that the word in this place means young unmarried persons of either sex, as appears from verses 26, 27, 32–34, and from Rev. xiv, 4. The word *παρθένος*, *virgin*, is frequently applied to *men* as well as to *women*. In verse 36 the word is supposed to mean the *state of virginity or celibacy*, and very probable reasons are assigned for it; and it is evident that persons of either sex in a state of celibacy are the persons intended. **I have no commandment of the Lord**—There is nothing in the sacred writings that directly touches this point, neither have I received any special instruction. **Yet I give my judgment**—*Ἰδοὺν*, *view, opinion*, as every way equal to such commandments, had there been any, seeing I have received the teaching of his own Spirit, and have **obtained mercy of the Lord to be faithful** to this heavenly gift, so that it abides with me to lead me into all truth. In this way I think the apostle's words may be safely understood.

26. This is good for the present distress—There was no period in the heathen times when the Church was not under persecutions and afflictions; on some occasions there were more oppressive than at others. The word *ἀνάγκη* signifies *necessity, distress, tribulation, and calamity*. (See Luke xxi, 23; 2 Cor. vi, 4; xii, 10.) In such times, when the people of God had no certain dwellingplace, when they were lying at the mercy of their enemies without any protection from the state—the state itself often among the persecutors—he who had a family to care for would find himself in very embarrassed

circumstances, as it would be much more easy to provide for his *personal* safety than to have the care of a wife and children. On this account it was much better for unmarried persons to continue for the present in their celibacy: [because the *parousia* is near, and still nearer, therefore, must be the general calamities which are to precede it. (Matt. xxiv, 3.)—*Meyer*.] [But, *in fact*, the *parousia*, as generally understood, was *not* at hand: was Paul, then, in error, and did that error enter into his apostolic utterances?]

27. Art thou bound unto a wife—That is, *married*; for the marriage contract was considered in the light of a *bond*. **Seek not to be loosed**—Neither regret your circumstances, notwithstanding the present distress, nor seek on this account for a dissolution of the marriage contract. But if thou art under no matrimonial engagements, do not for the present enter into any.

28. But and if thou marry—As there is no law against this, even in the "present distress," thou hast not sinned; and it is only on account of prudential reasons that I give this advice. **And if a virgin marry**—Both the man and the woman have equal privileges in this case; either of them may marry without sin. It is probable, as there were many sects and parties in Corinth, that there were among them those who *forbade to marry*, (1 Tim. iv, 3,) and who might have maintained other doctrines of devils besides. These persons, or such doctrines, the apostle has in view when he says, if they marry they do not sin. **Trouble in the flesh**—From the simple circumstance of the incumbency of a family while under persecution; because of the difficulty of providing for its comfort and safety while flying before the face of persecution. **But I spare you**—The evil is coming; but I will not press upon you the observance of a prudential caution which you might deem too heavy a cross.

29. The time is short—These persecutions and distresses are at the door, and life itself will soon be run out. Even then Nero was plotting those grievous persecutions with which he not only afflicted, but devastated, the Church of Christ. [Many commentators insist that Paul is here referring to the time forward, to the second advent, which, they say, he supposed would be *short*, *συνεπαλμύνος*, *compressed, full of distress*. But how could an event that was certainly not to occur for more than 1800 years be used as a motive for disregarding temporal interests? Some nearer event—the persecution under Nero, or, perhaps, the destruction of Jerusalem—was evidently that especially contemplated as impending.] **They that have wives**—Let none begin to think of any comfortable settlement for his family; let him sit loose to all earthly concerns, and stand ready prepared to escape for his life, or meet death, as the providence of God may permit. The husband will

none; **30** And they that weep, as though they wept not; and they that rejoice, as though they rejoice not; and they that buy, as though they possessed not; **31** And they that use this world, as not ¹abusing it: for ²the fashion of this world passeth away. **32** But I would have you without carefulness. ³He that is unmarried careth for the things ⁴that belong to the Lord, how he may please the Lord: **33** But he that is married careth for

the things that are of the world, how he may please *his* wife. **34** There is difference *also* between a wife and a virgin. The unmarried woman ⁵careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband. **35** And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon

¹1 Chap. 9, 18. — ²Psa. 39, 6; James 1, 10; 4, 14; 1 Pet. 1, 24; 4, 7; 1 John 2, 17.

³1 Tim. 5, 5. — ⁴a Gr. *of the Lord*, as verse 34. — ⁵a Luke 11, 40, etc.

be dragged from the side of his wife to appear before the magistrates, and be required either to abjure Christ or die.

30. They that weep, etc.—There will shortly be such a complete system of distress and confusion that private sorrows and private joys will be absorbed in the weightier and more oppressive public evils: yet let every man still continue in his calling; let him buy and sell and traffic as usual; though in a short time, either by the coming persecution or the levelling hand of death, he that had earthly property will be brought into the same circumstances with him who had none.

31. And they that use this world—Let them who have earthly property or employments discharge conscientiously their duties, from a conviction of the instability of earthly things. Make a right use of every thing, and pervert nothing from its use. To *use* a thing, is to employ it properly in order to accomplish the end to which it refers. To *abuse* a thing, signifies to *pervert* it from that use. So pass through things temporal as not to lose those which are eternal. [*Χρῶμενοι . . . κατὰ κρίσιν, they that use the world as they that do not over-use it, not to surfeiting, abuse.*] **For the fashion of this world**—Τὸ σχῆμα τοῦ κόσμου τούτου signifies properly the present state or constitution of things; the *frame of the world*, that is, the *world* itself. But often the term *κόσμος, world*, is taken to signify the Jewish state and polity; the destruction of this was then at hand, and this the Holy Spirit might then signify to the apostle.

32. Without carefulness—Though all these things will shortly come to pass, yet do not be anxious about them. Every occurrence is under the direction and management of God. The wrath of man shall praise him, and the remainder of it he shall restrain, and none can harm you if ye be followers of that which is good. **He that is unmarried careth for the things that belong to the Lord**—He has nothing to do with a family, and therefore can give his whole time to the service of his Maker, having him alone to please.

33. But he that is married—He has a family to provide for and his wife to please, as well as to fulfil his duty to God and attend to the concerns of his own soul. The single man has nothing to attend to but what concerns his own salvation; the married man has all this to attend to, and, besides, to provide for his wife and family, and take care of their eternal interests also. The single man has very little trouble, comparatively; the married man has a great deal. The single man is a *atom* in society; the married man is a small community in himself. The former is the centre of his own existence, and lives for himself alone; the latter is diffused abroad, makes a much more important part of the body social, and provides both for its sup-

port and continuance. The single man lives for and does good to himself only; the married man lives both for himself and the public. Both the State and the Church of Christ are dependent on the married man, as from him, under God, the one has subjects, the other members; while the single man is but an individual in either, and by and by will cease from both, and, having no posterity, is lost to the public for ever. The married man, therefore, far from being in a state of inferiority to the single man, is beyond him out of the limits of comparison. He can do all the good the other can do, though perhaps sometimes in a different way; and he can do ten thousand goods that the other cannot possibly do. And therefore both himself and his state are to be preferred infinitely before those of the other. Nor could the apostle have meant any thing less; only for the present distress he gave his opinion that it was best for those who were single to continue so. And who does not see the propriety of the advice?

34. There is a difference also between a wife and a virgin—That is, there is this difference between a married and an unmarried woman. **The unmarried careth (only) for the things of the Lord**, having no domestic duties to perform. **That she may be holy**—Separated to divine employments, both in body and spirit. Whereas **she that is married careth (also) for the things of the world, how she may please her husband**, having many domestic duties to fulfil, her husband being obliged to leave to her the care of the family and all other domestic concerns. [Interpreted in the light of the world's history and experience, these words of the apostle take on a widely different meaning from what they must have seemed to mean when first written. What seemed to indicate the speedy coming of Christ must now be referred to events which occurred during the first century, or else more generally to the vanity of all human affairs, the brevity of life, and the certainty of death. Nor are the views of the apostle respecting the comparative devotedness and religious activity of the single and the married well sustained by the experiences of the Church.]

35. This I speak for your own profit—The advices belong to yourselves *alone*, because of the peculiar circumstances in which you are placed. Nothing spoken here was ever designed to be of general application; it concerned the Church at Corinth alone, or Churches in similar circumstances. **Not that I may cast a snare upon you**—Ὅχι ἵνα βρόχον ὑμῖν ἐπιβάλω. The apostle intimates that what he says was not intended absolutely to bind them, but to show them the propriety of following an advice which in the present case would be helpful to them in their religious connexions. **For that which is comely, and that ye may**

the Lord without distraction. **36** But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. **37** Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that

o Heb. 13. 4.—p Rom. 7. 2.

attend upon the Lord without distraction—The original, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως, is thus translated by Bishop Pearson: *But for the sake of decency, and of attending more easily upon the Lord without distraction.*

36. Uncomely toward his virgin—Different meanings have been assigned to this verse. I shall mention *three* of the principal: 1) "In those early times, both among the Hebrews and Christians, the daughters were wholly in the power of the father, so that he might give or not give them in marriage as he chose; and might bind them to perpetual celibacy if he thought proper. If, however, the father found cause to change his purpose in the matter, believing that it would be wrong to force his daughter to continue in her state of celibacy, he might alter his purpose without sin, and permit her to marry." 2) "The whole verse and its context speaks of young women dedicated to the service of God, who were called παρθένοι, *virgins*, in the primitive Church. And a case is put here, 'that circumstances might occur to render the breach of even a vow of this kind necessary, and so no sin be committed.' " 3) "The apostle, by παρθένος, does not mean a *virgin*, but the *state of virginity or celibacy*, whether in man or woman." Both Mr. Locke and Dr. Whitby are of this opinion, and the latter reasons on it thus:—

It is supposed that these three verses (36–38) relate to virgins under the power of parents and guardians, and the usual inference is, that children are to be disposed of in marriage by the parents, guardians, etc. Now this may be true, but it has no foundation in the text, for *τημεν τὴν ἑαυτοῦ παρθένον* is not to keep his daughter's, but his own, *virginity*, or rather his *purpose of virginity*; for, as Phavorinus says, "He is called a virgin who freely gives himself up to the Lord, renouncing matrimony and preferring a life spent in continency." And that this must be the true import of these words appears from this consideration, that this depends upon the purpose of his own heart, and the power he has over his own will, and the **no necessity** arising from himself to change this purpose. Whereas the keeping a daughter unmarried depends not on these conditions on her father's part, but on her own; for, let her have a *necessity*, and surely the apostle would not advise the father to keep her a virgin because he had determined so to do; nor could there be any doubt whether the father had **power over his own will** or not, when *no necessity* lay upon him to betroth his virgin. This last opinion seems to be the true sense of the apostle. It may be necessary to make a few general observations on these verses, summing up what has been said:

1) Παρθένος, here, should be considered as implying not a *virgin*, but the *state of virginity or celibacy*. 2) Ὑπέρακος, *over-aged*, must refer to the passing of that time in which both the laws

he will keep his virgin, doeth well. **38** "So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. **39** "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^oonly in the Lord. **40** But she is happier if she so abide, ^rafter my judg-

q 2 Cor. 6. 14.—r Verse 25.

and customs of Jews and Gentiles required men to marry. 3) Καὶ οὕτως ὀφείλει γίνεσθαι, and need so require, or, if there appear to be a necessity, is to be understood of any particular change in his circumstances or in his feelings; or, that he finds, from the law and custom in the case, that it is a scandal for him not to marry; then let him do what he wills or purposes. 4) Instead of γαμήτωσαν, let THEM marry, γαμήτω, let HIM marry, is the reading of a number of respectable MSS. and Versions. This reading is nearly of the same import with the other: Let him do what he willth, he sinneth not; let him marry, or, he sinneth not if he marry. 5) The whole of the 37th verse relates to the purpose that the man has formed, and the strength that he has to keep his purpose of perpetual celibacy, being under no necessity to change that purpose. 6) Instead of ὁ ἐκγαμίζων, he who giveth her in marriage, I purpose to read ὁ γαμίζων, he who marrieth, which is the reading of the Codex Alexandrinus, the Codex Vaticanus, No. 1209, [Codex Sinaiticus,] and some others; with Clement, Methodius, and Basil. Τὴν ἑαυτοῦ παρθένον, his own virgin, is added after the above by several very ancient and reputable MSS., as also by the Syriac, Armenian, Vulgate, Æthiopic, Clement, Basil, Optatus, and others; but it seems very much like a gloss. He then who marrieth, though previously intending perpetual virginity, doeth well; as this is agreeable to laws both divine and human; and he who marrieth not, doeth better, because of the present distress. (See verse 26.)

39. The wife is bound by the law—This seems to be spoken in answer to some other question of the Corinthians to this effect: "May a woman remarry whose husband is dead, or who has abandoned her?" To which he replies, in general, That as long as her husband is living the law binds her to him alone; but if the husband die, she is free to remarry, but... **only in the Lord**; that is, she must not marry a heathen nor an irreligious man; and she should not only marry a genuine Christian, but one of her own religious sentiments; for, in reference to domestic peace, much depends on this.

40. But she is happier if she so abide—If she continue in her widowhood because of the present distress, for this always must be taken in, that consistency in the apostle's reasoning may be preserved. She who had tried both the state of celibacy and the state of marriage could certainly best tell which was most for her comfort; and he could not tell any thing, but by an express revelation from heaven, relative to the future state of any widow; it is certain that Paul can never be understood as speaking in general, as there are multitudes of persons abundantly more happy in their married than in their single state; and there are many widows also much more happy in their second marriage than they have been in their first. **After my judgment**—According to the view I have of the

ment: and "I think also that I have the Spirit of God.

81 Thess. 4, 8.

subject, which view I take by the light of the divine Spirit, who shows me the tribulations which are coming on the Church. But, says he, (verse 28,) *I spare you*—I will not be more explicit concerning coming evils, as I wish to save you from all forebodings which bring torment. **I think . . . I have the Spirit of God**—*Δοκῶ δὲ καὶ τὸ Πνεῦμα Θεοῦ ἔχειν* might be translated: *I also seem to have [am conscious of having] the Spirit of God. The word δοκῶ is used by the ancients, not always to express what is DOUBTFUL, but often to express what is TRUE and CERTAIN. They must have understood him as asserting that he had the direction of the Spirit of God in giving those opinions, else they would not have been ready to obey them.*

1. In the preceding chapter we have met with subjects both of *difficulty* and *importance*. As to the *difficulties*, it is hoped that they have been so generally considered in the notes that few or none of them remain; and on the subjects of peculiar *importance* much time has been spent, in order to impress them on the mind of the reader.

2. On the important subject of *marriage*, I have said what I believe to be true, and scruple not to say that it is the most *useful* state in which the human being can be placed; and consequently that in which most *honour* may be brought to God. The doctrine of the greater sanctity of celibacy is both dangerous and anti-scriptural: and I hope I have sufficiently vindicated Paul from being its patron or supporter.

3. While I contend for the superior excellence of the *marriage state*, I am not the apologist of *indiscriminate marriages*; many of which are indeed blamable in a very high degree. If, instead of common sense and propriety, childish affections, brutish passions, or the love of money are the ruling motives; such marriages are miserable, and cannot be otherwise. But as a rule, genuine Christians can never be so useful in any state as that of marriage; but to be happy, the marriage must be in the *Lord*. When *believers* match with *unbelievers*, generally the good becomes perverted; and Satan has his triumph when he has got an immortal soul out of the Church of Christ into his own synagogue. But who among young people will lay this to heart? And how few among young men and young women will not sell their *Saviour* and his *people* for a husband or a wife!

4. The doctrine of *second marriages* has been long a subject of controversy in the Church. The Scriptures, properly understood, have not only nothing against them, but much for them. And in this chapter St. Paul, in the most pointed manner, admits of them. A *widow* may marry again, *only let it be in the Lord*; and a *widower* has certainly the same privilege.

5. The *conversion* which the Scripture requires, though it makes a most essential change in our *souls* in reference to God, and in our *works* in reference both to God and man, makes none in our *civil* state. Even if a man is *called*, that is, converted, in a state of slavery, he does not gain his manumission in consequence of his conversion; he stands in the same relation both to the *state* and to his fellows that he stood in *before*; and is not to assume any

CHAPTER VIII.
Now *as touching things offered unto idols,

α Acts 15, 20, 29; chap. 10, 19.

civil rights or privileges in consequence of the conversion of his soul to God. The apostle decides the matter in this chapter, and recommends that every man should abide in the calling wherein he is called. [While freedom is every man's natural right, it may not always be expedient to assert that right; especially if it can be successfully asserted only by violence.]

6. From the 20th to the 23d verse the apostle refers to the state of *slavery* among the Greeks; and from what he says, we find that even among the *slaves* there were *Christian converts*, to whom, though he recommends *submission* and *contentment*, yet he intimates that if they could get their *freedom* they should prefer it; and he strongly charges those that were *free* not to become again the slaves of men, (verse 23;) from which we learn that a man might dispose of his own liberty, which, in a *Christian*, would be a disgrace to his redemption by Christ. The word *ἐλεύθερος* means properly *freedman*, one who had been a *slave* but had regained his liberty. It is the same as *libertus* among the Romans, one who was *manumitted*. [The seeming permission to Christian masters to still hold their brethren in Christ as slaves, (see Philemon,) must be understood as exceptional, like the dissuaves against marriage, "by reason of the distress" (and disability) that then rested on the Church. (Verse 26.)]

NOTES ON CHAPTER VIII.

1. **As touching things offered unto idols**—[*Περὶ δὲ τῶν εἰδωλολάτρων, about the meats dedicated to idols.*] This was another subject on which the Corinthians had asked the apostle's advice, which he now gives with both fulness and precision. [*Κρία εἰδωλῶδωντα*, (iv. Mace. v, 1.) These were those portions of the animal (which had been) offered in sacrifice which had not been laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts held in the temple, (see verse 10,) or in private houses, (chapter x, 27.) sometimes sold in the market by the priests, or by the poor, or by the niggardly. . . . Christians were thus in continual danger of meeting with such remnants. Partaking of them was an abomination among the Jews, (see Numbers xxv, 2; Psa. cvi, 28,) and was forbidden by the apostles and elders. (Acts xv, 29; xxi, 25.) That Paul, in this whole passage, makes no allusion to that decree, but deals with the question on its own merits, probably is to be traced to his wish to establish his position as an independent apostle, endowed with God's Holy Spirit sufficiently himself to regulate such matters. But it also shows *how little such decisions were at that time regarded as lastingly binding on the whole Church*; and how fully competent it was, even during the lifetime of the apostles, to Christians to open and question, on its own merits, a matter which they had, for a special purpose, once already decided. — *Alford.*] [Out of the differences of opinions on the subject there came to be] much misunderstanding and offence in the Corinthian Church; the converted Jews abominated every thing that they knew had been used in the heathen worship, while the converted Gentiles would feel no

we know that we all have ^b knowledge. ^c Knowledge puffeth up, but charity edifieth. **2** And ^d if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. **3** But if any man love God, ^e the same is known of him. **4** As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that ^f an idol is nothing in the world, ^g and that ^h there is none other God but one. **5** For though there be

^b Rom. 14, 14, 22.—^c Rom. 14, 3, 10.—^d Chap. 13, 8, 9, 12; Gal. 6, 3; 1 Tim. 6, 4.—^e Exod. 23, 12, 17; Nah. 1, 7; Matt. 7, 21; Gal. 4, 9; 2 Tim. 2, 19.—^f Isa. 41, 24; chap. 19, 19.—^g Deut. 4, 38; 6, 4; Isa. 44, 8; Mark 12, 29; verse 6; Eph. 4, 6;

scruple on the account. **We know that we all have knowledge**—[*We know, οἶδαμεν*, that is, the apostle himself and all others who have *γνώσκειν*, knowledge, clear understanding, all such very well knew that "an idol is nothing." (Verse 4.) See Meyer.] All we who are converted to God by Christ have sufficient knowledge concerning idols and idol worship; and we know also the *liberty* which we have through the Gospel, not being bound by Jewish laws; but many carry their knowledge in this liberty too far, and do what is neither seemly nor convenient, and thus give offence to others. **Knowledge puffeth up, but charity edifieth**—This knowledge may, however, become very nearly allied to pride; it *puffeth up* the mind with vain conceit, makes those who have it bold and rash, and renders them careless of the consciences of others. And this knowledge, boasted of by the Corinthians, led them to *contemn* others. [On the other hand, true charity (brotherly love) would incline the strong, the knowing, to deal tenderly with the scruples of others, in order to their edification, and confirmation in the faith.]

2. He knoweth nothing yet, etc.—The person who acts in this rash, unfeeling way, from the general knowledge which he has of the vanity of idolatry and the liberty which the Gospel affords from Jewish rites, with all his knowledge does not know this, that though the first and greatest commandment says, "Thou shalt love the Lord thy God with all thy heart," etc., yet the second is like unto it, "Thou shalt love thy neighbour as thyself." He, then, that can offend his neighbour's weak or tender conscience with his food or his conduct, does not love him as himself, and therefore knows nothing as he ought to know.

3. But if any man love God—In that way which the commandment requires, which will necessarily beget love to his neighbour, **the same is known of him**—is approved of God, and acknowledged as his genuine follower.

4. Things that are offered in sacrifice—[*Τῶν εἰδωλολάτρων*. (See on verse 1.)] **An idol is nothing in the world**—[The idols of the heathens—not strictly the images, but the persons represented by them—have no existence in the world. That they who worship idols worship devils the apostle himself asserts, (chapter x, 20;) but that is no contradiction to the present sentence, which asserts that the deities imagined by them have absolutely no existence.—*Alford*.]

5. There be that are called gods—There are many images that are supposed to be representations of divinities; but these divinities are nothing, the figments of mere fancy; and these images have no corresponding realities. **Whether in heaven or in earth**—As the sun, moon, planets,

that are ^b called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but one God, the Father*, ^c of whom *are* all things, and we ^d in him; and ^e one Lord Jesus Christ, ^f by whom *are* all things, and we by him. **7** Howbeit *there is* not in every man that knowledge: for some ^g with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is ^h defiled. **8** But

1 Tim. 2, 5.—^b John 10, 34.—^c Mal. 2, 10; Eph. 4, 6.—^d Acts 17, 23; Rom. 11, 36.—^e Or, *for him*.—^f John 13, 13; Acts 2, 36; chap. 12, 3; Eph. 4, 5; Phil. 2, 11.—^g John 1, 3; Col. 1, 16; Heb. 1, 2.—^h Chap. 16, 28, 29.—^p Rom. 14, 14, 23.

stars, the ocean, rivers, trees, etc. And thus there are, nominally, *gods many and lords many*.

6. But to us there is but one God, the Father—Who produced all things, himself uncreated and unoriginated. **And we in him**—*Καὶ ἡμεῖς εἰς αὐτόν*, and *we for him*; [we exist, *εἰς*, in respect to him;] all intelligent beings having been created for the purpose of manifesting his glory, by receiving and reflecting his wisdom, goodness, and truth. **And one Lord Jesus**—Only one visible Governor of the world and the Church. **By whom are all things**—Who was the Creator, as he is the Upholder, of the universe. **And we by him**—Being brought to the knowledge of the true God by the revelation of Jesus Christ; for it is the only-begotten Son alone that can reveal the Father. The *gods* of whom the apostle speaks were their *divinities*, or objects of religious worship; the *lords* were the *rulers* of the world, the *emperors*, who were considered next to gods, and some of them were deified. In opposition to those *gods* he places "God the Father," the fountain of plenitude and being; and in opposition to the *lords* he places **Jesus Christ**, who made and who governs all things. We, as *creatures*, live in reference, *εἰς αὐτόν*, to him, God the Father, who is the fountain of our being; and, as *Christians*, we live *ὁὐ ἀπ' αὐτοῦ*, *by or through him*, Jesus Christ; by whom we are bought, enlightened, pardoned, and saved.

7. There is not in every man that knowledge—This is spoken in reference to what is said, verse 4: *We know that an idol is nothing in the world; for some with a conscience of the idol*—namely, that it is *something*—*eat it*: the flesh that was offered to the idol, as being thus offered, considering the feast as a sacred banquet, by which they have *fellowship with the idol*. **And their conscience being weak**—Not properly instructed in divine things. **Is defiled**—He performs what he does as an act of religious worship, and thus his conscience contracts guilt through this idolatry.

As in the commencement of Christianity, among the Jews that were converted, there were many found who incorporated the rites of the law with the principles of the Gospel; so, doubtless, among the Gentiles, there were some who did not at once throw aside all their idolatry or idolatrous notions, but preserved some of its more spiritual and imposing parts, and might think it allowable to mingle idolatrous feasts with the rites of Christianity; as the sacrament of the Lord's supper was certainly considered as a feast upon a sacrifice. As the minds of many of these young Gentile converts could not, as yet, have been deeply endued with spiritual knowledge, they might incorporate these feasts, and confound their nature and properties.

meat commendeth us not to God: for neither, if we eat, ^aare we the better; neither, if we eat not, ^aare we the worse. **9** But ^atake heed lest by any means this ^aliberty of yours become ^aa stumblingblock to them that are weak. **10** For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not ^athe conscience of him which is weak be ^aemboldened to eat

those things which are offered to idols; **11** And ^athrough thy knowledge shall the weak brother perish, for whom Christ died? **12** But ^awhen ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. **13** Wherefore, ^aif meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

^q Rom. 14. 17.—^r Or, *have we the more*.—^s Or, *have we the less*.—^t Gal. 5. 13.—^u Or, *power*.—^v Rom. 14. 13, 20.

^w Chap. 10. 23, 32.—^x Gr. *edified*.—^y Rom. 14. 15, 20.—^z Matt. 25. 40, 45.—^a Rom. 14. 21: 2 Cor. 11. 29.

8. Meat commendeth us not to God—No such eating or abstaining can be a recommendation of our souls or persons to the Supreme Being. As to the *thing*, considered in *itself*, the *eating* gives us no spiritual advantage; and the *eating not* is no spiritual loss.

9. But take heed—Lest by frequenting such feasts and eating things offered to idols, under the conviction that "an idol is nothing," and that you may eat those things innocently, this liberty of yours, which may be well enough for you, should become a means of causing a weak brother to stumble who has not your knowledge, or inducing one who respects you for your superior knowledge to partake of these things with the conscience and belief that an idol is *something*, and to conclude that as you partake of such things, so he may also, and with safety. He is not possessed of your information on this point, and he eats *to the idol* what you take as a *common meal*.

10. If any man see thee which hast knowledge—*ἴδῃσιν*. (See verse 1.) **Sit at meat in the idol's temple**—It seems strange that any professing the knowledge of the true God should even enter one of those temples, and much more so that any Christian should be found to feast there. Perhaps the man of knowledge mentioned by the apostle was one of those who, possessing a convenient conscience, could accommodate himself to all circumstances; be a heathen without and a Christian within, and *vice versa*, as circumstances might require. [Were these temples used as places for taking occasional meals, after the manner of modern *restaurants*, much used in large cities?] **Be emboldened to eat**—*οὐκ ὀδοῦν ὀψήσεται*, *be built up*, be confirmed and established in that opinion which before he doubtfully held, that on seeing you eat he may be led to think there is no harm in feasting in an idol temple, nor in eating things offered to idols.

11. Shall the weak brother perish—Being first taught by thy conduct that there was no harm in thus eating, he grieves the Spirit of God; becomes again darkened and hardened, and, sliding back into idolatry, dies in it, and so finally perishes. **For whom Christ died**—So we learn that a man may *perish* for whom Christ died: this admits of no quibble. If a man "for whom Christ died," apostatizing from Christianity, (for he is called a "brother," though "weak,") return again to and die in idolatry, then a man for whom Christ died may perish everlastingly. And so, if it is possible for a believer, whether strong or weak, to retrace his steps back to idolatry and die in it, it is equally possible for a man who had escaped the pollutions that are in the world, to return to it, live and die in its spirit, and perish everlastingly also. Let him that readeth understand.

12. But when ye sin so against the brethren—
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ren—[The manner in which they had used their liberty had rendered the otherwise allowable act positively sinful.—*Poor*.] **Ye sin against Christ**—By causing to err from the truth, and so sending to perdition, through your bad example, a soul for whom Christ shed his blood, thus defeating the gracious intentions of his sacrificial death.

13. Wherefore, etc.—Rather than give any occasion to a Christian to sin against, and so to harden his conscience that he should return to idolatry and perish, I would not only abstain from all *meats offered to idols*, but I would eat no flesh should I exist through the whole course of time, but live on the herbs of the field, rather than cause my brother to stumble, and thus fall into idolatry and final ruin. The following words of Origen contain a very solemn lesson and warning: "If we did more diligently attend to these things, we should avoid sinning against our brethren and wounding their weak conscience, that we might not *sin against Christ*; our brethren that are among us, for whom Christ died, often perishing, not only by our *knowledge*, but by many other *ways and things*, in which things we, *sinning against Christ*, shall suffer punishment; the souls of them that perish by us being required of and avenged upon us."

1. THE greater our reputation for knowledge and sanctity, the greater mischief we shall do by our influence and example if we turn aside from the holy commandment delivered unto us. Every man should walk so as to *light* and *lead* his brother to heaven.

2. [A forcible and perfectly legitimate use is made of this injunction, in favor of abstinence from intoxicating drinks; for though a Christian may feel that he is in no danger from that cause, yet his Christian liberty used by some other—in that particular a "weak brother"—may be the occasion of his perdition. This caution is enforced by thousands of examples of ruins so accomplished.]

3. It is the duty of every Christian to watch against apostasy in his own case, and to prevent it as much as possible in that of others. That a person for whom Christ died may *finally perish* is strongly argued from this place and Rom. xiv. 15; for here the apostle dissuades the Corinthians from scandalizing their weak brethren by an argument taken from the irreparable mischiefs they may do them, the eternal ruin they may bring upon them by this scandal; whereas if it be, as some assert, that *all things, even the sins of the elect, work together for their good, and that they shall never perish*, there can be no danger.

Moreover, by thus offending, saith the apostle, "ye sin against Christ;" namely, by sinning against those whom he has purchased by his blood, and de-

CHAPTER IX.

AM ^aI not an apostle? am I not free? ^bhave I not seen Jesus Christ our Lord? ^care not ye my work in the Lord? ^dif I be not an apostle unto others, yet doubtless I am to you:

^a Acts 9, 15; 13, 2; 26, 17; 2 Cor. 12, 12; Gal. 2, 7, 8; 1 Tim. 2, 7; 2 Tim. 1, 11. — ^b Acts 9, 3, 17; 18, 9; 22, 14, 18; 23, 11;

destroying them for whose salvation he suffered. If this intent of Christ's death be denied, how can we show in what Christ has demonstrated his great love to them that perish?

4. It is natural for man to wish and affect to be *wise*; and when this desire is cultivated in reference to lawful objects, (and with due humility,) it will be an indescribable good; but when, like Eve, we see in a *prohibition something to be desired to make one wise*, we are then, like her, on the verge of our fall. Though extensive knowledge is not given to all, yet it is given for all, and is the public property of the Church. For the misuse and misapplication of this talent we shall give account to God, as well as of other gifts and graces.

5. Persons of an over-tender and scrupulous conscience may be very troublesome in a Christian society; but as this excessive scrupulosity comes from want of more *light*, more *experience*, or more *judgment*, we should bear with them. Though such should often run into ridiculous extremes, yet we must take care that we do not attempt to cure them either with ridicule or wrath. Such persons require the most judicious treatment, else they will be stumbled, and turned out of the way. We should be very careful lest in using what is called Christian liberty we occasion their fall; and for our own sake, we must take heed that we do not denominate sinful indulgences Christian liberties.

6. Though we are bound to take heed that we put not a stumblingblock in the way of a weak brother, yet if such a brother be stumbled at any part of our conduct which is not blamable in itself, but of which he may have taken a wrong view, we are not answerable for the consequences. We are called to walk by the testimony of God; not according to the measure of any man's conscience, how sincere soever he may be.

NOTES ON CHAPTER IX.

1. **Am I not free**—After the waiving of his own liberties in respect to eating, etc., and especially his general declaration (chapter viii, 13) that he is ready to permanently forego the use of his natural and Christian freedom for the benefit of his "brother," the apostle now returns to reassert his freedom and his apostolic rights and privileges. **Am I not an apostle**—It is sufficiently evident that there were persons at Corinth who questioned the apostleship of St. Paul; and that he was obliged to walk very circumspectly that they might not find any occasion against him. It appears that he had given them all his apostolical labours gratis; and even this, which was the highest proof of his disinterested benevolence, was produced by his opposers as an argument against him. "Prophets and all divinely commissioned men have a right to their secular support; you take nothing: is not this from a conviction that you have no apostolical right?" On this point the apostle immediately enters on his own defence. *Am I not an apostle? Am I not free?* [The best authorities require that the order of these two questions should be reversed.] These questions are all de-

for ^d the seal of mine apostleship are ye in the Lord. **3** Mine answer to them that do examine me is this: **4** ^eHave we not power to eat and to drink? **5** Have we not power to lead about a sister, a ^fwife, as well as other

chap. 15, 8. — ^e Chap. 3, 6; 4, 15. — ^d 2 Cor. 3, 2; 12, 12. — ^f Verse 14: 1 Thess. 2, 6; 2 Thess. 3, 9. — ^g Or, *woman*.

signed as assertions of the affirmative: *I am an apostle*; and *I am free*—possessed of all the rights and privileges of an apostle. **Have I not seen Jesus Christ**—From whom, on his *personal appearance* to me, I received my apostolic commission. This *seeing Christ* was judged essentially necessary to constitute an apostle. (See Acts xxii, 14, 15; xxvi, 16.) **Are not ye my work**—Your conversion from heathenism (and induction into the privileges of the Church) is the proof that I have preached with the divine unction and authority.

2. **If I be not an apostle unto others**—If there be other Churches in which my apostleship has not been demonstrated, it is not so with you. **The seal of mine apostleship are ye**—Your conversion is God's seal to my apostleship. Had not God sent me, I could not have profited your souls. The *σφραγίς*, or *seal*, was a figure cut in a stone, and that set in a ring, by which letters of credence and authority were stamped. The ancients, particularly the Greeks, excelled in this kind of engraving. [The significance of the seal was to designate *ownership* and *approval*.] **In the Lord**—It was, however, by the grace and influence of God alone that he was an apostle, and that they were converted to Christianity.

3. **Mine answer to them**—*Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνονσιν*. This is *my defence against those who examine me*. The words are *forensic*; and the apostle considers himself as brought before a legal tribunal, and questioned so as to be obliged to answer as upon oath. His defence, therefore, was this, that they were converted to God by his means. This verse belongs to the two preceding verses. [*Ἀδὲν*, this, namely, this fact, that you are the seal of mine ἀποστολή (apostleship).—*Meyer*.]

4. **Have we not power to eat and to drink**—*Ἐξουσίαν, the right*. The necessities, not the superfluities, of life were what those primitive messengers of Christ required; it was *just* that they who *laboured* in the Gospel should *live* by the Gospel; a *living* was all they desired. It was probably in reference to the same moderate and reasonable desire that the provision made for the clergy in this country was called a *living*; and their *work* for which they got this *living* was called the *cure* (*cura, core*) of souls. Such a labourer is worthy of (morally entitled to) his hire; and he that preaches the Gospel should live by the Gospel. [It is usually the most profitable to all parties for those who receive the services of a minister of the Gospel to contribute directly for his temporal support, and this law extends also to missions among the heathen.]

5. **Have we not power to lead about a sister, a wife**—The word *ἐξουσίαν*, as above, implying authority or right; authority from Him who gave them that office; from the constitution of nature; and from universal propriety or the fitness of things. When the apostle speaks of leading about a sister, a wife, he means that he and all other apostles, and consequently all ministers of the Gospel, had a *right* to marry. For it appears

apostles, and *as* the brethren of the Lord, and *1* Cephas? **6** Or I only and Barnabas, have not we power to forbear working? **7** Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? **8** Say I these things as a man? or saith not the law the same also? **9** For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" **10** Or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that

thresheth in hope should be partaker of his hope. **11** If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? **12** If others be partakers of this power over you, *are not* we rather? **13** Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. **14** Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? **15** Even so hath the Lord ordained that they which preach the gospel should live of the gospel. **16** But I have used none of these things: neither have I written these

6 Matt. 13. 53; Mark 6. 3; Luke 6. 16; Gal. 1. 19.—*h* Matt. 8. 11.—*2* Thess. 3. 8, 9.—*3* 2 Cor. 10. 4; 1 Tim. 1. 18; 6. 12; 2 Tim. 2. 3; 4. 7.—*4* Deut. 20. 6; Prov. 27. 13; chap. 3. 6, 7, 8.—*5* John 21. 15; 1 Pet. 5. 2.—*6* Deut. 25. 4; 1 Tim. 5. 18.—*7* 2 Tim. 2. 6.—*8* Rom. 15. 27; Gal. 6. 6.

7 Acts 20. 34; verses 15, 18; 2 Cor. 11. 7, 9; 12. 13; 1 Thess. 2. 6.—*8* 2 Cor. 11. 12.—*9* Lev. 6. 16, 26; 7. 6, etc.; Num. 5. 9, 10; 18. 8-20; Deut. 10. 9; 18. 1.—*10* Jer. 17.—*11* Matt. 10. 10; Luke 10. 7.—*12* Gal. 6. 6; 1 Tim. 5. 17.—*13* Acts 15. 3; 20. 34; chap. 4. 12; verse 12; 1 Thess. 2. 9; 2 Thess. 3. 8.

that our Lord's brethren, James and Jude, were married; and we have infallible evidence in Matt. viii. 14, that Peter was a married man. [*Ἀδελφὸν γυναῖκα*, a sister, that is, a *believer*, a *wife*; not a *servicis matrona*, which is against the plain meaning of the words, without shadow of historical support, and supposes a somewhat unseemly relation.—*Meyer*.]

6. Or I only and Barnabas—It appears from this that the apostles did not generally support themselves by their own labour, but that Paul and Barnabas did. Some of the others probably had not a business at which they could conveniently work, as these had.

7. Who goeth a warfare . . . at his own charges—These questions, which are all supposed from the necessity and propriety of the cases to be answered negatively, point out more forcibly the providence of God, which indicates that every man should live by the fruits of his labour. The first question applies particularly to the case of the apostle, *τις στρατεύεται ἰδίοις ὀφυσίν*. Does a soldier provide his own rations? *Ὀφύσιον* is used to express the military pay or wages, by the Greek writers; for the Roman soldiers were paid not only in money, but in victuals; and hence corn was usually distributed among them. (See Luke iii. 14.)

8. Say I these things as a man—Is this only human reasoning? or does not God say in effect the same things? (Rom. vi. 19.)

9. Thou shalt not muzzle the mouth of the ox—(See on Deut. xxv. 4.) **Doth God take care for oxen**—This question is to be understood thus: Is it likely that God should be solicitous for the comfort of oxen, and be regardless of the welfare of man? [What Paul means is, that this class of creatures, the oxen, are *not* (primarily) the objects of the divine solicitude in that provision of the law; that which expresses the care to be taken for the oxen is said, not for their sakes, but *δι' ἡμῶν*, for us.—*Meyer*.]

10. That he that thresheth in hope should be partaker of his hope—Instead of *ὁ ἀλῶν, τῆς ἐλπίδος αὐτοῦ μετέχει, ἐπ' ἐλπίδι*, many of the best MSS. and Versions read the passage thus: *ὁ ἀλῶν ἐπ' ἐλπίδι τὸν μετέχει*, and he who thresheth in hope of partaking, [which reading is now generally accepted.] [The command (not to muzzle the ox) was written on account of us, (Christian teachers,) because we ploughers (in the γεωργίῳ

οἷῳ, the Lord's field, chapter iii. 9) ought to plough in hope, and we threshers (answering to the *βοῦς ἀλῶν*, oxen of the threshing floor) ought to work in hope of (as the ox) having a share.—*Alford*.]

11. If we have sown unto you spiritual things—If we have been the means of bringing you into a state of salvation by the divine doctrines which we have preached unto you, is it too much for us to expect a temporal support when we give ourselves up entirely to this work? Every man who preaches the Gospel has a right to his own support and that of his family while thus employed.

12. If others be partakers of this power—If those who in any matter serve you have a *right* (ἐξουσία) to a recompense for that service, surely we who have served you in the most essential matters have a right to our subsistence while thus employed in your service. **We have not used this power**—Though we had this right, we have not availed ourselves of it, but have worked with our hands to bear our own charges, lest any of you should think that we preached the Gospel merely to procure a temporal support, and so be prejudiced against us, and thus prevent our success in the salvation of your souls. [Which was allowable as a temporary expedient, but not as a general rule.]

13. They which minister about holy things—All the officers about the temple had a right to their support while employed in its service. The priests partook of the sacrifices; the others had their maintenance from tithes, firstfruits, and offerings made to the temple; for it was not lawful for them to live on the sacrifices. Hence the apostle makes the distinction between those who "minister about holy things" and those who wait at the altar.

14. Even so hath the Lord ordained—This is evidently a reference to our Lord's ordination, (Matt. x. 10.) "The workman is worthy of his meat;" (and Luke x. 7.) "The labourer is worthy of his hire." And in both places it is the preacher of the Gospel of whom he is speaking. It was a maxim among the Jews, "that the inhabitants of a town where a wise man had made his abode should support him, because he had forsaken the world and its pleasures to study those things by which he might please God and be useful to men."

15. Neither have I written, etc.—Though I might plead the authority of God in the law, of

things, that it should be so done unto me: for ^ait were better for me to die, than that any man should make my glorying void. **16** For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! **17** For if I do this thing willingly, ²I have a reward: but if against my will, a dispensation of the gospel is committed unto me. **18** What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. **19** For though

^a 2 Cor. 11, 10. — ^b Rom. 1, 14. — ^c Chap. 3, 8, 14. — ^d Chap. 4, 1; Gal. 2, 7; Phil. 1, 17; Col. 1, 25. — ^e Chap. 10, 33; 2 Cor. 4, 5; 11, 7. — ^f Chap. 7, 31. — ^g Verse 1. — ^h Gal. 5, 13.

Christ in the Gospel, the common consent of our own doctors, and the usages of civil society, yet I have not availed myself of my privileges; nor do I now write with the intention to lay in my claims.

16. For though I preach the gospel—I have indeed cause of glorying that I preach the Gospel free of all charges to you, and of this no man shall deprive me; but I cannot glory in being a minister of Christ's Gospel, because I have received both the office and the grace by which I execute the office, from God. I have not only his authority to preach, but that authority obliges me to preach; and if I did not, I should endanger my salvation: yea, woe is unto me, if I preach not the gospel. As every genuine preacher receives his commission from God alone, it is God alone who can take it away. Woe to that man who runs when God has not sent him; and woe to him who refuses to run, or who ceases to run, when God has sent him.

17. For if I do this thing willingly—If I be a cordial co-operator with God. **I have a reward**—An incorruptible crown. (Verse 25.) Or, if I freely preach this Gospel without being burdensome to any, I have a special reward; but if I do not, I have simply an office to fulfil, into which God has put me, and may fulfil it conscientiously, and claim my privileges at the same time; but then I lose that special reward which I have in view by preaching the Gospel without charge to any. These two verses (17 and 18) have been variously translated: Sir Norton Knatchbull, and after him Mr. Wakefield, translate the two passages thus: *For if I do this willingly, I have a reward; but if I am intrusted with an office without my consent, what is my reward then? to make the Gospel of Christ, while I preach it, without charge, in not using to the utmost my privileges in the Gospel.*

18. That I abuse not my power—*Καταχρησασθαι* is here to be understood, not in the sense of abusing, but of using to the uttermost—exactingly every thing that a man can claim by law. [Paul's making the Gospel to be without cost was not his *μισθός*, (wages,) but his *καύχημα* (boasting, ground of exaltation) only. The two are not identical; the latter is present, the former future.—*Alford.*]

19. For though I be free—Although I am under no (especial) obligation to any man, yet I act as if every individual had a particular property in me, and as if I were the slave of the public. [In the first instance, the idea of enslavement to all is suggested by the servile labour he had undertaken, as distinct from the free independence which he might have enjoyed as an apostle; but he rapidly passes

I be free from all men, yet have I made myself servant unto all, that I might gain the more. **20** And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; **21** To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. **22** To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. **23** And this I do

^f Matt. 18, 15; 1 Pet. 3, 1. — ^g Acts 16, 3; 18, 18; 20, 23, etc. — ^h Gal. 3, 2. — ⁱ Rom. 2, 13, 14. — ^k Chap. 7, 22. — ^l Rom. 15, 1; 2 Cor. 11, 29. — ^m Chap. 10, 33. — ⁿ Rom. 11, 14; chap. 7, 16.

from this to his accommodation to the various feelings of his converts, in the hope that of this mass he might gain the greater part, τοὺς πλείονας, (all the more,) to the cause of Christ.—*Stanley in Alford.*]

20. Unto the Jews I became as a Jew—(Acts xvi, 3.) Once, for the sake of the unconverted Jews, he circumcised Timothy. **To them that are under the law**—To those who considered themselves still under obligation to observe its rites and ceremonies, though they had in the main embraced the Gospel, he became as if under the same obligations; and therefore purified himself in the temple. (Acts xxi, 26.) After the first clause, "to them that are under the law as under the law," the words *μηδὲν ὑπὲρ νόμον*, not being myself under the law, are added [by many highly respectable authorities, among them Griesbach.] [It is now generally accepted. Here Paul again asserts his Christian liberty.]

21. To them that are without law—[*Ἀνόμοις*, heathens, not under the law of Moses. To such Paul became as not under the merely formal demands of the Jewish law; he disregarded its ceremonial requirements, but its moral and spiritual requirements he still recognised as incumbent upon him.] He might among the heathens appear as if he were not a Jew, and discourse with them on the great principles of that eternal law, the outlines of which had been written in their hearts, in order to show them the necessity of embracing that Gospel.

22. To the weak became I as weak—Those who were conscientiously scrupulous, even in respect to lawful things. (Chapter viii, 9–13.) **I am made all things to all men**—I assumed every shape and form consistent with innocence and perfect integrity; giving up my own will, my own tastes, my own ease, my own pleasure, and my own profit, that I might save the souls of all. Let those who plead for the system of accommodation on the example of St. Paul, attend to the end he had in view, and the manner in which he pursued that end. It was not to get money, influence, or honour, but to save souls! It was not to get ease, but to increase his labours. It was not to save his life, but rather that it should be a sacrifice for the good of immortal souls! [Τοῖς πᾶσιν, to (the) all. This sums up the above, and others not enumerated in our general rule, and the various occasions of his practising the condescension in one general rule, . . . τινάς, some, out of each class, (still recognising the painful truth that some, probably, will not be saved.)—*Alford.*]

23. And this I do for the Gospel's sake—In-

for the gospel's sake, that I might be partaker thereof with you. **24** Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. **25** And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. **26** I therefore so run, not as uncertainly; so fight I, not as one that beat-

^a Gal. 2. 2; 5. 7; Phil. 2. 16; 3. 14; 2 Tim. 4. 7; Heb. 12. 1.
^r Eph. 6. 12; 1 Tim. 6. 12; 2 Tim. 2. 5; 4. 7. — ^q 2 Tim. 4. 8;
James 1. 12; 1 Pet. 1. 4; 5. 4; Rev. 2. 10; 3. 11.

stead of τούτο, *this, πάντα, all things*, (I do all things for the Gospel's sake,) is the approved reading. [I do all things on account of the Gospel. Its furtherance was his ruling purpose.] That I might be partaker thereof with you—[Συμκοινωνός αὐτοῦ γένομαι, *that I may become a sharer of it.*] That I might attain with you to the reward which the Gospel offers. Τὸ ἐνῆργημα being rendered here *prize, or reward*; this is a frequent meaning of the original word.

24. They which run in a race run all—It is sufficiently evident that the apostle alludes to the athletic exercises in the games which were celebrated every fifth year on the isthmus, or narrow neck of land, which joins the Peloponnesus, or Morea, to the mainland; and were thence termed the Isthmian Games. The exercises were running, wrestling, boxing, throwing the discus or quoit, etc.; to the three first of these the apostle especially alludes. **But one receiveth the prize**.—[This is my aim in all I do; but inasmuch as many run in a race, many reach the goal, but *one only* receives the prize. I as an apostle run *my* course, and you must so run *yours* as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize.—*Alford.*]

25. Every man that striveth.—[Πᾶς δὲ ὁ ἀγωνίζων, *every agonist*. [Every one who engages in any athletic contest.—*Alford.*] **Is temperate in all things**.—[Πάντα ἐγκρατεῖται, is self-commanding as to all things.] All those who contended in these exercises went through a long state and series of careful preparations. To this line Epictetus refers, (cap. 35:) "Do you wish to gain the prize at the Olympic Games? Consider the requisite preparations and the consequences; you must observe a strict regimen; must live on food which you dislike; you must abstain from all delicacies; must exercise yourself at the necessary and prescribed times both in heat and in cold; you must drink nothing cooling; take no wine as formerly; in a word, you must put yourself under the directions of a trainer as you would under those of a physician, and afterward enter the lists. Here you may get your arm broken, your foot put out of joint, be obliged to swallow mouthfuls of dust, to receive many stripes, and after all be conquered." This shows the propriety of the apostle's words: "Every man that striveth for the mastery," πάντα ἐγκρατεῖται, "is temperate, self-restrained, in all things. **They do it to obtain a corruptible crown**.—The "crown" won by the victor in the Olympian Games was made of the wild olive; in the Pythian Games, of laurel; in the Nemean Games, of parsley; and in the Isthmian Games, of the pine: all of them highly perishable. In opposition to these, the apostle contended for an incorruptible crown, the heavenly inheritance that fadeth not away. (1 Pet. v. 4.)

eth the air: **27** But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER X.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed

^r 2 Tim. 2. 5. — ^s Rom. 8. 13; Col. 3. 5. — ^t Rom. 6. 8, 19. —
^u Jer. 6. 30; 2 Cor. 13. 5, 6. — ^a Exod. 13. 21; 40. 34; Num.
9. 19; 14. 14; Deut. 1. 33; Neh. 9. 12, 19; Psa. 78. 14; 105. 39.

26. I therefore so run, not as uncertainly.—In any of those games, how many soever ran, only one could have the prize; therefore, all ran uncertainly. In the Christian course, every one who runs according to rule receives the prize. The word ἀδίζως, which we translate "uncertainly," has other meanings. It signifies ignorantly, or without observation. [Not without a clearly conscious assurance and certainty of running so as to reach the goal.—*Meyer.*] **Not as one that beateth the air**.—[Here he passes over to another kind of contest, namely, boxing, (πυκτεῖω,) as *not striking in the air*, in random strokes, which, instead of hitting the antagonist, spend themselves in the air. . . . He is representing himself as engaged in actual fight.—*Kling.*]

27. But I keep under my body.—By all kinds of self-denial. **And bring it into subjection**.—To my spirit and to God. The words are strongly figurative, and signify the mortification of the *body of sin*, by an allusion to the natural bodies of those who were bruised or subdued in combat. **Lest that by any means, when I have preached**.—Discharged the office of a herald, (still carrying on the allusion,) whose office it was to proclaim the conditions, and to display the prizes. **I myself should be a castaway**.—Disapproved by the Judge, and so falling short of the prize. [This single text may give us a just notion of the scriptural doctrine of election and reprobation, and it clearly shows us that particular persons are not in Holy Writ represented as elected unconditionally to eternal life; but that believers in general are elected to enjoy the Christian privileges on earth, which, if they abuse, those very elect persons will become reprobate. St. Paul was certainly an elect person, and yet he declares it was possible he himself might become a reprobate. Nay, he actually would have become such if he had not thus kept his body under, even though he had been so long an elect person, a Christian, and an apostle.—*Wesley.*]

NOTES ON CHAPTER X.

1. I would not that ye should be ignorant.—It seems as if the Corinthians had supposed that their being made partakers of the ordinances of the Gospel, such as baptism and the Lord's supper, would secure their salvation, notwithstanding they might be found partaking of idolatrous feasts. To remove this destructive supposition, which would have led them to endless errors both in principle and practice, the apostle shows that the Jews had sacramental ordinances in the wilderness similar to those of the Christians; and that, notwithstanding they had the typical baptism from the cloud, and the typical eucharist from the paschal lamb and the manna that came down from heaven, yet when they joined with idolaters and partook of idolatrous feasts God was not only displeased with them, but

through ^bthe sea; **2** And were all baptized unto Moses in the cloud and in the sea; **3** And did all eat the same ^cspiritual meat; **4** And did all drink the same ^dspiritual drink; for they drank of that spiritual Rock that ^efollowed them: and that Rock was Christ. **5** But with many of them God was not well pleased: for they ^fwere overthrown in the wilderness. **6** Now these things were ^gour

^b Exod. 14, 22; Num. 33, 8; Josh. 4, 23; Psa. 78, 13. — ^c Exod. 16, 15, 35; Neh. 9, 15, 20; Psa. 78, 24. — ^d Exod. 17, 6; Num. 20, 11; Psa. 78, 15. — ^e Or, *went with them*, Deut. 9, 21; Psa. 115, 41. — ^f Num. 14, 22, 32, 35; 26, 64, 65; Psa. 106, 26; Heb. 9, 17;

signified this displeasure by pouring out his judgments upon them. **Under the cloud**—The miraculous cloud in the wilderness performed a three-fold office to the Israelites: 1) In the form of a *pillar* it was a cloud to direct their journeyings by day. 2) It was a pillar of *fire* to give light to the camp by *night*. 3) It was a covering for them during the day, preserving them from the scorching rays of the sun; and its *humidity* was so abundant that the apostle here represents the people as thoroughly sprinkled and enveloped in its aqueous vapour. (See Exod. xiii, 21.)

2. And were all baptized unto (*eis*, into) **Moses**—Into the covenant of which Moses was the mediator; and by this typical baptism they were brought under the obligation of acting according to the Mosaic precepts, just as Christians receiving Christian baptism are said to be baptized into *Christ*, and are thereby brought under obligation to keep the precepts of the Gospel.

3. Spiritual meat—The manna is here called "spiritual," because it was provided supernaturally, and because it was a type of Jesus Christ, who, speaking of it, tells us (John vi, 31, etc.) that it was a type of that *true Bread which came down from heaven, which gives life unto the world*, (verse 33,) and that himself was that *Bread of life*. (Verse 48.)

4. Spiritual drink—By the *βρώμα πνευματικόν*, "spiritual meat," and *πόμα πνευματικόν*, "spiritual drink," the apostle certainly meant both meat and drink, which were furnished to the Israelitish assembly miraculously as well as typically. **That spiritual Rock that followed them**—[The thoughts to which Paul here gives expression are the following: 1) To guard and help the Israelites in their journey through the wilderness, *Christ* accompanied them, namely, in his preexistent divine nature, and consequently as the Son of God, (the *Logos*, John i, 1,) who afterward appeared as man. 2) The (spiritual) "Rock" from which the water they drank flowed was not an ordinary natural rock, but a *πέτρα πνευματική*, (a *spiritual Rock*;) not the mere appearance or phantasm of a rock, but an actual one, although of supernatural and heavenly origin, inasmuch as it was the *real self-revelation and manifestation* of the Son of God, who invisibly accompanied the host in its march; it was, in other words, the very Christ from heaven, as being his own substantial and efficient presentation of himself to men. 3) Christ, in his preexistent condition, went constantly with them, so that everywhere in the wilderness his essential presence could manifest itself in their actual experience through the Rock with its abundant waters. —*Meyer*.] **And that Rock was Christ**—[Or, Christ was that "Rock."]

5. They were overthrown in the wilderness—And yet **ALL** these persons "were under the

examples, to the intent we should not lust after evil things, as ^hthey also lusted. **7** ⁱNeither be ye idolaters, as ^jwere some of them; as it is written, ^k"The people sat down to eat and drink, and rose up to play." **8** ^lNeither let us commit fornication, as some of them committed, and ^m"fell in one day three and twenty thousand." **9** Neither let us tempt Christ, as ⁿsome of them also tempted, and ^owere de-

Jude 5. — ^g Gr. *our figures*. — ^h Num. 11, 4, 33, 34; Psa. 106, 14. — ⁱ Verse 14. — ^j Exod. 32, 6. — ^k Chap. 6, 18; Rev. 2, 14. — ^l m Num. 25, 1, 9; Psa. 106, 29. — ⁿ Exod. 17, 2; Num. 31, 5; Deut. 6, 16; Psa. 78, 18, 56; 95, 9; 106, 14. — ^o Num. 21, 6.

cloud"—"all passed through the sea"—"all were baptized unto Moses in the cloud and in the sea"—"all ate the same spiritual meat"—"all drank the same spiritual drink;" they all were made partakers of the "spiritual Rock, Christ." [The practical lesson here taught is, that they who have enjoyed the special privileges of God's elect may, nevertheless, fall away and be lost. (Heb. vi, 5-7; x, 26-28.)]

6. These things were our examples—The punishments which God inflicted on them furnish us with evidences of what God will inflict upon us if we sin after the similitude of those transgressors. **We should not lust after evil things**—The apostle shows them that their sin was of the same nature as that of the murmuring, rebellious Israelites whom God so severely punished; and if he did not spare the *natural branches*, there was no likelihood that he would spare them. (See Numbers xi, 4.)

7. Neither be ye idolaters—The apostle considers partaking of the idolatrous feasts (if eaten *doubtfully*, Rom. xiv, 23) as being real acts of idolatry; because those who offered the flesh to their gods considered them as feeding invisibly with them on the flesh thus offered, and that every one that partook of the feast was a real participator with the god to whom the flesh or animal had been offered in sacrifice. (See verse 21.) **Rose up to play**—See on Exod. xxxii, 6. The Jews generally explain this word as implying idolatrous acts only; I have considered it as implying acts of impurity, with which idolatrous acts were often accompanied. It also means those dances which were practised in honour of their gods. [This comprised *dancing*, (Exod. xxxii, 19,) and from ancient customs, generally at sacrificial feasts; but to understand the phrase as indicating *unchastity* is contrary to the ordinary use of the language employed. —*Meyer*.]

8. Neither let us commit fornication—[Another prominent point in the sins of the Corinthian Church.—*Alford*.] **Fell in one day three and twenty thousand**—In Num. xxv, 9, the number is 24,000; and, allowing this to be the genuine reading, (and none of the Hebrew MSS. exhibit any various reading in the place,) Moses and the apostle disagree. [A slip of *memory* on the apostle's part, (Meyer,) concurred in by Alford and Kling.] [Supposing that it could be proved that St. Paul's knowledge was imperfect, this need not surprise us, for there seems no reason to suppose that divine inspiration would instruct the apostles in truths discoverable by uninspired research and non essential to their religious mission.—*Conybeare and Howson*.] [Either Paul erred in the number, or the abbreviation was falsely read by the transcribers. Josephus has only 14,000.—*Olshausen*.]

9. Neither let us tempt Christ—I have al-

stroyed of serpents. **10** Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. **11** Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. **12** Wherefore let him that thinketh he standeth take heed lest he fall. **13** There hath no temptation taken you but such as is

p Exod. 16, 2; 17, 2; Num. 14, 2, 29; 16, 41.—*q* Num. 14, 37; 16, 49.—*r* Exod. 12, 23; 2 Sam. 24, 16; 1 Chron. 21, 15.—*s* Or, *types*.—*t* Rom. 15, 4; chap. 9, 10.—*u* Chap. 7, 29; Phil. 4, 5; Heb. 10, 23, 37; 1 John 2, 18.—*v* Rom. 11, 20.

ready supposed (in the note on verse 4) that Christ is intended by the spiritual Rock that followed them: and that it was *he*, not the rock, that did follow or accompany the Israelites in the wilderness. This was the angel of God's presence who *was with the Church in the wilderness, to whom our fathers would not obey.* (Acts vii, 38, 39.) Instead of Χριστόν, *Christ*, several MSS. and Versions have Κύριον, *the Lord*, [and that reading is now accepted.] By *tempting Christ* (or the Lord) is meant disbelieving the providence and goodness of God; and presuming to prescribe to him how he should send them the necessary supplies, and of what kind they should be, etc.

10. Neither murmur ye—(See Exod. xvi, 2; xvii, 2; Num. xiv, 2, 29.) Probably the Corinthians were murmuring against God and his apostle on account of the constraints laid upon them, just as the Israelites did in the wilderness in reference to a similar subject. See the history of Phineas, with Zimri and Cozbi, and the rebellion of Korah and his company, etc., etc. **Destroyed of the destroyer**—[The destruction referred to must be that related Num. xvi, 49, when the pestilence took off 14,700 people.—*Alford*.] Those who die violent deaths, or deaths that are not in the common manner of men, were by the Jews considered as perishing by immediate judgments from God.

11. Happened unto them for ensamples—Τυπικῶς, *typically*. [By way of figure.—*Alford*.] [In such a way that, as they fill out a typical character, a predictive reference impressed itself upon them, (the ταῦτα.)—*Meyer*.] **Upon whom the ends of the world are come**—Τὰ τέλη τῶν αἰώνων. The end of the times included within the whole duration of the Mosaic economy. We are to consider the apostle's words as referring to the end of the Jewish dispensation and the commencement of the Christian, which is the last dispensation which God will vouchsafe to man in the state of probation. [Τὰ τέλη τῶν αἰώνων is identical (in meaning) with ἡ συντελεία τῶν αἰώνων, (since the foundation of the world, Heb. ix, 26,) the consummation of the ages.] [The "ages," here are the great world periods preceding the manifestation of Christ, (at the incarnation,) and the outgoings of which mark the incoming of the manifestation. Christianity (the Christian dispensation) is the goal and end of all earlier revelations.—*Kling*.] [All the ages before Christ's coming were times of preparation for that event, at which all the ends (purposes, τέλη) of those ages reached their fulness. (See Gal. iv, 4.) The reference is wholly retrospective.]

12. Let him that thinketh he standeth—Ὡστε ὁ δοκῶν ἐστάτα βλεπεῖτο μὴ πέσῃ. Let him who has the fullest conviction in his own con-

mon to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. **14** Wherefore, my dearly beloved, flee from idolatry. **15** I speak as to wise men; judge ye what I say. **16** The cup of blessing which we bless, is it not the communion of the blood of Christ? The

w Or, *moderate*.—*x* Chap. 1, 9.—*y* Psal. 125, 3; 2 Pet. 2, 9.—*z* Jer. 29, 11.—*a* Verse 7; 2 Cor. 6, 17; 1 John 5, 21.—*b* Chap. 8, 1.—*c* Matt. 26, 26; 27, 28.—*d* Acts 2, 42, 46; chap. 11, 23, 24.

science that his heart is right with God, and that his mind is right in the truth, take heed lest he fall from his faith and from the state of holiness in which the grace of God has placed him. I have already shown that the verb δοκεῖν, which we render to *seem*, to *think*, to *suppose*, is used by the best Greek writers, not to lessen or weaken the sense, but to render it stronger and more emphatic. (See Luke viii, 18.) In a state of probation every thing may change; while we are in this life we may stand or fall; our standing in the faith depends on our union with God; and that depends on our watching unto prayer, and continuing to possess that faith that takes hold upon Christ; and also works by love. The highest saint under heaven can stand no longer than he depends upon God and continues in the obedience of faith. He that ceases to do so will fall into sin, and get a darkened understanding and a hardened heart; and he may continue in this state till God come to take away his soul. Therefore, let him who most assuredly standeth take heed lest he fall; not only partially, but finally.

13. But such as is common to man—Ἀνθρώπινος. [No temptation has taken you, except human, such as are according to the normal, ordinary conditions of men.] God will not suffer you to be tried above the strength he gives you; but as the trial comes, he will provide you with strength to resist it; as the trial comes in, he will make your way out. The words are very remarkable, ποιᾷται σὺν τῷ πειρασμῷ καὶ τὴν ἐκβάσιν, "He will, with the temptation, make the deliverance, or way out." Satan is never permitted to block up our way, without the providence of God making a way through the wall. Should an upright soul get into difficulties and straits, he may rest assured that there is a way out, as there was a way in; and that the trial shall never be above the strength that God shall give him to bear it.

14. Wherefore . . . flee from idolatry—This is a trial of no great magnitude; to escape from so gross a temptation requires but a moderate portion of grace and circumspection. [This verse would itself, by inference, forbid the Corinthians to have any share in the idol feasts.—*Alford*.]

15. I speak as to wise men—[Probably a concession (not in irony) that they were wise, and therefore the apostle appeals to their own sense of what is congruous and possible. See *Alford*.]

16. The cup of blessing—The apostle speaks here of the eucharist, which he illustrates by the cup of blessing, over which thanks were expressed at the conclusion of the passover. (See Matt. xxvi.) **The communion of the blood of Christ**—We who partake of this sacred cup, in commemoration of the death of Christ, are made partakers of his body and blood, and thus have fellowship with him;

bread which we break, is it not the communion of the body of Christ? **17** For ^awe being many are one bread, and one body: for we are all partakers of that one bread. **18** Behold ^bIsrael ^cafter the flesh: ^dare not they which eat of the sacrifices partakers of the altar? **19** What say I then? ^ethat the idol is any thing, or that which is offered in sacrifice to idols is any thing? **20** But I say, that the things which the Gentiles ^fsacrifice, they sacrifice to devils, and not to God: and I

^a Rom. 12. 5; chap. 12. 27.—^b Rom. 4. 12; Gal. 6. 16.—^c Rom. 4. 1; 9. 3, 5; 2 Cor. 11. 18.—^d Lev. 3. 3; 7. 15.—^e Chap. 8. 4.—^f Lev. 17. 7; Deut. 32. 17; Psa. 106. 37; Rev. 9. 20.

as those who partake of an *idol feast*, thereby, as much as they can, participate with the idol, to whom the sacrifice was offered. [It is a question, here, whether the word "body" is used figuratively of the Church, which is the body of Christ, as some would interpret it both here and in verse 16.—*Kling.*] [It appears from this passage that the Lord's supper has been instituted as a real communion, and not as a mere symbol.—*Neander.*]

17. For we being many are one bread—The original would be better translated thus: *Because there is one bread, or loaf, we, who are many, are one body.* As only one loaf was used at the passover, and those who partook of it were considered to be one religious body; so we, who partake of the eucharistical bread and wine in commemoration of the sacrificial death of Christ, are one spiritual society, because we are all made partakers of that one Christ whose blood was shed for us to make an atonement for our sins. [*For it is one bread; one body are we, the many; that is, for through one bread being eaten in the supper, we Christians, although as individuals we are many, form together one (ethical) body.*—*Meyer.*] [As at the Lord's table all real believers meet together as children of the same family, so we many are one; and because we all use this sacrament with like faith in the same Christ, sacrificed and risen again for us, we are thus brought into communion (*κοινωνία*) with him, and, through him, with all that are partakers of the same blessed faith.]

18. Behold Israel after the flesh—[The whole Jewish nation contemplated in its theocratical relations.] All who join together in celebrating the Lord's supper, and are partakers of that one bread, profess in that act that they are Christians, and have fellowship with Christ, just as all the Israelites who offer sacrifice, and partake of those sacrifices, confess that they are Jews, and are in fellowship with the object of their worship: so they who join in idol festivals, and eat things which have been offered to idols, give proof that they are in communion with those idolaters, and that they have fellowship with the demons they worship.

19. What say I then—*I conclude, therefore*, that although an idol is nothing—has neither power nor influence—and that the things offered to idols are essentially no worse for being thus offered; yet, as the things sacrificed by the Gentiles are sacrificed to demons and not to God, those who partake of them have (or may seem to themselves to have) fellowship with demons; and therefore, those who profess Christianity cannot have fellowship both with Christ and with demons.

21. Ye cannot drink the cup of the Lord—It is in vain that you who frequent those idol festivals profess the religion of Christ, and commem-

would not that ye should have fellowship with devils. **21** ¹Ye cannot drink the cup of the Lord, and ²the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. **22** Do we ³provoke the Lord to jealousy? ⁴are we stronger than he? **23** ⁵All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. **24** ⁶Let no man seek his own, but every man another's *wealth*. **25** ⁷Whatsoever is sold in the shambles, *that*

^{1, 2} Cor. 6. 15, 16.—³ Deut. 32. 38.—⁴ Deut. 32. 21.—⁵ Ezek. 33. 14.—⁶ Chap. 6. 12.—⁷ Rom. 15. 1, 2; verse 33; chap. 13. 5; Phil. 2. 4, 21.—⁸ 1 Tim. 4. 4.

orate his death and passion in the holy eucharist; for you cannot have that fellowship with Christ which this ordinance implies while you are partakers of the table of demons. The Gentiles, in their sacrifices, partook of the slain beasts, and ate bread and drank wine in honour of their gods.

22. Do we provoke the Lord to jealousy—All idolatry is represented as a sort of spiritual adultery; it is giving that heart to Satan that should be devoted to God; and he is represented as being jealous, because of the infidelity of those who have *covenanted* to give their hearts to him. **Are we stronger than he**—Sinners should consider, while they are in rebellion against God, whether they are able to resist that power whereby God will inflict vengeance.

23. All things are lawful for me—I may lawfully eat all kinds of food; but **all . . . are not expedient**—Ὅν πάντα συνοίετοι. It would not be *becoming* in me to eat of all, because I should by this cause many weak minds to stumble. (See chapter vi, 12, etc.)

24. Let no man seek his own, etc.—[Though lawful for one like Paul, yet because the free use of his better knowledge and more intelligent faith might prove *unedifying* to others, he charitably and conscientiously abstained. He would not seek his own.]

25. Whatsoever is sold in the shambles, that eat—The case to which the apostle refers is simply this: one part of the sacrifice was consumed on the altar of the idol; a second part was dressed and eaten by the sacrificer; and a third belonged to the priest, and was often sold in the shambles. To partake of the second share was forbidden, because this was one part of the religious worship which was paid to the *idol*; and was, therefore incompatible with receiving the sacrament of the Lord's supper, which was the communion of the body and blood of Christ. But as to the third share, the apostle leaves them at liberty either to eat of it or forbear; except that, by eating, their weak brethren should be offended; in that case, though the thing was lawful, it was their duty to abstain. (See chapter viii, 1.) **Asking no question for conscience' sake**—Dr. Lightfoot observes, that "the Jews were vexed with innumerable scruples as to the *eating* of the *thing*, as well as to the company with which they ate; and even the manner of their eating. Of fruits and herbs brought to the table, they were to inquire whether they were tithed, whether they were duly consecrated, whether they were clean, or touched with some pollution, etc. And concerning flesh set on the table, they were to inquire whether it was of that which had been offered to idols; whether it were the flesh of an animal that had been torn by

eat, asking no question for conscience' sake: **26** For *the earth is the Lord's*, and the fulness thereof. **27** If any of them that believe not bid you to a *feast*, and ye be disposed to go; *whatsoever* is set before you, eat, asking no question for conscience' sake. **28** But if any man say unto you, This is offered in sacrifice unto idols, eat not *for his sake* that showed it, and for conscience' sake: for *the earth is the Lord's*, and the fulness thereof; **29** Conscience, I say, not thine own, but of the other: for *why is my liberty judged of another man's conscience?* **30** For if I by *grace* be a partaker, why am I evil spoken of, for that *for which I give thanks?* **31** Whether

a Exod. 19. 5; Deut. 10. 14; Psa. 24. 1; 50. 12; verse 28.—*o* Luke 10. 7.—*p* Chap. 8. 19, 12.—*q* Deut. 10. 14; Psa. 24. 1; verse 28.—*r* Rom. 14. 16.—*s* Or, *thinksgiving*.—*t* Rom. 14. 6; 1 Tim. 4. 3, 4.—*u* Col. 3. 17; 1 Pet. 4. 11.—*v* Rom. 14. 13; chap. 8. 13; 2 Cor. 6. 3.—*w* Gr. *Greeks*.

wild beasts; or of that which had been strangled, or not killed according to the canons, etc. All which doubts the liberty of the Gospel abolished as to one's own conscience, with this proviso, that no scandal or offence be cast before another man's weak or scrupulous conscience."

26. For the earth is the Lord's—And because God made the earth and its fulness—all animals, plants, and vegetables—there can be nothing in it or them impure or unholy; because all are the creatures of God.

27. If any . . . bid you to a feast—Any common meal, not an idol festival. **Whatsoever is set before you, eat**—Do not act like the Jews, torturing both themselves and others with questions such as those mentioned on verse 25.

28. This is offered in sacrifice unto idols—While they were not apprized of this circumstance [or no notice was taken of it] they might lawfully eat; but when told that the flesh set before them had been offered to an idol, then they were not to eat, [because they might not *seem* to take any part with the worship of idols, as well as] for the sake of his weak conscience who pointed out the circumstance. For the apostle still takes it for granted that even the flesh offered in sacrifice to an idol might be eaten innocently at any private table, as in that case they were no longer in danger of being partakers with devils, as this was no idol festival. **For the earth is the Lord's, and the fulness thereof**—This whole clause, which appears also in verse 26, has scarcely any authority to support it in this place.

29, 30. For why is my liberty judged of another man's conscience, etc.—Though in the case of flesh offered to idols, and other matters connected with idolatry, (on which it appears there was much tenderness of conscience among some of the Corinthians,) it was necessary to sacrifice something to over-scrupulousness, yet the Gospel of Christ did not lay any man under this general burden, that he must do nothing at which *any weak brother* might feel hurt or be stumbled; for the liberty of the Gospel must not take for its *rule* the scrupulosity of any conscience; for if a man, by *grace*—by the allowance or authority of the Gospel—partake of any thing that God's bounty has sent, and which the Gospel has not forbidden, and give thanks to God for the blessing, no man has right or authority to condemn such a person. This seems to be the meaning of these two verses; and they

therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. **32** Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: **33** Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

BE ye followers of me, even as I also am of Christ. **2** Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. **3** But I would have you know, that the head of every man is Christ; and the head of the

a Acts 20. 28; chap. 11. 22; 1 Tim. 3. 5.—*b* Rom. 15. 2; chap. 9. 19, 22.—*c* Verse 24.—*d* Chap. 4. 16; Eph. 5. 1; Phil. 3. 17. 1 Thess. 1. 6; 2 Thess. 3. 9.—*e* Chap. 4. 17.—*f* Chap. 7. 17.—*g* Or, *traditions*; 2 Thess. 2. 15; 3. 6.—*h* Eph. 5. 23.—*i* Gen. 3. 16; 1 Tim. 2. 11, 12; 1 Pet. 3. 1, 5, 6.

read a lesson of caution to rash judges, and to those who are apt to take offence

31. Whether therefore ye eat, or drink—As no specific rules covering all possible cases can be laid down in reference to the above particulars, there is one maxim of which no Christian must lose sight—that *whether he eats or drinks* of this or the other kind of aliment, or *whatever else* he may do, he must do it so as to bring *glory to God*. This is a sufficient rule to regulate every man's conscience and practice in all *indifferent* things, where there are no express commands or prohibitions.

32. Give none offence, etc.—Scrupulously avoid giving any cause of offence to either Jews or Gentiles, so as to prejudice them against Christianity. **Nor to the church of God**—Made up, as it is, of converts from the above parties.

33. Even as I please all men—Act as I do: forgetting myself, my own interests, convenience, ease, and comfort, I labour for the welfare of others; and particularly that they may be **saved**. How blessed and amiable was the spirit and conduct of this holy man! Though many of the advices given in this chapter appear to respect the Corinthians alone, yet there is none of them that is not applicable to Christians in general in certain circumstances. God has given no portion of his word to any people or age exclusively; the whole is given to the Church universal in all ages of the world. In reading this epistle let us seriously consider what parts of it apply to ourselves; and if we are disposed to appropriate its promises, let us act conscientiously, and inquire how many of its reprehensions we may fairly appropriate also.

NOTES ON CHAPTER XI.

1. **Be ye followers of me**—This verse certainly belongs to the preceding chapter, and is the hortatory conclusion of what the apostle had just stated respecting his practice in the cases named. [It is so arranged in the Revised Version.]

2. **I praise you, brethren**—[A conciliatory preamble to the sharp correction which follows.] **Keep the ordinances**—[ἡ παραδόσεις, (*precepts, traditions*.) might refer to doctrines as well as to usages and discipline; but the tenor of the following context shows that Paul means here directions of the latter sort, which he had before delivered to them.—*Meyer*.]

3. **The head of every man is Christ**—The apostle is speaking particularly of Christianity and

woman *is* the man; and *the* head of Christ *is* God. **4** Every man praying or *prophesying*, having *his* head covered, dishonoureth his head. **5** But *every* woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were *shaven*. **6** For if the woman be not covered,

let her also be shorn: but if it be *a shame* for a woman to be shorn or shaven, let her be covered. **7** For a man indeed ought not to cover *his* head, forasmuch as *he* is the image and glory of God: but the woman is the glory of the man. **8** For *the* man is not of the woman; but the woman of the man. **9** *Nei-*

g John 14, 28; chap. 3, 23; 15, 27, 28; Phil. 2, 7, 8, 9.—*h* Chap. 12, 10, 25; 14, 1, etc.—*i* Acts 21, 9.—*k* Deut. 21, 12.

l Num. 5, 18; Deut. 22, 5.—*m* Gen. 1, 26, 27; 5, 1; 9, 6.—*n* Gen. 2, 21, 22.—*o* Gen. 2, 18, 21, 23.

its ordinances: *Christ is the Head* or Author of this religion, and is the Creator, Preserver, and Lord of every man. The man, also, is the lord or head of the woman; and the Head or Lord of Christ, as Mediator between God and man, is God the Father. Here is the order: God sends his Son Jesus Christ to redeem man; Christ comes and lays down his life for the world; every man who receives Christianity confesses that Jesus Christ is Lord, to the glory of God the Father; and every believing woman will acknowledge, according to Genesis iii, 16, that God has placed her in a dependence on and subjection to the man. So far there is no difficulty in this passage. [Paul is not thinking of the general order of creation, according to which Christ is the head of all things, (Col. i, 16; ii, 10,) but of the organization of Christian fellowship as it is based upon the work of redemption. . . . The relation indicated by κεφαλή (head) is that of organic subordination, even in the last clause: *He to whom Christ is subordinate* is God, (chapter iii, 23; xv, 28; viii, 6; Col. i, 5; Rom. ix, 5;) not simply Christ in his human nature, nor, again, in his voluntary subjection, but the objective, and, notwithstanding his essential equality with God, (Phil. ii, 6,) necessary subordination of the Son to the Father in the divine economy of redemption. . . . The gradation of ranks rises up to the supreme Head over all, who is the Head of the man also, mediately, through Christ.—Meyer.]

4. Praying or prophesying—Any person who engages in public acts in the worship of God, whether praying, singing, or exhortation; for we learn from the apostle himself that προφητεύειν, to prophesy, signifies to speak unto men to edification, exhortation, and comfort. (Chapter xiv, 3.) And this comprehends all that we understand by exhortation, or even preaching. **Having his head covered**—With his cap or turban on, dishonoureth his head; because the head being covered was a sign of subjection; and while he was employed in the public ministration of the word, he was to be considered as a representative of Christ, and on this account his being veiled or covered would be improper. [God is the head of Christ, is not said of his essence, but of his ministries. The Son, as Mediator, accepts service according to the divine counsel, as he often said, *The Father sent me*. This is said, not of the essential arcana, (secret things of the divine Being,) but of ministry.—Melancthon.] [Even the exalted and reigning Christ is engaged in this ministerium, and finally delivers up the kingdom to the Father. (See chap. xv, 28.)]

5. But every woman that prayeth, etc.—Whatever may be the meaning of praying and prophesying, in respect to the man, they have precisely the same meaning in respect to the woman. So that some women at least, as well as some men, might speak to others to edification, and exhortation, and comfort. The only difference marked by

the apostle was, the man had his head uncovered, because he was the representative of Christ; the woman had hers covered, because she was placed by the order of God in a state of subjection to the man, and because it was a custom, both among the Greeks and Romans, and among the Jews an express law, that no woman should be seen abroad without a veil. If, then, a woman should appear in public without a veil she would dishonour her head—her husband. And she must appear like to those lewd women who had their hair shorn off that their character might be known.

6. For if the woman be not covered—If she will not wear a veil in the public assemblies, let her also be shorn—let her carry a public badge of infamy. But if it be a shame—If to be shorn or shaven would appear, as it must, a badge of infamy, then let her be covered—let her by all means wear a veil. In Hindustan a woman cuts off her hair at the death of her husband, as a token of widowhood; but this is never performed by a married woman, whose hair is considered an essential ornament. The veil of the Hindu women is nothing more than the outer garment brought over the face, which is always very carefully done by the higher classes of women when they appear in the streets.—WARD'S Customs.

7. A man indeed ought not to cover his head—He should not wear his cap or turban in the public congregation, for to cover the head was a badge of servitude; and besides, it was contrary to the custom that prevailed both among the Greeks and Romans. **He is the image and glory of God**—He is God's vicegerent in this lower world; and, by the authority which he has received from his Maker, he is his representative among the creatures, and exhibits, more than any other part of the creation, the glory and perfections of the Creator. **But the woman is the glory of the man**—As the man is the representative of the glory and perfections of God, so the woman is, in the house and family, the representative of the power and authority of the man. I believe this to be the meaning of the apostle; and that he is speaking here principally concerning power and authority, and skill to use them. It is certainly not the moral image of God nor his celestial glory of which he speaks in this verse. [*Man is God's glory*: He has put on him his majesty, and he represents God on earth; *woman is man's glory*: taken from man, shining not with light direct from God, but with light derived from (through) man. . . . This, of course, is true only as regards her place in creation and her providential subordination, not in respect of the dependence of every woman's individual soul directly on God.—Alford.]

8. For the man is not of the woman—[The fact that the woman was formed out of the man, (ἐξ ἀνδρός,) and was destined to be his helper, (ὡς τὸν ἀνδρα ἐκτίθη,) is employed by Paul to exhibit her dependence, (social subordination.)—Olshausen.]

ther was the man created for the woman; but the woman for the man. **10** For this cause

ought the woman [†]to have [‡]power on *her* head [§]because of the angels. **11** Neverthe-

p Gen. 24. 65.—q That is, a covering, in sign that she

is under the power of her husband.—r Eccles. 5. 6.

9. Neither was the man created, etc.—*Kai γὰρ οὐκ ἐκτίθη, for the man was not created upon the woman's account. The reason is plain from what is mentioned above; and from the original creation of woman she was made for the man, to be his proper or suitable helper. (See Gen. ii, 22-24.)*

10. For this cause ought the woman to have power (*ἐξουσίαν*) on her head because of the angels—There are few portions in the sacred writings that have given rise to such a variety of conjectures and explanations, and are less understood, than this verse. Our translators were puzzled with it; and have inserted here one of the largest marginal readings found anywhere in their work; but this is only on the words "power on her head," which they interpret thus: that is, a covering, in sign that she is under the power of her husband. But admitting this marginal reading to be a satisfactory solution so far as it goes, it by no means removes all the difficulty. Mr. Locke ingenuously acknowledged that he did not understand the meaning of the words; and almost every critic and learned man has a different explanation. Bishop Pearce contends, 1) That the original should be read, *Wherefore the woman ought to have a power upon her head*, that is, the power of the husband over the wife; the word power (*ἐξουσίαν*) standing for the sign or token of that power, which was a covering or veil. 2) The word "angels" presents another difficulty. Some suppose that by these the apostle means the fallen angels, or devils; others, the governors of the Church; and others, those who were deputed among the Jews to espouse a virgin in the name of a lover. All these senses the learned bishop rejects, and believes that the apostle uses the word "angels" in its most obvious sense, for the heavenly angels; and that he speaks according to the notion which then prevailed among Jews, that the holy angels interested themselves in the affairs of men, and particularly were present in their religious assemblies, as the cherubim, their representation, were present in their temple. All which supposes that the angels know what passes here upon earth; which notion, whether just or not, prevailed among the Jews; and if so, St. Paul might speak according to the common opinion. 3) Another difficulty lies in the phrase *διὰ τοῦτο, wherefore*, which shows that this verse is a conclusion from what the apostle was arguing before; which we may understand thus: that his conclusion, from the foregoing argument, ought to have the more weight upon account of the presence, real or supposed, of the holy angels, at their religious meetings. See Bishop Pearce, *in loc.* The learned bishop is not very willing to allow that the doctrine of the presence of angelic beings in religious assemblies is legitimate; but what difficulty can there be in this, if we take the words of the apostle in another place: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i, 14.) And perhaps there is no time in which they can render more essential services to the followers of God than when they are engaged in divine ordinances. On the whole, the bishop's sense of the passage and paraphrase stands thus: "And because of this superiority in the man, I conclude

that the woman should have on her head a veil, the mark of her husband's power over her, especially in the religious assemblies, where the angels are supposed to be invisibly present."

In his view of this text, Kypke differs from all others; and nothing that so judicious a critic advances should be lightly regarded. He contends that *ἐξουσίαν* occurs nowhere in the sense of *veil*, and yet he supposes that the word *καλυμμα, veil*, is understood, and must in the translation of the passage be supplied. He shows that both the Latins and Greeks use *debere* and *ὑπειλὶν* to express that to which one is *obnoxious* or *liable*. He contends that the words taken in this sense agree perfectly with the context, and with *διὰ τοῦτο, wherefore*, in this verse, "Because the man was not created for the woman, but the woman for the man, therefore she is subject to his authority, and should have a veil on her head as a token of that subjection; and particularly before the holy angels, who are present in the congregation of the saints." For Dr. Lightfoot's opinion, that by "angels" we are to understand the *paranymphs*, or messengers who came on the part of others to look out for proper spouses for their friends, see Works, vol. ii, p. 772. The reader has here before him whatever may be likely to cast light on this difficult subject, and he must either adopt what he judges to be *best*, or *else think for himself*.

After all, the custom of the Nazarite may cast some light upon this place. As Nazarite means one who has separated himself by vow to some religious austerity, wearing his *own hair*, etc.; so a married woman was considered a Nazarite for life, that is, separated from all others, and joined to one husband, who is her lord; and hence the apostle, alluding to this circumstance, says, "The woman ought to have power on her head," that is, wear her hair and veil, for her hair is a proof of her being a Nazarite, and of her subjection to her husband, as the Nazarite was under subjection to the Lord, according to the rule or law of his order. (See Num. vi, 5-7.) [Modern commentators are but very little more successful in dealing with this text than were their predecessors, though each one, like the suitors with the bow of Ulysses, must try his hand, and, like them, only to demonstrate their inability. Alford, followed by Meyer and others, and following most of the later critics, makes *ἐξουσία* mean power to which the woman is subject, that is, of her husband, which ought to teach her proper modesty, an interpretation that harmonizes sufficiently with the context. As to the more difficult phrase, *because of the angels, διὰ τῶν ἀγγέλων*, there is less unanimity. Neander inclines to reckon it a gloss, in which he has a respectable but not numerous following, but he shows not much authority for his conjecture, which, however, would be welcome if only moderately well sustained. There is also a question whether good or evil angels are meant. St. Clement thought they were pious men; Beza, prophets; Ambrosiaster, those presiding in the assembly; and a host of German commentators, spies; and Meyer, while claiming that only good angels can be meant, speaks of the passage as showing "a fine trait of apostolic mysticism."]

[The most generally accepted interpretation of

less *neither is the man without the woman, neither the woman without the man, in the Lord. **12** For as the woman *is* of the man, even so *is* the man also by the woman; *but all things of God. **13** Judge in yourselves: is it comely that a woman pray unto God uncovered? **14** Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? **15** But if a woman have long hair, it is a glory to her: for *her* hair is given her for a *covering. **16** But *if any man seem to be contentious, we have no

such custom, *neither the churches of God. **17** Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. **18** For first of all, when ye come together in the church, *I hear that there be *divisions among you; and I partly believe it. **19** For *there must be also *heresies among you, *that they which are approved may be made manifest among you. **20** When ye come together therefore into one place, *this is not to eat the Lord's supper. **21** For in eating every one taketh before *other*

s Gal. 3. 28.—*t* Rom. 11. 36.—*u* Or, *veil*.—*x* 1 Tim. 6. 4.
—*y* Chap. 7. 17; 14. 35.—*z* Chap. 1. 10, 11, 12; 3. 3.—*v* Or,
schisms.

z Matt. 18. 7; Luke 17. 1; Acts 20. 30; 1 Tim. 4. 1; 2 Pet. 2.
1, 2.—*a* Or, *sects*.—*b* Luke 2. 35; 1 John 2. 19; see Deut.
13. 3.—*c* Or, *ye cannot eat*.

these words, which a large share of the best commentators endorse, evidently for want of something better, is thus expressed by Alford: "Because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God's servants, and by a violation of that order we should be giving offence to them." Perhaps this is as good, and as probable, as any that can be given; it may be presumed, however, that it would not be so satisfactory were it not all that can be gotten. Here, as everywhere, it seems that commentators must say something; but as there is great difference of opinion among the learned, the unlearned may select among them, or still more wisely, consent to remain without an opinion.]

11. Neither is the man without the woman—Probably the apostle means that the human race is continued by an especial providence of God. Others think that he means that men and women equally make a Christian society, and in it have equal rights and privileges.

12. For as the woman is of the man—For as the woman was at first formed out of the side of man, man has ever since been formed of the substance of the woman; but they, as all other created things, are of God. [Probably there is here no reference to either *creation* or *generation*, but to the relations of the *man* and the *woman* in the order of God.]

13. Judge in yourselves—Consider the subject *in your own common sense*, and then say whether it be decent for a woman to pray in public without a veil on her head? The heathen priestesses, prayed or delivered their oracles bareheaded or with dishevelled hair; to be conformed to them would be very disgraceful to Christian women. And in reference to such things as these, the apostle appeals to their sense of honour and decency.

14. Doth not . . . nature . . . teach you, that, if a man have long hair—The *φύσις* is the natural relation of the judgment and feeling to the matter in question, the native inborn sense and perception of what is seemly. This instinctive consciousness of propriety had been, as respected the point in hand, established by *custom*, and had become *φύσις*, (*second nature*), . . . a something in its own nature accidental and subsisting as an actual fact only for the man accustomed to it, (but still) the confirmation of what the order of things *in conformity with their creation teaches*, independently of all other instruction.—*Meyer*.]

15. But if a woman have long hair—The Author of their being has given a large covering of hair to the head of women: and to them it is an

especial ornament, and may in various cases serve as a *veil*.

16. But if any man seem to be contentious—*Εἰ δέ τις δοκεῖ φιλονεικεῖν εἶναι*. If any person sets himself up as a wrangler—*puts himself forward* as a defender of such points, that a woman may pray or teach with her head uncovered, and that a man may, without reproach, have long hair; let him know that we have no such custom as either, nor are they sanctioned by any of the Churches of God, whether among the Jews or the Gentiles. From the attention Paul has paid to the subject of *veils* and *hair*, it would seem to have been a disturbing element in the Church of Corinth. Like trifles have often produced like effects.

17. Now in this . . . I praise you not—In the beginning of this chapter the apostle did "praise" them for their attention in general to the rules he had laid down, (see verse 2;) but here he is obliged to condemn certain irregularities which had crept in among them, particularly relative to the celebration of the Lord's supper. The teachers which had crept into the Corinthian Church appear to have perverted the whole of this divine institution, making it among them part of an ordinary meal. The people came together, and, it appears, brought their provisions with them; some had much, others had less; some ate to excess, others had scarcely enough to suffice nature. *One was hungry, and the other was drunken, yet, he was filled to the full*; (this is the sense of the word in many places of Scripture.) These irregularities, connected with so many indecencies, the apostle reproves; for, instead of being *benefited* by the divine ordinance, they were *injured*; they came together not for the better, but for the worse.

18. There be divisions among you—They had *σχίσματα*, *schisms*, among them; the old parties were kept up, even in the place where they assembled to eat the Lord's supper.

19. There must be also heresies—*Αἵρεσις*, *sects*, *parties*. Not a common consent of the members of the Church, either in the doctrines of the Gospel or in the ceremonies of the Christian religion. Their difference in religious opinion led to a difference in their religious practice, and thus the Church of God, that should have been one body, was split into sects and parties. The "division" and the "heresies" sprung out of each others. I have spoken largely on the word *heresy* in Acts v, 17, to which place I refer the reader.

20. This is not to eat the Lord's supper—They did not come together to eat the Lord's supper *exclusively*, which they should have done, and not have made it a *part* of an ordinary meal.

his own supper: and one is hungry, and another is drunken. **22** What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. **23** For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: **24** And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. **25** After the same manner also he took the cup, when he had

^d 2 Pet. 2. 13; Jude 12.—^e Chap. 10. 22.—^f James 2. 6.—^g Or, them that are poor.—^h Chap. 15. 3; Gal. 1. 1, 11, 12.—ⁱ Matt. 26. 26; Mark 14. 22; Luke 22. 19.—^k Or, for a remembrance.—^l Or, show ye.

21. Every one taketh before . . . his own supper—They had a grand feast, though the different sects kept in parties by themselves; but all took as ample a supper as they could provide (each bringing his own provisions with him) before they took what was called the Lord's supper. (See on verse 17.)

22. Have ye not houses to eat and to drink in—They should have taken their ordinary meal at home, and have come together in the assembly only to celebrate the Lord's supper. **Despise ye the church of God**—Ye render the sacred assembly and the place contemptible by your conduct, and ye show yourselves destitute of proper respect for the place set apart for divine worship. **And shame them that have not**—Τοὺς μὴ ἔχοντας, them that are poor; not them who had not victuals at that time, but those who were so poor as to be incapable of furnishing themselves as others had done. (Matt. xiii. 12.) [What an abuse of fellowship, what a mockery of charity, when in this ἔρανος, or hollowed repast of free contributions, the poor man fasts till he is famished, the rich man feasts till he is drunken! Face to face, Hunger with revel, and this in the holy congregation! I am amazed! Give you praise herein? Praise I do not.—Speaker's Com.]

23. I have received of the Lord—[By revelation direct, ἀπὸ τοῦ Κυρίου, whether in ecstatic or other form we know not. . . . How well calculated to shock into sobriety the frivolity of the Corinthian agapæ.—Speaker's Com.] It is possible that some of the people at Corinth did receive the bread and wine of the eucharist as they did the paschal bread and wine, as a mere commemoration of an event. And as our Lord had by this institution consecrated that bread and wine, not to be the means of commemorating the deliverance from Egypt, and their joy on the account, but their deliverance from sin and death by his passion and cross, therefore the apostle states that he had received from the Lord what he delivered; namely, that the eucharistic bread and wine were to be understood of the accomplishment of that of which the paschal lamb was the type—the body broken for them, the blood shed for them. **The Lord Jesus . . . took bread**—See on Matt. xvi.

24. This is my body . . . for you—[Κτ' ὡμενον, broken, is spurious; Meyer (:) sustained by the great preponderance of MSS.] **This do in remembrance of me**—[This presupposes his absence in body for the future. (See Luke xxii. 19.)—Meyer.]

25. Ye do show the Lord's death—[The

supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. **26** For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. **27** Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. **28** But let a man examine himself, and so let him eat of that bread, and drink of that cup. **29** For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. **30** For this cause many are weak and sickly

^m John 14. 3; 21. 22; Acts 1. 11; 1 Cor. 4. 5; 15. 23; 1 Thess. 4. 16; 2 Thess. 1. 10; Jude 14; Rev. 1. 7.—ⁿ Num. 9. 10, 12; John 6. 51, 63, 64; 13. 27; chap. 10. 21.—^o 2 Cor. 13. 5; Gal. 6. 4.—^p Or, judgment, Rom. 13. 2.

apostle is substantiating the application of the Lord's words by the acknowledged nature of the rite. It is a proclamation of his death; and thus is a remembrance of him, (especially in his sacrificial office.) It is so, by our making mention of it, and seeing visibly before us and partaking of (the symbols of) his body broken, and his blood shed.—Alford.]

27. Whosoever shall eat . . . drink . . . unworthily—Ἀναξίως, carelessly. To eat and drink the bread and wine in the Lord's supper "unworthily," is to eat and drink as the Corinthians did, without any proper reference to Christ's sacrificial death. These mongrel Christians at Corinth used it simply as an historical commemoration of the death of Christ; but did not discern (apprehend by faith) the Lord's body and blood as a sacrificial offering for sin; and besides, in their celebration of it, they acted in a way utterly unbecoming the gravity of a sacred ordinance. **Shall be guilty of the body and blood of the Lord**—If he use it irreverently, if he deny [or fail to realize] that Christ suffered for our sins, then he in effect joins hands with the Jews in their condemnation and crucifixion of the Lord Jesus, and renders himself guilty of the death of our blessed Lord. Some, however, understand the passage thus: Is guilty, that is, eats and drinks "unworthily," and brings on himself that punishment mentioned verse 30.

28. Let a man examine himself—Let him try whether he has proper faith in the Lord Jesus; and whether he discerns the Lord's body; [that is, that he clearly and from the heart confesses that Christ's body, person, was offered as a sin-offering,] and whether he duly considers that the bread and wine point out the crucified body and spilt blood of Christ.]

29. Eateth and drinketh damnation—Κρίμα, judgment, condemnation; and yet this is for their emendation. (See verse 32.)

30. For this cause—That they partook of this sacred ordinance without discerning the Lord's body. **Many are weak and sickly**—It is hard to say whether these words refer to the consequences of their own intemperance or to some extraordinary disorders inflicted immediately by God himself. [Experimental proof of the κρίμα ἐαυτοῦ, (condemnation to himself,) from the present sicknesses and frequent deaths among the Corinthian believers.—Alford.] **Many sleep**—Not a few. Physically and perhaps morally, "weak."—Speaker's Com.] [The explanation which refers this to moral weakness and deadness is not to be rejected on the

among you, and many sleep. **31** For if we would judge ourselves, we should not be judged. **32** But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. **33** Wherefore, my brethren, when ye come together to eat, tarry one for another. **34** And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

g Psa. 32, 5; 1 John 1, 9.—*r* Psa. 94, 12, 13; Heb. 12, 5-11.—*s* Verse 21.—*t* Verse 22.—*u* Or, judgment.—*v* Chap. 7, 17; Titus 1, 5.—*w* Chap. 4, 19.—*x* Chap. 14, 1, 37.—*y* Chap. 6, 11; Eph. 2, 11, 12; 1 Thess. 1, 9; Titus 3, 3; 1 Pet. 4, 3.

ground that this moral sickness and deadness must have been represented as the cause of the unworthy participation, for from the Pauline standpoint they might as well be regarded as its consequences. (See Rom. i, 24.)—*Meyer*.] [The apostle here alludes to some extraordinary widespread weakness and disease prevailing at that time in the Church, and often proving fatal, which he regarded as a divinely-inflicted punishment on their desecration of the Lord's supper.—*Kling*.] [So Calvin, Neander, and many others.] [We are strongly inclined to prefer understanding Paul as declaring the judicial effects of their dishonouring the communion to be, their becoming weakly, sickly, sleeping Christians.—*Whedon*.] [The only rational meaning.]

31. If we . . . judge ourselves—If, having acted improperly, we condemn our conduct and humble ourselves, we shall not be judged, that is, punished, for the sin we have committed. [Εἰ δὲ ἑαυτοὺς δικάζετε.—*If we pass judgment on ourselves*, bring ourselves to judgment. This denotes the thorough-going self-condemnation which springs from earnest self-examination, involving a thorough severance of the carnal from the spiritual within us.—*Kling*.] [As to the divine chastisement which lies within the sphere of the divine redemptive agency, see Heb. xii, 6; Titus ii, 12; 1 Tim. i, 20; 2 Tim. ii, 25.—*Meyer*.]

32. But when we are judged—See on verse 29.

33. When ye come together to eat (the Lord's supper) **tarry one for another**—Do not eat and drink in parties as ye have done heretofore; and do not connect it with any other meal.

34. And if any man hunger—Let him not come to the house of God to eat an ordinary meal, let him eat at home; take that in his own house which is necessary for the support of his body before he comes to that sacred repast where he should have the feeding of his soul alone in view. **That ye come not together unto condemnation**—That ye may avoid the curse that must fall on such unworthy communicants as those above mentioned; and that ye may get that especial blessing which every one that discerns the Lord's body in the eucharist must receive. **The rest will I set in order, etc.**—All the other matters relative to this business, to which you have referred in your letter, I will regulate when I come to visit you; as, God permitting, I fully design. The apostle did visit them about one year after this, as is generally believed.

NOTES ON CHAPTER XII.

1. Now concerning spiritual gifts—This was a subject about which they appear to have written to the apostle, and concerning which there were probably some contentions among them. The

CHAPTER XII.

NOW concerning spiritual gifts, brethren, I would not have you ignorant. **2** Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. **3** Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. **4** Now there are diversities of gifts, but the

e Psa. 115, 5.—*f* Mark 9, 39; 1 John 4, 2, 3.—*g* Or, anathema.—*h* Matt. 16, 17; John 15, 26; 2 Cor. 3, 5.—*i* Rom. 12, 4, etc.; Heb. 2, 4; 1 Pet. 4, 10.—*k* Eph. 4, 4.

words περὶ τῶν πνευματικῶν may as well be translated concerning spiritual persons, as spiritual gifts; and indeed the former agrees much better with the context. [Taken as a neuter, the word may mean things spiritual, and so include both gifts and persons, and also manifestations generally.] **I would not have you ignorant**—I wish you fully to know whence all such gifts come, and for what end they are given, that each person may serve the Church in the capacity in which God has placed him; that there may be no misunderstandings and no schism in the body.

2. Ye were Gentiles—Previously to your conversion to the Christian faith ye were heathens. **Carried away**—Not guided by reason or truth, but hurried by your passions into a senseless worship, the chief part of which was calculated only to excite and gratify animal propensities. **Dumb idols**—[Τὰ εἰδωλα τὰ ἄλογα, speechless images.] Though often supplicated, they could never return an answer; so that not only the image could not speak, but the god or demon pretended to be represented by it could not speak: a full proof that an idol was nothing in the world. [The spiritual condition into which they had entered as Christians was, of course, an entirely new one to men who had been heathen, entirely without precedent or analogy in the experiences of their former sad estate,—all the more, therefore, requiring to be subjected to a trustworthy and correct judgment.—*Meyer*.]

3. No man speaking by the Spirit of God—It was granted on all hands that there could be no religion without divine inspiration, because God alone could make his will known to men; hence heathenism pretended to this inspiration; Judaism had it in the law and the prophets; and it was the very essence of the Christian religion. The heathen priests and priestesses pretended to receive, by inspiration from their god, the answers which they gave to their votaries. And as far as the people believed their pretensions, so far were they led by their teaching. But as the Holy Spirit through all the law and the prophets gave testimony to the Messiah, and as Jesus proved himself to be the Christ both by his miracles and doctrines, no man under the inspiration of the divine Spirit could say to him anathema—thou art a deceiver, and a person worthy of death, etc., as the Jews did. **No man can say that Jesus is the Lord**—[The confession dictated by the Spirit, which is here given as the criterion of the Spirit's inspiration, is, that Jesus of Nazareth is very God. (See 1 John iv, 1, 2, where the human side of this confession is set forth.)] [The foundation of all spiritual utterance is the confession of "Jesus" as the "Lord;" and without the Spirit no such confession can be made. . . . Jesus—not Christ, the name of office, but Jesus, the personal name;

same Spirit. **5** ⁱ And there are differences of ^k administrations, but the same Lord. **6** And there are diversities of operations, but it is the same God ^l which worketh all in all. **7** ^m But the manifestation of the Spirit is given to every man to profit withal. **8** For to one is given

ⁱ Rom. 12, 6, 7, 8; Eph. 4, 11.—^k Or, *ministries*.—^l Eph. 1, 23.—^m Rom. 12, 6, 7, 8; chap. 14, 26; Eph. 4, 7; 1 Pet. 4, 10, 11.—ⁿ Chap. 2, 6, 7.—^o Chap. 1, 5; 13, 2; 2 Cor. 8, 7.

the historical person whose life was *matter of fact*; the curse and the confession are in this way far deeper. "Lord," *Kύριος*, is used in the Septuagint as the equivalent of the Hebrew *Jehovah*.—*Alford*.]

4. Now—[Rather, *but*; as contrasted with the absolute unity of the test-confession. All believers have the gift of faith that confesses the Messiahship of Jesus; after that, and in respect to other and less important matters, *diversities* find place in the ministrations of the Holy Spirit.] **There are diversities of gifts**—*χαρίσματα*; *gracious endowments*, leading to *miraculous* results. And these all came by the extraordinary influences of the Holy Spirit.

5. Differences of administrations—*διακονίῶν*; various offices in the Church, such as *apostle*, *prophet*, and *teacher*; the qualifications for such offices, as well as the appointments themselves, coming immediately from the one Lord Jesus Christ. [*διαφόροις διακονίῶν*, *varieties of ministries* (services) appointed in the Church, in which, as their channels of manifestation, the *χαρίσματα* (gifts) would work.—*Alford*.]

6. Diversities of operations—*ἐνεργημάτων*. Miraculous influences exerted on others. All these proceeded from God the Father, as the fountain of all goodness and power, and the immediate dispenser of every good and perfect gift. [Thus we have GOD THE FATHER, the first source and operator of all spiritual influences in all; GOD THE SON, the ordainer in his Church of all ministries by which this influence may be brought out for edification; GOD THE HOLY GHOST, dwelling and working in the Church, and effectuating in each man such measures of his gifts as he sees fit.—*Alford*.]

7. The manifestation of the Spirit—*φανέρωσις τοῦ πνεύματος*; the *illumination*, or *demonstration*, or *operation*, of the Spirit. Whatever gifts God has bestowed, or in what various ways soever the Spirit of God may have manifested himself, it is all for the common benefit of the Church. God has given no gift to any man for his own private advantage or exclusive profit. He has it for the benefit of others, as well as for his own salvation. **To every man**—[*ἑκάστῳ*, *to each one*—showing the individual distinction of gifts.—*Alford*.] [Meyer gives the following arrangement, (of the things hereinafter named.) **I. Gifts** having reference to *intellectual* power: 1) *λόγος σοφίας*, (doctrine of wisdom;) 2) *λόγος γνώσεως*, (doctrine of knowledge.) **II. Gifts** whose condition is *an exalted faith*: 1) *Faith* itself; 2) *Practical workings* of the same, viz., *a) ἰατρία*, (healings;) *b) δυνάμεις*, (miracles;) 3) *Oral working* of the same, viz., *προφητεία*, (prophecy;) 4) *Critical working* of the same, the *διακρίσεις πνευμάτων*, (discriminating among spirits.) **III. Gifts** having reference to the *γλώσσαι*: 1) *Speaking with tongues*; 2) *Interpretation of tongues*. All of which may be a proper classification, but not especially available as a means of interpretation, so as to lead to the proper meaning of the apostle's language.]

by the Spirit ^a the word of wisdom: to another ^b the word of knowledge by the same Spirit; **9** ^c To another faith by the same Spirit; to another ^d the gifts of healing by the same Spirit; **10** ^e To another the working of miracles; to another ^f prophecy; ^g to another dis-

^a Matt. 17, 19, 20; chap. 13, 2; 2 Cor. 4, 13.—^b Mark 16, 18; James 5, 14.—^c Verses 28, 29; Mark 16, 17; Gal. 3, 5.—^d Rom. 12, 6; chap. 13, 2; 14, 1, etc.—^e Chap. 14, 29; 1 John 4, 1.

8. Word of wisdom—*λόγος, doctrine*. It is very difficult to say what is intended here by the different kinds of gifts mentioned by the apostle: they were probably all supernatural, and were necessary at that time only, for the benefit of the Church. 1) *Doctrine of wisdom*, the mystery of our *redemption*, in which the wisdom of God is eminently conspicuous, (chapter ii, 7, 10,) and which is called the *manifold wisdom of God*, (Eph. iii, 10.) Christ, the great teacher of it, is called the *wisdom of God*, (chapter i, 24,) and in him are said to be contained (Col. ii, 3) *all the treasures of wisdom and knowledge*. The apostles to whom this doctrine was committed are called *wise men*, (Matt. xxiii, 34,) and they are said to teach this Gospel according to the *wisdom given them*. (2 Peter iii, 15.) 2) By the *doctrine of knowledge* we may understand either a knowledge of the *types*, etc., in the Old Testament, or what are termed *mysteries*—the *calling of the Gentiles*, the *recalling of the Jews*, the *mystery of iniquity*, of the *beast*, etc., and especially the *mystical sense or meaning* of the Old Testament, with all its rites, types, ceremonies, etc., etc. [*"Wisdom"*—*knowledge*. According to Neander, *σοφία* (wisdom) is the skill (aptitude) which is able to reduce the whole *practical* Christian life into its due order in accordance with its foundation principles; *γνώσις* is the *theoretical insight* into divine things. With this agree Olshausen and others, which affords a good Pauline sense, but with a rather more finespun distinction than is agreeable to Paul's usual method.] 3) By *faith* (verse 9) we are to understand that miraculous faith by which they could remove mountains, (chapter xiii, 2,) or a peculiar impulse, as Dr. Whitby calls it, that came upon the apostles when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in the performance of it. Others think that justifying faith, received by means of Gospel *teaching*, is what is intended. [*"Faith," πίστις*—not saving faith in general, for that is possessed by every Christian; nor yet exclusively the *faith of miracles*, as this would include only "healings" and "wonders"—but rather a *high degree of faith in Christ*, produced by the Holy Spirit, a *heroism of faith*, manifested in the several ways named. See Meyer.] 4) **Gifts of healing**, simply refers to the power which at particular times the apostles received from the Holy Spirit to cure diseases; a power which was not always resident in them; for Paul could not cure Timothy, nor remove his own thorn in the flesh; because it was given only on extraordinary occasions, though perhaps more *generally* than many others. 5) **The working of miracles**—*ἐνεργήματα δυνάμεων*. (Verse 10.) This seems to refer to the same class as the *operations*, *ἐνεργήματα*, (verse 6,) as the words are the same; and to signify those powers by which the apostles were enabled at particular times to work miraculously on others; ejecting demons, or inflicting punishments or judgments, as in the cases mentioned

cerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: **11** But all these worketh that one and the selfsame Spirit, *v* dividing to every man severally *v* as he will. **12** For *v* as the body is one, and hath many members, and all the members of that one body, being many, are one body; *v* so also *is* Christ. **13** For *v* by one Spirit are we all baptized into one body, *v* whether *we be* Jews or *Gentiles*, whether *we be* bond or free; and *v* have been all made to

v Acts 2, 4; 10, 46; chap. 13, 1.—*v* Rom. 12, 6; chap. 7, 7; 2 Cor. 10, 13.—Eph. 4, 7.—*v* John 3, 8; Heb. 2, 4.—2 Rom. 12, 4, 5; Eph. 4, 16.—*v* Verse 27; Gal. 3, 16.

under verse 6. Mighty operations. **6** **Prophecy**—This seems to import two things: (1) The *predicting future events*, such as then particularly concerned the state of the Church and the apostles; as the *dearth* foretold by *Agabus*, (Acts xi, 28,) and the *binding of St. Paul*, and *delivering him to the Romans*, (Acts xxi, 10;) and St. Paul's *foretelling his own shipwreck on Malta*, (Acts xxvii, 25,) etc.: and (2) as implying the faculty of *teaching or expounding* the Scriptures, which is also a common acceptance of the word. [*The prophet* (one having the *προφητεία*) is one who, standing in the *foreground of God*, announces on divine impulse and with divine power truths unveiled to his spiritual perception.—*Speaker's Com.*] **7** **Discerning of spirits**—A gift by which the person so privileged could discern a false miracle from a true one; or a *pretender* to inspiration from him who was made really partaker of the Holy Ghost. It probably extended also to the discernment of *false professors* from *true ones*, as appears in Peter in the case of Ananias and his wife. [Judgments which avail, and that immediately on hearing the utterances, for the preservation of the Church from misleading influences, by informing it from what spirits the utterances proceeded and by whom they were carried on—whether by the Holy Spirit, or the human spirit merely, or even demoniac spirits. (1 Timothy iv, 1; 1 John iv, 1).—*Meyer.*] **8** **Divers kinds of tongues**—*ἑνὴ γλῶσσῃ*; *different languages* which they had never learned, and which God gave them for the immediate instruction of people of different countries who attended their ministry. (See chapter xii, 1.) **9** **Interpretation of tongues**—It was necessary that while one was speaking the deep things of God in a company where some were present who did not *understand*, there should be a person who could immediately interpret what was said to that part of the congregation that did not understand the language. This power to interpret was also an immediate gift of God's Spirit, and is classed here among the miracles.

11. But all these worketh that one and the selfsame Spirit—All these gifts are miraculously bestowed; they cannot be acquired by human art or industry, but they were given in such a way and in such circumstances as sufficiently proved that they also were miraculous gifts, [and were all in harmony.]

12. For as the body is one—Though the human body has many *members*, and though it is composed of a great variety of *parts*, yet it is but *one entire system*; every part and member being necessary to the integrity and completeness of the whole. **So also is Christ**—That is, So is the Church the body of Christ, being composed of the different officers already mentioned, and especially

drink into one Spirit. **14** For the body is not one member, but many. **15** If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? **16** And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? **17** If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? **18** But now hath *v* God set the members every one of them in the body, *v* as it hath pleased

v Rom. 6, 5.—*a* Gal. 3, 28; Eph. 2, 13, 14, 16; Col. 3, 11.—*b* *Gr. Greeks*.—*c* John 6, 63; 7, 37, 38, 39.—*d* Verse 28.—*e* Rom. 12, 3; chap. 3, 5; verse 11.

of those enumerated, (verse 28,) *apostles, prophets, teachers*, etc. It cannot be supposed that Christ is composed of many members, etc., and therefore the term *Church* must be understood; unless we suppose, which is not improbable, the term *ὁ Χριστός*, the *Christ*, is used to express the *Church*, or whole body of Christian believers.

13. For by one Spirit are we all baptized, etc.—As the body of man, though composed of many members, is informed and influenced by one soul; so the Church of Christ, which is his body, though composed of many members, is informed and influenced by one Spirit, the Holy Ghost, actuating and working by his spiritual body, as the human soul does in the body of man. **To drink into one Spirit**—We are to understand being made partakers of the gifts of the Holy Ghost, agreeably to the words of our Lord, (John vii, 37:) "If any man thirst, let him come unto me and drink: . . . this spake he of the Spirit which they that believe on him should receive." [*We have all been made to drink into one Spirit*: Render, *and we all with one Spirit were drunken*. No doubt here flashes across the writer's mind the first grand instalment of the spiritual outpouring on the Pentecostal birthday of the infant Church. . . . The special allusion, however, is to the after-effusion of these miraculous gifts, in which they were all consciously interested.—*Speaker's Com.*]

14. For the body is not one member—The *mystical* body, the Church, as well as the *natural* body, is composed of many members. [The harmonious growth and gradual coalition of the many-membered community into a single totality in the all-combining unity of the Holy Ghost, is founded upon the fact that in *one Spirit* also *we all into one body were baptized*. . . . The idea expanded is, unity must dominate multiplicity, until the myriads upon myriads of living members, of whatever nationality and of whatever social status, all of them, one by one engrafted into the Church through the coming centuries, shall form a growing multiplicity become a settled totality. **Into one body**—*εἰς ἓν σῶμα*—with a view to forming one body.—*Speaker's Com.*] [As the natural (human) body is made up of many individual members, and yet is really one, (not many,) so the Church of God, though composed of many (and diversely gifted) members, (persons,) is still *one*, the mystical body of Christ, the holy Catholic Church.]

15. If the foot shall say, etc.—As all the members of the body are necessarily dependent on each other, and minister to the general support of the system, so is it in the Church. All the members are intimately connected among themselves, and also with their pastors; without which union no Church can subsist.

him. **19** And if they were all one member, where *were* the body? **20** But now are *they* many members, yet but one body. **21** And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. **22** Nay, much more those members of the body, which seem to be more feeble, are necessary: **23** And those *members* of the body, which we think to be less honourable, upon these we *bestow* more abundant honour; and our uncomely *parts* have more abundant comeliness. **24** For our comely *parts* have no need: but God hath

tempered the body together, having given more abundant honour to that *part* which lacked: **25** That there should be no schism in the body; but *that* the members should have the same care one for another. **26** And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. **27** Now *ye* are the body of Christ, and *members* in particular. **28** And *God* hath set some in the church, first *apostles*, secondarily *prophets*, thirdly teachers, after that *miracles*, then *gifts* of healings, *helps*, *governments*, *dis-*

f Or, put on.—*g* Or, division.—*h* Rom. 12. 5: Eph. 1. 23; 4. 12: 5. 23, 30: Col. 1. 24.—*i* Eph. 5. 30.—*k* Eph. 4. 11.—*l* Eph. 2. 20; 3. 5.

m Acts 13. 1; Rom. 12. 6.—*n* Verse 10.—*o* Verse 9.—*p* Num. 11. 17.—*q* Rom. 12. 8; 1 Tim. 5. 17; Heb. 13. 17, 24.—*r* Or, *kinds*, verse 10.

19. Where were the body—[What kind of a body would it be?]

21. And the eye cannot say unto the hand, I have no need of thee—The apostle goes on, with his principal object in view, to show that the gifts and graces with which their different teachers were endowed were all necessary for their salvation, and should be collectively used; for not one of them was unnecessary, nor could they dispense with the least of them; the body of Christ needed the whole for its nourishment and support.

22. Those members . . . which seem to be more feeble—These, and the less honourable and uncomely, mentioned in the next verses, seem to mean the principal viscera or internal organs. These, when compared with the arms and limbs, are comparatively weak; and some of them, considered in themselves, uncomely and less honourable; yet these are more essential to life than any of the others. Hence these parts are not only covered, but the parts in which they are lodged are surrounded, ornamented, and fortified for their preservation and defence, on the proper performance of whose functions life so immediately depends.

23–25. Upon these we bestow (in the form of apparel) **abundant honour**—In comparison with the comely face, which, with the neck and hands, is left bare and exposed to the weather and to view. It is plain that St. Paul here almost personifies the human body and its members (severally.) The last clause, (of verse 25,) “have the same *solicitude*,” proves this. **That there should be no schism**—[(Setting of member against member, *ὡς μὴ ὡς χιῶνα*, (expressing a caution against a possible result.) The mutual recognition of their several duties, and of the interdependence among themselves, is a condition necessary for thus avoiding the dreaded *σχίσματα*.] [The more abundant (verse 24) indicates a seemliness in excess of others, and denotes *nature* adorned *versus* nature unadorned, that is, God’s gift of clothing added to God’s gift of (in) creation. See *Speaker’s Com.*]

26. And whether one member suffer—As there is a mutual exertion for the general defence, so there is a mutual sympathy. If the eye, the hand, the foot, etc., be injured, the whole man suffers; and if by clothing, or any thing else, any particular member or part is adorned, strengthened, or better secured, it gives a general pleasure to the whole man.

27. Ye are the body of Christ—The apostle, having finished his *apologue*, comes to his application. As the members in the human body, so the

different members of the mystical body of Christ. All are intended by him to have the same relation to each other; to be mutually subservient to each other; to mourn for and rejoice with each other. He has also made each necessary to the beauty, proportion, strength, and perfection of the whole. Not one is useless; not one unnecessary. Paul, Apollos, Kephass, etc., with all their variety of gifts and graces, are “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” (Eph. iv, 12.)

28. God hath set some in the church—As God has made evident distinctions among the members of the human body, so that some occupy a more eminent place than others, so has he in the Church. **First apostles**—*Ἀποστόλοις*, persons immediately designated by Christ, and sent by him to preach the Gospel to all mankind; (to propagate the Gospel and establish the Church of God among men.) [The name *apostle* indicates here only the twelve, (what about Paul and Barnabas, and James, our Lord’s brother?) so that we may plainly see from their relation to the other classes of teachers how the twelve were regarded as possessing an especial, and, indeed, the highest, rank among all the teachers of the Church. The body of the twelve apostles, however, was intended only for the earliest times of the Church; it was not to be successively filled up. Even on the death of James the elder we hear of no new election in his place. (Acts xii, 1.)—*Olshausen.*] **Secondarily prophets**—*Προφῆταις*, a person who, under divine inspiration, predicts future events; but the word is often applied, and probably so in this case, to those who preach the Gospel. (See on verse 10.) [The gift of prophecy was that charism which enabled its possessor to utter, with the authority of inspiration, divine strains of warning, exhortation, encouragement, or rebuke; and to teach and enforce the truths of Christianity with supernatural energy and effect. . . . The apostle looks upon the gift of prophecy as one of the great instruments for the conversion of unbelievers, and as far more serviceable in this respect than the gift of tongues.—*Comybeare and Houson.*] **Thirdly teachers**—*Διδασκάλους*, persons whose chief business it was to instruct the people in the elements of the Christian religion and their duty to each other. (Rom. viii, 8.) [*Διδασκάλους*, teachers. These had the gift of the Holy Spirit for preaching the Gospel in the way of the intellectual development of its teaching.—*Meyer.*] **Miracles**—*Δυνάμεις*. [After naming the three chief “gifts,” Paul passes from the concrete to the abstract.] Endowments of miraculous gifts

versities of tongues. **29** Are all apostles? are all prophets? are all teachers? are all workers of miracles? **30** Have all the gifts of heal-

ing? do all speak with tongues? do all interpret? **31** But covet earnestly the best gifts: and yet show I unto you a more excellent way.

8 Or, powers.

† Chap. 14. 1, 39.

(Mark xvi, 17, 18) for casting out devils, speaking with new tongues, etc. (Verse 10.) **Gifts of healings**—*Χαρίσματα ἰαμάτων*. Such as laying hands upon the sick and healing them, (Mark xvi, 18,) which, as being one of the most beneficent miraculous powers, was most frequently conceded. **Helps**—*Ἀντιλήψεις*, (*aids, reliefs*, not persons,) though Dr. Lightfoot conjectures that these were the apostles' helpers; persons who accompanied them, baptized those who were converted by them, and were sent by them to such places as they could not attend to, being otherwise employed. (See Luke i, 54; Rom. viii, 26.) **Governments**—*Κυβερνήσεις*, (*ability to direct*. Dr. Lightfoot contends that this word does not refer to the power of ruling, but to the case of a person endued with a deep and comprehensive mind, who is profoundly wise and prudent; and he thinks that it implies the same as "discerning of spirits." (Verse 10.) **Diversities of tongues**—*Γένη γλωσσῶν*, (*kinds of tongues*; that is, *different kinds*. The power to speak, on all necessary occasions, languages which they had not learned. (Verse 10.)

29. Are all apostles, etc.—That is, all are *not* apostles, all are *not* prophets, etc. God has distributed his various gifts among various persons, each of whom is necessary for the complete edification of the body of Christ. (Verses 7–10.)

31. But covet earnestly—*Desire earnestly*. This disposition toward heavenly things is highly laudable; toward earthly things, is deeply criminal. A man may possess the best of all these gifts and yet be deficient in what is essentially necessary to his salvation, for he may be without that love or charity which the apostle here calls the **more excellent way**, and which he proceeds in the next chapter to describe. Some think that this verse should be read affirmatively: *Ye earnestly contend about the best gifts; but I show unto you a more excellent way*: that is, get your hearts filled with love to God and man—love, which is the principle of obedience, which works no ill to its neighbour, and which is the fulfilling of the law. This is a not improbable reading, for there were certainly more contentions in the Church of Corinth about the gifts than about the graces of the Spirit.

Bishop Pearce, who could neither see Church government nor State government in these words "helps" and "governments," expresses himself thus: "These two words, after all that the commentators say about them, I do not understand; and in no other part of the New Testament is either of them, in any sense, mentioned as the gift of the Spirit; especially it is observable that in verses 29, 30, where the gifts of the Spirit are again enumerated, no notice is taken of any thing like them, while all the other several parts are exactly enumerated. Some men are peculiarly qualified for governing by either providence or grace; and others can neither govern nor direct, but are good helpers. These characters are often seen in different places in the Church of God; happy is it for the Church if each of these stand in his own lot. [Respecting the spiritual gifts, *πνευματικῶν*, the *spirituals*, *spirit gifts*, spoken of chapters xii, 1; xiv, 1, much has

been written, but still the subject is not entirely cleared up. What follows is taken from the *Speaker's Commentary*, introduction to chapter xii.] [The first divine impulse which, in the form of a *charismata*, or miraculous grace-gift, was communicated to the new creation of the Christian Church, was destined in the course of two or three centuries to subside by degrees into the quiet pulses and more regular life of a growing organism. The infancy of Christianity from the day of Pentecost was, in all who yielded themselves to the divine influence, emphatically marked by depth of purpose and power of action, and in particular by extraordinary experiences of mystical raptures, manifested in a threefold ecstasy—mystic, prophetic, and glossolalic. This marvellous light shone all the brighter from its marked contrast with the marginal darkness of the heathen world that environed the luminous centre. The initial outpouring of miraculous endowments seems to have settled down slowly within more defined limits into a calm current of spiritual graces and of acquired knowledge. As regards the singular manifestations recorded in these chapters, (xii and xiv,) the following remarks may help to clear away some of the haze (*ἀσάφειαν*) which, to us moderns, owing to our lack of experimental knowledge, continues to veil these mysteries of apostolic ecstasies.

[That which, in man, thinks and wills and experiences, is called in general *πνεῦμα*, or spirit. The noblest and innermost region of human nature is self-conscious, and appears to be tripartite. . . . This culminating point seems to be the quintessence (the reality) of man's spirit-nature; it is the meeting-place between God condescending and man apprehending; the central point of contact between the divine Spirit and the human, which are two substantially kindred natures, for *spiritus humanus et substantia et efficientia simillimus divino est*. This eminent nature, towering above the *noûs* and the *logos*, and yet in constant communication with both, excepting in cases of ecstatic glossolalia, is the serene region of immediate experience of the divine love, and also of immediate intuition into divine mysteries. All three, *noûs* and *logos* and *pneuma*, are in their nature consubstantial, that is, of one spiritual contexture; and thus all three together make up the human spirit, regarded as one division in the human trichotomy. (1 Thess. v, 23.)

[This idea, that it is the inmost spirit of man's spirit-nature which comes into immediate contact and ineffable communion with the Holy Spirit will serve to account for the order of sequence which, in the cardinal texts of chapter xii, 4, 5, 6, St. Paul assigns to the three divine persons. . . . This idea may also tend to throw some light into the recesses of the two ecstasies of prophesying and uttering with tongues; for that which is common to both those divine raptures is consciousness exalted above the human sphere, yet consciousness exercised in what may be termed man's *shyrial* spirit. In this *penetrable*, possessed in the ecstasy by the divine influence, experience or tasting of heavenly mysteries seems to precede intuition or comprehension. It may here be remarked, in

CHAPTER XIII.

THOUGH I speak with the tongues of men

reference to chapter xiv, that in the *glossolia* communications between man's higher *pneuma* and his *noûs*, or between "the citadel and the city," are during the ecstasy *interrupted* and *suspended*; in the prophetic utterance they are maintained without interruption.]

[Conybeare and Howson (*Life and Epistles of St. Paul*, vol. i, pp. 460-462) discuss the subject with characteristic frankness and learning, assuming also that the "gift" was not known after the apostolic times, which however is not intimated by St. Paul, and so whether or not it has ceased to be among possibly attainable "gifts" in the Church and the Christian experience of later times becomes a question of fact, of Church history, or the records of our own times.] [With regard to "the gift of tongues," from the passages where it is mentioned, (Mark xvi, 17; Acts xi, 15-17; 1 Cor. xii; 2 Cor. xiv,) we may gather thus much concerning it: *first*, that it was not a *knowledge* of foreign languages, as is often supposed; we never read of its being exercised for the conversion of foreign nations, nor (except on the day of Pentecost alone [where also it is doubtful]) for that of individual foreigners, and even on that occasion the foreigners present were all Jewish proselytes, and most of them understood the Hellenistic dialect. *Second*, we learn that this gift was the result of a sudden influx of supernatural inspiration, which came upon the new believer immediately after his baptism, and recurred afterward at uncertain intervals. *Third*, we find that while under its influence the exercise of the *understanding* was suspended, while the *spirit* was rapt in a state of ecstasy by the immediate communication of the Spirit of God. In this ecstatic trance the believer was constrained by an irresistible power to pour forth his feelings of thanksgiving and rapture in words: yet the words which issued from his mouth were not his own; he was even (usually) ignorant of their meaning; they were the words of some foreign language, and not intelligible to the bystanders, unless some of these chanced to be natives of the country where the language was spoken. St. Paul desired that those who possessed this gift should not be suffered to exercise it in the congregation unless some one present possessed another gift (subsidiary to this) called "*the interpretation of tongues*," by which the ecstatic utterances of the former might be rendered available for general edification. Another gift also was useful for the checking of false pretensions to this and some other charisms, viz., the gift of *discerning spirits*, the recipients of which could distinguish between the real and the imaginary possessors of spiritual gifts. (1 Thess. v, 21).—*Conybeare and Howson*.]

[The foregoing are the best and ablest discussions of this difficult subject, found in recent biblical writings. That they are ably written, and in a devout spirit, will be granted; but their attempted solution of the case will not prove altogether satisfactory. What were the forms of these *πνευματικά*, *things spiritual*, cannot be certainly determined, and this is especially the case with the *λαλῶν γλώσση*, *speaking with tongues*, a matter very largely discussed by St. Paul, and yet left in great perplexity. Evidently there had occurred certain remarkable physical, or rather psychological, phenomena,

and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

among the religious exercises of the Corinthian believers, which had caused some agitation among them, and to which the apostle's attention had been called. These are spoken of by him as genuine "spiritual gifts," products of the operation of the Spirit of God, and therefore to be *desired*; but he counts them inferior to the less showy but more useful "gift" of *prophesying*, (chapter xiv,) which is defined as simply *teaching* divine truth, intellectually conceived, but enforced by the power of the Spirit. And though it is said (chap. xiii, 8) that the "tongues shall cease," the same thing is also said in the same place of "prophecies" and "knowledge;" and as these are to continue in the Church during the whole of the present dispensation, *αἰών*, there seems to be an implication that the same will be the case with "tongues." The assumption, therefore, that this phenomena was designed only for these earliest times is not sustained by the words of the apostle, nor are we sufficiently informed in respect to the nature of that "gift" to enable us to determine the case on general principles. Nor is the case so clearly settled by the fact of its non-appearance in the later Church as to entirely free it from all doubt. Phenomena bearing striking resemblance to those here indicated have appeared in modern times, in seasons of high religious interest; but in these, as in those, their spiritual import seems to be doubtful.]

NOTES ON CHAPTER XIII.

1. **Though I speak**, etc.—At the conclusion of the preceding chapter the apostle promised to show the Corinthians a "more excellent way" than that in which they were now proceeding. They were so distracted with contentions, divided by parties, and envious of each other's gifts, that unity was nearly destroyed. This was a full proof that love to God and man was wanting, and that, without this, their numerous gifts and other graces were nothing in the eyes of God; for it was evident that they did not love one another, which is a proof that they did not love God, and consequently, that they had not true religion. [Ἐὰν λαλῶ supposes a case which never has been exemplified. **Tongues**—Γλώσσαις, *languages*. **Of men and of angels**—Of all men and all angels, whatever those tongues may be.—*Alford*.] ["Of angels," added simply for the sake of making the statement as strong as possible, and not with any distinct idea that angels used either tongues or language.—*Kling*.] Some think that the apostle means only the most splendid eloquence; but it is more likely that he speaks here after the manner of his countrymen, who imagined that there was an angelic language which was the key to many mysteries; a language which might be acquired, and which, they say, had been learned by some. **Sounding brass**—Χαλκὸς ἤχων; that is, like a trumpet made of brass; for although χαλκὸς signifies *brass*, and αἶς signifies the same, yet we know the latter is often employed to signify the trumpet, because generally made of this metal. **Tinkling (clanging) cymbal**—The cymbal was a concavo-convex plate of brass, the concave side of which being struck against another plate of the same kind, produced a clanging, unmelodious sound.

2 And though I have *the gift of* ^aprophecy, and understand all mysteries, and all knowledge; and though I have all faith, ^bso that I could remove mountains, and have not charity, I am nothing. **3** And ^cthough I bestow all my goods to feed the poor, and though I give my body to be burned, and have not

^a Chap. 12, 8, 9, 10, 28; 14, 1, etc.; see Matt. 7, 22.—^b Matt. 17, 20; Mark 11, 23; Luke 17, 6.—^c Matt. 6, 1, 2.—^d Prov. 10, 12; 1 Pet. 4, 8.

2. Though I have . . . prophecy, etc.—[Gifts, however excellent for their own purposes, are valueless except as they are the endowment of a heart in which the divine love dwells and abounds.] **Have not charity**—[Without this *grace* the most excellent and splendid gifts are valueless: with *these*, without *that*, **I am nothing**—worthless spiritually and ethically. The word *ἀγάπη*, rendered in our version *charity*, is by most modern commentators rendered *love*. It is conceded by all, that in most places where the word occurs in the New Testament the latter is the nearer English equivalent, though it is also conceded that the English word *love* is not the same in sense with the original *ἀγάπη*, which is exclusively a New Testament word, and not simply the equivalent of any other found in the Greek writings. It is also well known that the English word *love* often signifies much that is altogether alien to that here spoken of—*ἔρως*, Lat. *amor*. The philosophical conception of love as an affection of the heart is that of *emotion*, an out-moving impulse; while that treated of in this chapter is simply *character*, very decided and effective indeed in directing the outgoings of all the impulses of the soul, a *disposition* to kindness, abiding in and distinguishing the ethical character, and giving its own qualities to all the acts and purposes of the man. It is a principle of universal goodwill abiding in the soul, and ever ready to direct the outgoings of its active powers. The ordinary idea of *love* carries with it the notion of personal partiality, which is excluded from the *ἀγάπη* here spoken of. If, therefore, the English word *love* is taken as the rendering of that term, it must be largely modified in its sense from its ordinary acceptation. The New Testament writers, having a something to call by name for which no word was found in their language, adapted the word *ἀγάπη* to the case, and St. Jerome, in rendering it into Latin, finding neither *amor* nor *amicitia* its proper equivalent, adopted *charitas*, which, though it has sometimes been minified into simply almsgiving, is still, as to the conceptions which it expresses, the best rendering of the inspired original, godlikeness, in the form of universal and ever-abiding benevolence.]

3. And though I bestow all my goods to feed—The word *διμερίζω*, which we translate “to feed the poor,” signifies to *divide into morsels and put into the mouth*; which implies carefulness and tenderness in applying the bounty thus freely given. [If I should dole out in food all my substance.] **And though I give my body to be burned**—*ἑαυτὸν καθίσταμαι, if I immolate myself*. [The apostle evidently means *self-sacrifice* for country or friends. Both the deeds mentioned in this verse are such as ordinarily are held to be the fruits of love, but they may be done *without it*, and if so are worthless.—*Alford*.]

4. Charity suffereth long—*Μακροθυμεῖ, has a long mind*, to the end of which neither trials, adversities, persecutions, nor provocations can reach.

charity, it profiteth me nothing. **4** ^dCharity suffereth long, and is kind; charity envieth not; charity ^evaunteth not itself, is not puffed up, **5** Doth not behave itself unseemly, ^fseeketh not her own, is not easily provoked, thinketh no evil; **6** ^gRejoiceth not in iniquity, but ^hrejoiceth ⁱin the truth; **7** ^kBeareth all

^e Or, *is not rash*.—^f Chap. 10, 24; Phil. 2, 4.—^g Psa. 10, 3; Rom. 1, 32.—^h 2 John 4.—ⁱ Or, *with the truth*.—^j Rom. 15, 1; Gal. 6, 2; 2 Tim. 2, 24.

The love of God, and of our neighbour for God's sake, is patient toward all men; it suffers all the weakness, ignorance, errors, and infirmities of the children of God, and all the malice and wickedness of the children of this world. It also waits God's time of accomplishing his gracious or providential purposes without murmuring or repining; and bears its own infirmities, as well as those of others, with humble submission to the will of God. **Is kind**—*Χρηστεύεται*. It is tender and compassionate in itself, and “kind” and obliging to others; mild, gentle, and benign. **Charity envieth not**—*Ὁὐ ζηλοῖ*. Is not grieved because of another's possessions or prosperity. Those who have this pure love rejoice as really at the happiness, the honour, and comfort of others as they can do in their own. **Charity vaunteth not itself**—*Ὁὐ περπερεύεται, acteth not rashly, insolently*. There is a phrase in our own language that expresses what I think to be the meaning of the original, does not *set itself forward*, (is not self-asserting.) **Is not puffed up**—*Ὁὐ φουσιῶνται, is not inflated*. Every man whose heart is full of the love of God is full of humility.

5. Doth not behave itself unseemly—*Ὁὐκ ἄσχημονεῖ, does not misbehave*. [So far from “the manners making the man,” *the man makes the manners*. True politeness is one of the many fruits of the divine root; it is based upon the principle of respect for God's image in man: “Why dost thou set at naught thy brother?” (Rom. xiv, 10).—*Speaker's Com.*] **Seeketh not her own**—*Ὁὐ ζητεῖ τὰ ἑαυτῆς, is not specially careful for her own things*. Love is never satisfied but in the welfare, comfort, and salvation of *all*. That man is no Christian who is solicitous for his own happiness alone, and cares not how the world goes so that himself be comfortable. **Is not easily provoked**—*Ὁὐ παροξύνεται, is not provoked, is not irritated, is not made sour or bitter*. Irritation of any kind is inconsistent with self-government, and with peace and communion with God. However favourably we may think of our own state, and however industrious we may be to find out excuses for sallies of passion, etc., still the testimony of God is, *Love is not provoked*; and if I have not such a love, whatever else I may possess, *it profiteth me nothing*. **Thinketh no evil**—*Ὁὐ λογίζεται τὸ κακόν, does not indulge in evil surmisings*; does not invent or devise any evil; does not reason on any particular act or word so as to infer evil from it; for this would be inconsistent with love to his brother; it would be ruinous to charity and benevolence.

6. Rejoiceth not in iniquity—*Ὁὐ χαίρει ἐν τῇ ἀδικίᾳ, rejoiceth not in falsehood*, but, on the contrary, *rejoiceth in the truth*: this meaning *ἀδικία* has in different parts of the Scriptures. **Rejoiceth in the truth**—[*Συνχαίρει δὲ τῇ ἀληθείᾳ*. Truth is here personified, meaning especially the spread of the truth of the Gospel, and indeed of truth in general, in opposition to those “who hold the truth in

things, believeth all things, hopeth all things, endureth all things. **8** Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. **9** For we know in part, and we prophesy in part. **10** But when that which is perfect is come, then that which is in

part shall be done away. **11** When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. **12** For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. **13** And now abideth faith, hope,

1 Chap. 8, 2.—m Or, reasoned.—n 2 Cor. 2, 18; 5, 7; Phil.

(undistinguished from) unrighteousness," (Rom. i, 18,) and who "turn away their ears from the truth." (2 Tim. iv, 4).—*Alford.*]

7. Beareth all things—*Πάντα στέγει*. This word is also variously interpreted; to *endure*, *bear*, *sustain*, *cover*, *conceal*, *contain*. [*Bears whatever may in any way be borne.*—*Grotius.*] [*She covers up all*, that is, is disposed to excuse all wrong: the opposite of a *distrustful* (or censorious) spirit.—*Meyer.*] **Believeth all things**—*Πάντα πιστεύει*, is ever ready to believe the best of every person, and will credit no evil of any but on the most positive evidence; gladly receives whatever may tend to the advantage of any person who may have suffered from obloquy and detraction, or even justly because of misconduct. **Hopeth all things**—*Πάντα ἐλπίζει*. Love comes in with its *hope* where it could not work by its *faith*; and is ready to make allowances as far as a good conscience can permit; and further, anticipates the repentance of the transgressor, and his restoration to the good from which he had fallen. **Endureth all things**—*Πάντα βρσκει*, bears up under all persecutions and maltreatment from open enemies and professed friends; bears adversities with an even mind, as it submits with perfect resignation to every dispensation of the providence of God, and never says of any trial, affliction, or insult, *this cannot be endured*.

8. Charity never faileth—*Never falleth off*, *ἐκπίπτει*. Love to God and man is essential to social and religious life; without it there can be no communion with God, nor a preparation for eternal glory. Without it there never was true religion, nor ever can be; and it not only is necessary through life, but will exist to eternity. **Prophecies . . . shall fail**—Though the accurate prophet and the eloquent, persuasive preacher may be useful in their day, they shall not be always so; nor shall their gifts fit them for glory; nothing short of love can fit a soul for the kingdom of God. **Tongues . . . shall cease**—The miraculous gift of different languages, that also shall cease as being unnecessary. **Knowledge . . . shall vanish away**—All human arts and sciences, as being utterly useless in the eternal world, though so highly extolled and useful here. [*Prophecy, speaking with tongues, deep knowledge, are all appointed for the good of the Church, for the time; afterward these temporary phenomena shall fall away, even the γνῶσις (Christian learning) shall do so; for then comes in the perfect knowledge, (verse 12,) and that as the common heritage of all, whereby the deep knowledge of gifted individuals, which is still but imperfect, will necessarily cease to exist.*—*Meyer.*]

9. For we know in part—We have here but little knowledge even of earthly, and much less of heavenly, things. He that knows most knows little in comparison of what is not known.

10. But when that which is perfect—The state of eternal blessedness. **Then that which is**

3, 12.—o Gr, in a riddle.—p Matt. 18, 10; 1 John 3, 2.

in part—That which is *imperfect*, shall be *done away*. [The appearance of the perfected condition of things necessarily brings with it the abolition of what is only partial. With the advent of the absolute the imperfect finite ceases to exist, as the dawn ceases at the rising of the sun.—*Meyer.*]

11. When I was a child—This future state of blessedness is as far beyond the utmost perfection that can be attained in this world as our adult state is above our state of natural infancy, in which we understand only as children understand. [Inasmuch as our present condition, when compared with our condition in the *future state*, (*αἰὼν μέλλων*), is like that of the child in comparison with that of the man. The man has given up the practices (the speaking, understanding, and reasoning) of the child. *Ἐρρόνον* (*I understood*) refers to the interests and efforts, device and endeavour; *ἐλογίζον* (*I reasoned*) to the judgment and reflective faculties—reflective intellectual activity.—*Meyer.*]

12. Now we see through a glass, darkly—*Δὲ ὡς ἐν ὀφθαλμῷ ἐν αἰνίγματι*. The word *ὡς*, which we translate *a glass*, literally signifies a mirror or reflector; and among the ancients mirrors were certainly made of fine polished metal. The word here may signify any thing by which the image of a person is reflected, as in our *looking-glasses*. The word is not used for a glass to *look through*; nor would such an image have suited the apostle's design. [Our knowledge of divine things is, in our present condition, no immediate knowledge, but one coming through an imperfect medium. We must (here) think not only of our *glass mirrors*, but (more particularly) of the imperfectly-reflecting metal mirrors of the ancients. The words *ἐν αἰνίγματι*, (*in an enigma*), which we render "darkly," will help us to the true meaning of the place. We see in an *enigma*, in which one thing answers or stands in correspondence to, or as the representative of, another, which is in some respects similar to it. "Now"—in this life—we see by means of a mirror reflecting the images of heavenly and spiritual things in an *enigmatical manner*, invisible things being represented by visible, spiritual by natural, eternal by temporal; but then—in the eternal world—**face to face**, every thing being seen in itself, and not by means of a representative or similitude. [By following the figure of the mirror a little further, we should get the idea that all our present knowledge of spiritual or heavenly things is thrown out of shape by the medium through which it comes to us, just as all images seen in the "glass" are seen in a reversed position.]

13. And now (in this present life) **abideth faith, hope, charity**—These three supply the place of that direct vision which no embodied spirit can have; these abide or remain for the present state. "Faith," by which we apprehend spiritual blessings, and walk with God. "Hope," by which we view and confidently expect eternal blessedness, and so pass through things temporal as not to lose

charity, these three; but the greatest of these *is* charity.

CHAPTER XIV.

FOLLOW after charity, and ^adesire spiritual ^bgifts, ^cbut rather that ye may prophesy. **2** For he that ^cspeaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man ^dunderstandeth *him*; howbeit in the spirit he speaketh mysteries. **3** But he that prophesieth speaketh unto men to edification,

α Chap. 12. 31.—*β* Num. 11. 25, 29.

sight of those which are eternal. "Charity," or *love*, which is the essential grace which we receive by faith, and in which we live a life of obedience to God and of goodwill and usefulness to man. **But the greatest of these is charity**—Without "faith" it is impossible to please God; nor can we partake of the grace of our Lord Jesus: without "hope" we could not endure as seeing Him who is invisible; nor have any adequate notion of the eternal world; nor bear up under the afflictions and difficulties of life: but great and useful and indispensably necessary as these are, yet "charity," or *love*, is *greater*. *Love is the fulfilling of the law*; but this is never said of *faith* or *hope*. *Love* is properly the image of God in the soul; for *God is love*. By *faith* we receive from our Maker; by *hope* we expect a future and eternal good; but by *love* we are like *God*; and by it alone are we qualified to enjoy heaven, and be one with him forever. *Faith*, says one, is the foundation of the Christian life, and of good works; *hope* gives stability to the superstructure; but *love* finishes, completes, and crowns it in a blessed eternity. *Faith* and *hope* respect *ourselves* alone; *love* takes in both God and MAN. *Faith* saves us, and *hope* sustains us; but love to God and man makes us obedient and useful. This is sufficient to show that *love* is *greater* than either *faith* or *hope*, and that it abides forever.

NOTES ON CHAPTER XIV.

1. Follow after charity—Most earnestly labour to be put in possession of this divine love. This clause belongs to the preceding chapter. **Desire spiritual gifts**—Pursue after love; meantime, however, eagerly desire the Spirit-gifts, yet, more than all the rest, (desire) that ye (may) prophesy.—*Speaker's Com.* Particularly desire that ye may prophesy; that ye may be able to teach and instruct others in the things of their salvation.

2. For he that speaketh in an unknown tongue—This chapter is crowded with difficulties. It is not likely that the Holy Spirit should, in the Church, suddenly inspire a man with the knowledge of some foreign language, which none in the Church understood but himself, and lead him to treat the mysteries of Christianity in that language, though none in the place could profit by his teaching. Dr. Lightfoot's mode of reconciling these difficulties is the most likely I have met with. He supposes that by the unknown tongue the Hebrew is meant, and that God restored the true knowledge of this language when he gave the apostles the gift of tongues. [Which, however, is quite too improbable a theory to allow it to be seriously entertained, or to require to be disproved.] **Speaketh not unto men, but unto God**—God alone knowing the truth and import of what he says. [No one but one who is specially gifted . . . has a perceiving ear for such

and exhortation, and comfort. **4** He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. **5** I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. **6** Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to

c Acts 2. 4; 10. 46.—*d* Gr. *heareth*, Acts 22. 9.

utterances of spirit-created tongues, which are akin to the ἀρρητα ρήματα (*unspeakable words*) that fell on the apostle's spiritual ear in paradise.—*Speaker's Com.* **In the spirit he speaketh mysteries**—Though his *own mind* (for so πνεύματι is understood here, by many eminent critics) apprehends the mysteries contained in the words which he reads or utters; but if by the *spirit* we understand the Spirit of God, (which probably we should not,) it only shows that it is by that Spirit that he is enabled to speak and apprehend these mysteries. (See verse 19.) [The mysterious character of the speaking with tongues did not consist in the things themselves, but in the mode of expression; which, as not being brought about and determined by the intellectual activity of the *voûs*, (*the understanding*,) thereby lacked the condition connecting it with the intellectual activity of the hearer.—*Meyer*.]

3. But he that prophesieth—The person who has the gift of *teaching* is much more useful to the Church than he who has only the gift of *tongues*, because he speaks to the profit of men: namely, to their *edification* by the Scriptures he expounds; to their *exhortation* by what he teaches; and to their *comfort* by his revelation.—*Whitby*. [*Edification*—οἰκοδομῆν, upbuilding, spiritual increase; *exhortation*—παράκλησιν, admonition, warning; *comfort*—παράμυθον, encouragement. The first may be taken as a general term, of which the other two are species.]

4. He that speaketh in an unknown tongue—[The intensity of the feeling of prayer or praise in which he utters the words is edifying to himself, though the words themselves are unintelligible (to himself.) This view is necessary on account of what is said in the next verse.—*Alford*.] **But he that prophesieth**—Has the gift of preaching. **Edifieth the church**—Speaketh unto men to *edification, exhortation, and comfort*. (Verse 3.)

5. I would that ye all spake with tongues—The word θέλω does not so much imply a wish or desire as a *command* or *permission*. As if he had said: I do not restrain you to *prophesying* or *teaching*, though I prefer that. The apostle said *tongue*, in the singular number in verses 2, 4, because he spoke of a *single man*; now he says *tongues*, in the plural number, because he speaks of *many* speaking; but he has the same meaning in both places.—*Lightfoot*. **Greater is he that prophesieth**—[Superior in *usefulness*, and therefore in *dignity*.—*Alford*.] A useful, zealous preacher, though unskilled in learned languages, is much "greater" in the sight of God, and in the eyes of sound common sense, than he who has the gift of those learned tongues, **except he interpret**: and we seldom find *great scholars good preachers*.

6. Speaking with tongues—Without interpreting. **What shall I profit you**—I shall not profit

you either by revelation, or by knowledge, or by prophesying, or by doctrine? **7** And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? **8** For if the trumpet give an uncertain sound, who shall prepare himself to the battle? **9** So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. **10** There are, it may be, so many kinds of voices in the world, and none of them is without signification. **11** Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a

e Ver. 26. —f Or, tunes. —g Gr. significant. —h Gr. of spir-

you. **Except I shall speak to you either by revelation**—Of some secret thing; or by knowledge of some mystery; or by prophesying, disclosing some divinely-given truth; or by doctrine, instructing you what to believe and practise. These four words are taken in different acceptations by learned men. The general sense of the terms is that given above; but the peculiar meaning of the apostle is perhaps not easily discerned. [The apostle possessed the gift of "tongues," (verse 18,) but might also be his own interpreter, and he might apply these apostolic *charisma* (gifts) which belonged to him for prophesying and teaching.—*Meyer*.]

7. And even things without life—If the pipe or harp were to utter mere sounds without order, harmony, or melody, though every tone of music might be in the sounds, surely no person could discern a tune in such sounds, nor receive pleasure from such discords; even so is the person who speaks in an unknown tongue but does not interpret.

8. If the trumpet give an uncertain sound—If, when the soldier should prepare himself for the battle, the trumpet should give a different sound to that ordinarily used on such occasions, the soldier would not be informed of what he should do, and therefore would not arm himself; consequently that vague, unintelligible sound of the trumpet would be of no use. [The bugle notes must be significant by being intelligible; and so must it be with the words of warning and instruction of the Christian teacher.]

9. Likewise ye—If ye do not speak in the Church so as to be understood, your labour is useless. **Ye shall speak into the air**—Your speech will be lost, without conveying any meaning to any person. Such gifts, so used, are valueless.

10. There are, it may be—Εἰ τι γὰρ, for example. **So many kinds of voices**—Ἐν ᾧ φωνῶν, kinds of sounds. So many different languages, each of which has its distinct articulation, pronunciation, emphasis, and meaning, (are not without signification, or inarticulate.)

11. If I know not the meaning of the voice—Τὴν ὁμιλίαν τῆς φωνῆς, the power and signification of the language. **I shall be unto him that speaketh a barbarian**—I shall appear to him, and he to me, as a person who had no distinct and articulate sounds which can convey any kind of meaning. (For the meaning and origin of the word "barbarian" see the note on Acts xviii, 2.)

12. Forasmuch as ye are zealous—Seeing ye affect so much to have spiritual gifts, seek that ye may get those by which ye may excel in edifying

barbarian, and he that speaketh shall be a barbarian unto me. **12** Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks,

its. —i Eph. 5, 19; Col. 3, 16. —k Psa. 47, 7. —l Chap. 11, 24.

the Church. [Πνεύματων, of spirits, in the same sense as πνευματικῶν, of spiritual gifts, (verse 1,) but here with a suggestion of "possession" by a spirit.]

13. Pray that he may interpret—[Wherefore let him who speaketh with a tongue in his prayer, (or when praying,) strive that he may interpret.—*Alford*.]

14. For if I pray in an unknown tongue—[If I utter words in prayer whose import I do not understand, though my heart may be in my utterances, there is no thought in them, and such an exclusively spiritual exercise would be unfruitful of good results.]

15. I will pray with the spirit—I will endeavour to have all my prayers influenced and guided by the Spirit of God; and to have my own heart deeply affected in and by the work. [An intelligent sense of one's spiritual wants is requisite to profitable praying.] **And I will pray with the understanding also**—I will endeavour so to pray that others may understand me, and thus be edified and improved by my prayers. And therefore I will pray in a language in the public congregation that may be understood by all present, so that all may join, not only in the act, but in the spirit, of devotion. **I will sing with the spirit**—As the practice of singing psalms or spiritual hymns came originally through an immediate afflatus or inspiration of God, there is no doubt that it was exceedingly edifying; and must have served greatly to improve and excite the devotional spirit of all that were present. Probably their singing consisted in solemn, well-measured recitative, and not the jingling and sprightly sounds which we use when a single monosyllable is sometimes shivered into a multitude of semiquavers! [It appears from these words that the two departments in which the gift of tongues was exercised were prayer and praise. On the day of Pentecost it was confined to the latter of these.—*Alford*.]

16. He that occupieth the room of the unlearned—One who is not acquainted with the language in which you speak, sing, or pray. **Say Amen**—Give his assent and ratification to what he does not understand. It was very frequent in primitive times to express their approbation in the public assemblies by the Amen. [The "Amen:" From the Jewish synagogue was derived to the Christian Church the time-hallowed usage of pronouncing the loud Amen at the close of a public prayer; it was an expression of assent to the contents of the prayer, and a declaration of faith in its being heard of God.—*Speaker's Com.*]

seeing he understandeth not what thou sayest? **17** For thou verily givest thanks well, but the other is not edified. **18** I thank my God, I speak with tongues more than ye all: **19** Yet in the church I had rather speak five words with my understanding, than *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. **20** Brethren, ^{be} not children in understanding: howbeit in malice ^{be} ye children, but in understanding ^{be} men. **21** ^{In the law} it is ^{written},

m Psa. 141. 2; Matt. 11. 25; 18. 3; 19. 14; Rom. 16. 19; chap. 3. 1; Eph. 4. 14; Heb. 5. 12, 13. — *n* Matt. 18. 3; 1 Pet. 2. 2.

17. Thou verily givest thanks well—Because he felt gratitude, and, from a sense of his obligation, gave praise to God; but because this was in an unknown tongue those who heard him received no edification.

18. I speak with tongues (a tongue) more than ye all—He understood more languages than any of them did; and this was indispensably necessary, as he was the apostle of the Gentiles in general, and had to preach to different provinces where different dialects, if not languages, were used. [It is worthy of note, that, according to the correct reading—"a tongue" and not "tongues"—both here and elsewhere, when an individual is spoken of as endowed with this gift, he is said to speak only with a single tongue. This shows that the gift in question did not signify a faculty for speaking in various languages.—*Dr. Poor*, in *Langue*.] [But this declaration of the apostle casts no light on the question respecting the nature and the design of the "gift of tongues."] **19. Yet in the church**—As the grand object of public worship is the edification of those who attend, **five** (a very few) **words** spoken so as to convey edification were of much more consequence than **ten thousand** (a great many) which, not being understood, could convey none. One of the greatest difficulties, says Bishop Pearce, in this epistle, is contained in the words *πνεῦμα* and *νοῦς*, *spirit* and *understanding*, which are frequently used in this chapter; and fixing the true meaning of these words will solve the difficulty. In this verse the apostle explains *λαλεῖν τῷ νοῖ*, to speak with the understanding, by *ἵνα ἄλλους κατηχήσω*, that I might teach others; so that the sense of *νοῦς*, understanding, seems to be that understanding which the hearer has of what is said; and this sense will agree well with, *I will sing with the spirit, and with the understanding*. (Verse 15.) He observes also that *πνεῦμα*, *spirit*, and *νοῦς*, *understanding*, have a sense opposite to each other; so that if *νοῦς* is rightly rendered, the understanding which another has of what is said; then *πνεῦμα* will signify a man's own mind, that is, his own understanding, (consciousness,) of what he himself speaks; and this sense agrees well with verse 2: "In the spirit he speaketh mysteries."

20. Brethren—[An affectionate address, mingling tenderness with authority.] **Be not children in understanding**—There are three words here to which we must endeavour to affix the proper sense: 1) *ἡλικία* signifies children in general, but particularly such as are grown up, so as to be fit to send to school in order to receive instruction; 2) *νήπιος* signifies an infant; one that cannot yet speak, and is in the lowest stage of infancy; 3) *τέλειος*, completed or perfected, signifies those who are arrived

With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. **22** Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying *serveth* not for them that believe not, but for them which believe. **23** If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, ^{will they not say}

o Gr. perfect, or, of a ripe age, chap. 2. 6.—*p* John 10. 34. —*q* Isa. 28. 11, 12.—*r* Acts 2. 13.

at perfect maturity, both of growth and understanding. We shall now see the apostle's meaning: *Brethren, be not παῖδια*, as little children, just beginning to go to school, in order to learn the first elements of their mother tongue, and with an understanding only sufficient to apprehend those elements. In malice—*κακία*, in wickedness, *μητι-ἀζετε*, be ye as infants, who neither speak, do, nor purpose evil. But in understanding—*τέλειοι γίνεσθε*, be ye perfect (grown-up) men, whose vigour of body and energy of mind show a complete growth and a well-cultivated understanding.

21. In the law it is written—(Isa. xxviii, 11.) For the term LAW was frequently used by the Jews to express the whole Scriptures, and they used it to distinguish these sacred writings from the words of the scribes. **With men of other tongues**—To enter into the apostle's meaning we must enter into that of the prophet. The Jewish people were under the teaching of the prophets who were sent from God; these instructed, reproofed, and corrected them by this divine authority. They, however, became so refractory and disobedient that God purposed to cast them off and abandon them to the Babylonians; then they had a people to teach, correct, and reprove them whose language they did not understand. The discipline that they received in this way was widely different from that which they received while under the teaching of the prophets and the government of God; and yet for all this they did not humble themselves before their Maker that this affliction might be removed from them.

22. Wherefore tongues are for a sign—The miraculous gift of tongues was never designed for the benefit of those who have already believed, but for the instruction of unbelievers, that they might see from such a miracle that this is the work of God, and so embrace the Gospel. [The most satisfactory explanation is to take "sign" in the general sense of any indication of the divine presence. "Tongues are a manifestation of God, having reference not to believers, but to unbelievers."—Hodge.] **Prophecy**—Teaching the things of God in a known language [is for the edification of believers, and] is of infinitely more consequence than speaking in all the unknown tongues in the universe.

23. Will they not say that ye are mad—[Corybeare and Howson remark, in a note on this passage: "We must not be led, from any apparent analogy, to confound the exercise of the gift of tongues in the primitive Church with modern exhibitions of fanaticism, which bear a superficial resemblance to it. We must remember that such modern pretensions to this gift must, of course, resemble the manifestations of the original gift in

that ye are mad? **24** But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: **25** And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report ^a that God is in you of a truth. **26** How is it then, brethren? when ye come together, every one of you hath a psalm, ^b hath a doctrine, hath a tongue, hath a revelation, hath

^a Isa. 45. 14; Zech. 8. 23.—^b Verse 6; chapter 12. 8, 9, 10.—
^c Chap. 12. 7; 2 Cor. 12. 19; Eph. 4. 12.

external features, because these very features have been the objects of intentional imitation." But this wholly fails to meet the demands of the case. An "apparent analogy" and resemblance between the two sets of phenomena is conceded; and since their "external features" are alike, and their internal natures not understood, who can say that the former is divine and the latter human? the one the result of inspiration, and the other of "fanaticism?" The intimation that all such "exhibitions" are "intentional imitation" is not only gratuitous, but contrary to the plainest evidence. It is an easy but not altogether commendable method for getting rid of a difficult question of facts and phenomena to quietly assume that they are without any real importance. A wide field for inquiry by learned and judicious biblical scholars, and one that has never been satisfactorily examined, is found in the matter of the "Spirit gifts," and especially of the "tongues." Nothing given above or elsewhere fully meets the necessities of the case. Both secular scientists on the one hand, and biblical and theological teachers on the other, have hitherto made a sorry display of their incompetency to deal with the subject of "physical phenomena" in connexion with spiritual manifestations.]

24. But if all prophesy—If all those who teach do it in the tongue which all understand; if an unbeliever come in and hear in his own language things just suited to his own state, he is convicted by all and he is judged by all. [*By all, ὑπὸ πάντων*, those who "prophesy" in a language that may be understood. The saving work was to be done by the *truth* delivered to men's understandings and hearts rather than by *signs*.]

25. And thus are the secrets of his heart—[Nothing else can so effectively manifest to one's own consciousness the hidden sinfulness of his heart as the truth of God, clearly and forcibly declared. (Heb. iv, 12.)] The sinner, thus convinced that God alone could uncover the secrets of his heart, is constrained to fall **down on his face**, abashed and confounded, and acknowledge that God was truly among them.

26. How is it . . . every one of you hath a psalm, etc.—When the whole Church came together, among whom there were many persons with extraordinary gifts, each of them wished to put himself forward and occupy the time and attention of the congregation; hence confusion must necessarily take place, and perhaps not a little contention. This was contrary to that edifying which was the intention of these gifts.

27. Speak in an unknown tongue—The *Hebrew*, as some have conjectured, (the *glossalalia*, whatever that may have been.) **Let it be by two, or at the most by three, and that by course**—

an interpretation. "Let all things be done unto edifying. **27** If any man speak in an *unknown* tongue, *let it be* by two, or at the most by three, and *that by course*; and let one interpret. **28** But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. **29** Let the prophets speak two or three, and ^a let the other judge. **30** If *any thing* be revealed to another that sitteth by, ^b let the first hold his

^c Chap. 12. 10.—^d 1 Thess. 5. 19, 20.

Let only two or three in one assembly act in this way, that too much time may not be taken up with one exercise; and let this be done "by course," the one after the other, that two may not be speaking at the same time; and let one interpret for all that shall thus speak.

28. But if there be no interpreter—If there be none present who can give the proper sense of this Hebrew (?) reading and speaking, then let him keep silence, and not occupy the time of the Church by speaking in a language which only himself can understand. [In verses 27 and 28 it would be the most natural to understand the "tongues" as only unknown human languages, which should be used in the congregation only when there was some one present able to interpret it, so that all might understand it; but in other places this most rational sense of the term is scarcely admissible.]

29. Let the prophets—Those who have the gift of speaking to men to edification and exhortation and comfort. (Verse 3.) **Two or three**—As *prophesying* implied psalmody, teaching, and exhortation, the meaning of the place may be: Let one sing who has a psalm; let another teach who has a doctrine; and let a third exhort, or comfort, who has a gift of that kind. **And let the other judge**—The other prophets, or qualified persons, should judge of the correctness and propriety of what had been spoken. It appears to have been taken for granted that a man might pretend to this spirit of prophecy who was not sent of God; and therefore it was the duty of the accredited teachers to examine whether what he spoke was according to truth and the analogy of faith. For *the spirits of the prophets are subject to the prophets*; every man's gift was to be judged of by those whose age, experience, and wisdom gave them a right to decide.

30. Be revealed to another that sitteth by—Probably those who were teachers sat on a particular seat or place, from which they might most readily address the people; and this may be the meaning of *sitting by*. [These minute directions concerning matters not very well understood afford to the commentators the opportunity for not a little of exegetical gymnastics. The following is taken directly from Lange's Commentary (Dr. Kling, with notes by Dr. Poor) at this place: "The fact that the Spirit impelled another to speak was a hint to the first speaker that it was time for him to be done."—*Burger*. "It was of more importance to catch the first burst of a prophecy, than to listen to the completion of one already begun."—*Stanley*. But this would imply that an inspired discourse reversed the order of ordinary address, where the peroration is generally the most eloquent part. "By this injunction the apostle does not intend that the second speaker shall wait until the first one had

peace. **31** For ye may all prophesy one by one, that all may learn, and all may be comforted. **32** And ^athe spirits of the prophets are subject to the prophets. **33** For God is not the *author* of ^cconfusion, but of peace, ²as in all churches of the saints. **34** ^aLet your women keep silence in the churches: for it is not permitted unto them to speak; but ^bthey are *commanded* to be under obedience, as also

^a 1 John 4. 1.—^y Gr. *tumult*, or, *unquietness*.—^z Chap. 11. 16.—^a 1 Tim. 2. 11, 12.

finished, (*Hodge*), but that in case he gives some token, perhaps by rising, that he has received a revelation and wishes to speak immediately, the first should not then prolong his speech, but should give way to the first gush of inspiration in the other, although perhaps not so as to break off too abruptly." "Did not the apostle also intend here to suggest a convenient way by which tedious and long-winded speakers could have a period put to their too protracted harangues?"—*Dr. Poor*. Besides, the revelation is not to be regarded precisely in the light of a new disclosure occasioned by the speech just heard; although, as a general thing, a susceptibility for further revelations would be awakened and furthered by the prophetic discourse of another. The proper meaning of all this is still to be ascertained. To the Church of the present day the apostle's words are scarcely more intelligible than were the "tongues," which he so wisely depreciates.]

31. For ye may all prophesy one by one—The gifts which God grants are given for the purpose of edification; but there can be no edification where there is confusion; therefore let them speak one by one.

32. And the spirits of the prophets, etc.—Let no one interrupt another; and let all be ready to prefer others before themselves; and let each feel a spirit of subjection to his brethren. God grants no ungovernable gifts. [The "subjection" is that which is involved in a sound Christian disposition, and accords with the true prophetic spirit.—*Kling*.]

33. For God is not the author of confusion—The apostle calls such conduct *ἀκαταστασία*, *tumult, sedition*; and such it is in the sight of God, and in the sight of all good men. How often is a work of God marred and discredited by the folly of men! for nature will always, and Satan, too, mingle themselves as far as they can in the genuine work of the Spirit, in order to discredit and destroy it. Nevertheless, in great revivals of religion it is almost impossible to prevent wildfire from getting in among the true fire; but it is the duty of the ministers of God to watch against and prudently check this; but if themselves encourage it, then there will be confusion and every evil work.

34. Let your women keep silence in the churches—This was a Jewish ordinance; women were not permitted to teach in the assemblies, or even to ask questions. The rabbins taught that "a woman should know nothing but the use of her distaff." This was their condition till the time of the Gospel, when, according to the prediction of Joel, the Spirit of God was to be poured out on the *women* as well as on the men, that they might prophesy; that is, teach. And that they did prophesy or teach is evident from what the apostle says, (chapter xi, 5,) where he lays down rules to

saith the law. **35** And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. **36** What! came the word of God out from you? or came it unto you only? **37** ^aIf any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. **38** But if any man be

^b Chap. 11. 3; Eph. 5. 22; Col. 3. 18; Titus 2. 5; 1 Pet. 3. 1.—^c Gen. 3. 16.—^d 2 Cor. 10. 7; 1 John 4. 6.

regulate this part of their conduct while ministering in the Church. It was permitted to any man to ask questions, to object, altercate, attempt to refute, etc., in the synagogue; but this liberty was not allowed to any woman. St. Paul confirms this in reference also to the Christian Church; he orders them to keep silence; and, if they wished to *learn any thing, let them inquire of their husbands at home*; because it was deemed indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, etc. [Paul does not intend to say that their women, (wives,) in distinction from all others, were to keep silence in the Churches; but the point is made in reference to women in general. . . . The prohibition is confirmed by a reference to the established order in this respect.—*Kling*.] But . . . to be under obedience, as also saith the law—This is a reference to Gen. iii, 16: "Thy desire shall be to thy husband, and he shall rule over thee." From this it is evident that it was the disorderly and disobedient that the apostle had in view, and not any of those on whom God had poured out his Spirit.

35. Let them ask their (own) husbands at home—[The verb *ἐπερωτᾶω* generally means to *inquire*, and is not to be taken as expressing a desire to hear yet more in addition to that which they had heard in the Church.—*Ostander*.] **For it is a shame for women to speak in the church**—The Jews would not suffer a woman to read in the synagogue; though a servant or even a child had this permission; but the apostle refers to irregular conduct, such conduct as proved that they were not under obedience. (Verse 34.) [As the peculiar power and usefulness of women depend on their being objects of admiration and affection, any thing which tends to excite the opposite sentiments should, for that reason, be avoided.—*Hodge*.]

36. Came the word of God out from you—Was it from you that other Churches received the Gospel? Are you the *mother Church*? that you should have rules, and orders, and customs, different from all others; and set yourselves up for a model to be copied by all the Churches of Christ? **Or came it unto you only**—[Were you the first and only recipients of the will of God, respecting the order of the Church's affairs?] [This seems to refer to all the *points of church custom* which Paul has been noticing, and to be inseparably connected with what follows—the recognition of his apostolic orders as those of God.—*Alford*.]

37. If any man think himself to be a prophet, etc.—[As an inspired apostle, Paul had the right to test all pretences to inspiration by their agreement with himself, as only an apostle could.]

38. But if any man be ignorant—If he be so entirely ignorant, let him be ignorant; let him keep it to himself, and not attempt to teach others.

ignorant, let him be ignorant. **39** Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. **40** Let all things be done decently and in order.

CHAPTER XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye

y Chap. 12, 31; 1 Thess. 5, 20. — *z* Verse 33. — *a* Gal. 1, 11. — *b* Rom. 5, 2. — *c* Rom. 1, 16; chap. 1, 21. — *d* Or, hold fast. — *e* Gr. by what speech. — *f* Gal. 3, 4. — *g* Ch. 11, 2, 23. — *h* Gal. 1, 12. — *i* Psal. 22, 15, etc.; Isa. 53, 5, 6; Dan. 9, 26; Zech.

39. Covet to prophesy—Let it be your endeavour and prayer to be able to teach the way of God to the ignorant; this is the most valuable, because the most useful, gift of the Spirit. **And forbid not to speak with tongues**—[Whatever the gift of tongues may have been, and there seems to be no satisfactory explanation of what it was, the apostle, though he accounted it an inferior gift, did not altogether discountenance it.]

40. Let all things be done decently—*Εὐσχημῶς*, in their proper forms; with becoming reverence; according to their dignity and importance. Every thing in the Church of God should be conducted with gravity and composure, suitable to the importance of the things, the infinite dignity of the object of worship, and the necessity of the souls in behalf of which those religious ordinances are instituted. **And in order**—*Κατὰ τάξιν*. In due gradation. Every thing in its place, every thing in its time, and every thing suitably.

NOTES ON CHAPTER XV.

It appears from this chapter that there were some false apostles at Corinth, who denied the resurrection, (see verse 12;) in consequence of which St. Paul discusses [the subject in the form of] three questions in this chapter:

1. Whether there be a resurrection of the dead? verses 1–35.
 2. What will be the nature of the resurrection? verses 35–51.
 3. What should become of those who would be found alive in the day of judgment? verses 51–57.
- I. The resurrection [of Christ] he proves:
1. From Scripture, verses 1–4.
 2. From eyewitnesses, verses 5–12.
- II. He proves the resurrection by showing the absurdity of the contrary doctrine:
1. If the dead rise not, Christ is not risen, verse 13.
 2. It would be absurd to have faith in him, according to the preaching of the Gospel, if he be not risen, verse 14.
 3. The apostles must be false witnesses who attest this resurrection, verse 15.
 4. The faith of the Corinthians must be vain who believe it, verses 16, 17.
 5. All the believers who have died in the faith of Christ have perished, if Christ be not risen, verse 18.
 6. Believers in Christ are in a more miserable state than any others, if there be no resurrection, verse 19.
 7. Those who were baptized in the faith that Christ died for them and rose again, are deceived, verse 29.

stand; **2** By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. **3** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; **4** And that he was buried, and that he rose again the third day according to the Scriptures: **5** And that he was seen of Cephas, then of the

12, 13; Luke 24, 26, 46; Acts 3, 18; 26, 23; 1 Pet. 1, 11; 2, 24. — *k* Psal. 2, 7; 16, 10; Isa. 53, 10; Hos. 6, 2; Luke 24, 26, 46; Acts 2, 25–31; 13, 33, 34, 35; 26, 22; 1 Pet. 1, 11. — *l* Luke 21, 34. — *m* Matt. 23, 17; Mark 16, 14; Luke 24, 36; John 20, 19, 26; Acts 10, 41.

8. The apostles, and Christians in general, who suffer persecution on the ground that, after suffering awhile here, they shall have a glorious resurrection, are acting a foolish and unprofitable part, verses 30–32.

1. I declare—[I now proceed to restate to you the Gospel in some of its principal and distinguishing parts.] **The gospel which I preached unto you**—This Gospel is contained in *Christ dying for our sins, being buried, and rising again the third day*. [This first paragraph (verses 1, 2) of this chapter shows us, that not only the doctrine of the resurrection of the dead, (mentioned in Heb. vi, 2 as one of the principles of Christianity,) but also the fact of Jesus's resurrection, belonged essentially to the doctrinal teaching of Christian antiquity.—*Olshausen*.]

2. By which also ye are saved—[*Σώζεσθε*, are being saved, are in the way of salvation.] That is, ye are now in a salvable state; and are saved from your Gentilism and from your former sins. **If ye keep in memory**—Your future salvation, or being brought finally to glory, will now depend on your faithfulness to the grace that ye have received.

3. For I delivered unto you first of all—*Ἐν πρώτοις*, among the chief things, as some of the matters of the greatest importance; fundamental truths. **That which I... received**—By revelations from God himself, and not from man. [Paul here and elsewhere asserts his own prophetic character, as himself the recipient, by direct revelation from God, of the doctrines which he taught.] **That Christ died for our sins**—The death of Jesus Christ, as a vicarious sacrifice for sin, is *ἐν πρώτοις*; among the things that are of chief importance, and is essential to the gospel scheme of salvation. **According to the Scriptures**—[As respects his death, see Psalms xxii and Isaiah liii; as to his rising again, see Psal. xvi, 10, and Hosea vi, 1, 2.] Bishop Pearce and others refer to Matt. xii, 40; xvi, 21; and Luke ix, 22; “which two gospels having been written at the time when Paul wrote this epistle, may have been called by the name of the Sacred Scriptures.”

5. That he was seen of Cephas—[Our Lord's appearance to Peter is not related in the form of a narrative, but is referred to as a fact in Luke xxiv, 24.] **Then of the twelve**—Instead of *δώδεκα*, twelve, *ἐνδεκα*, eleven, is the reading of some respectable authorities. (See also Mark xiv, 14.) Perhaps the term *twelve* is used here merely to point out the society of the apostles, who, though at this time they were only eleven, were still called the twelve, because this was their original number, and a number which was afterward filled up. (See John xx, 24.) [The reference is to the appearance of Jesus to the disciples on the evening (as

twelve: **6** After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. **7** After that he was seen of James; then ^o of all the apostles. **8** ^o And last of all he was seen of, me also, as of ^p one born out of due time. **9** For I am ^q the least of the apostles, that am not meet to be called an apostle, because ^r I persecuted the

ⁿ Luke 24, 50; Acts 1, 3, 4.—^o Acts 9, 4, 17; 22, 14, 18; chap. 9, 1.—^p Or, *an abortive*.—^q Eph. 3, 5.—^r Acts 8, 3; 9, 1; Gal. 1, 13; Phil. 3, 6; 1 Tim. 1, 13.

we should say) of the resurrection day, after the return of the two from Emmaus. (See Luke xxiv, 13, 36.)

6. Above five hundred brethren at once—This was probably in Galilee, where our Lord had many disciples. (See Matt. xxviii, 16.) Five hundred persons saw him at one time; the greater part of whom were alive when the apostle wrote, before some of whom he might have been confronted had he dared to assert a falsity.

7. After that he was seen of James—But where, and on what occasion, we are not told; nor indeed do we know which *James* is intended. [Probably, from no distinguishing epithet being added, the celebrated JAMES, the brother of the Lord. (See Gal. i, 19).—*Alford*.] **Then of all the apostles—**Including, not only the eleven, but, as some suppose, the *seventy-two* disciples. [This is decisive for a much wider use of the term *ἀπόστολος* than as applying to the twelve only, and it is a strong presumption that the James just mentioned, and evidently here and in Gal. i, 19 included among the apostles, was not one of the twelve.—*Alford*.]

8. And last of all—[“Last of all” up to the time of this writing. He was afterward seen of St. John, as narrated Rev. i, 18.] It seems that it was essential to the character of a primitive apostle that he had seen and conversed with Christ; and it is evident, from the history of Saul's conversion, (Acts ix, 4–7,) that Jesus Christ did appear to him; and he pleaded this ever after as a proof of his call to the apostleship. **He was seen of me also—**[Namely, *on the road to Damascus*. (Acts ix, 3, 6, 17.) This and this only can here be meant, as he is not speaking of a succession of visions, but of some one definite apparition.—*Alford*.] [And yet there seem to be intimations of special and marked revelations made to the apostle subsequently to that first manifestation of Christ to him. (See 2 Cor. xii, 2–5.)] **As of one born out of due time—**The apostle considers himself as coming *after* the time in which Jesus Christ personally conversed with his disciples; and that, therefore, to see him at all, he must see him in this extraordinary way. Probably the apostle refers to the original institution of the twelve apostles, in the rank of whom he never stood, being appointed not to fill up a place among the twelve, but as an extra and additional apostle.

9. I am the least of the apostles—This was literally true in reference to his being chosen last, and chosen not in the number of the twelve, but as an extra apostle. Taken as a man and a minister of Christ, he was greater than any of the twelve; taken as an apostle he was less than any of the twelve, because not originally in that body. **Am not meet to be called an apostle—**None of the twelve had ever persecuted Christ, nor withstood

church of God. **10** But ^s by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but ^t I laboured more abundantly than they all: ^u yet not I, but the grace of God which was with me. **11** Therefore whether *it were* I or they, so we preach, and so ye believed. **12** Now if Christ be preached that he rose from the dead, how say some among you that there is no res-

^s Ephesians 3, 7, 8.—^t 2 Corinthians 11, 23; 12, 11.—^u Matthew 10, 20; Romans 15, 18, 19; 2 Corinthians 3, 5; Galatians 2, 8; Ephesians 3, 7; Philippians 2, 13.

his doctrine; Saul of Tarsus had been, before his conversion, a grievous persecutor; and therefore he says, *οὐκ εἶμι ἱκανός, I am not proper to be called an apostle, because I persecuted the Church of God*, that is, of Christ, which none of the [other] *apostles* ever did. [Although he had deeply repented of his sins, and had received the most abundant assurance that he was freely and fully forgiven, yet he could never cease to remind himself of the fact that he had persecuted the Lord in the persons of his disciples.]

10. But by the grace of God I am what I am—God, by his free grace and goodwill, has called me to be an apostle, and has denominated me such. [I accept my calling thankfully, and confess that it is all of grace.] **And his grace,** etc.—Nor have I been unfaithful to the divine call; I used the grace which he gave me; and when my labours, travels, and sufferings are considered, it will be evident that *I have laboured more abundantly than the whole twelve*. **Yet not I, but the grace of God—**[And even in the work that I have done, I have been only the willing instrument, while all the efficiency has been of God.]

11. Whether it were I or they—All the apostles of Christ agree in the same doctrines; we all preach the same things; and, as we preached, so ye believed; having received from us the true apostolical faith, that Jesus died for our sins, and rose again for our justification; and that his resurrection is the pledge and proof of ours. Whoever teaches contrary to this does not preach the true apostolical doctrine. Paul was the last of the *primitive* apostles. There were many apostles after this time, but they were all secondary; they had a divine call, but it was *internal*, and never accompanied by any vision of external demonstration of that Christ who had been manifested in the flesh.

12. Now if Christ be preached, etc.—Seeing it is true that we have thus preached Christ, and ye have credited this preaching, **how say some among you**, who have professed to receive this doctrine from us, **that there is no resurrection of the dead.** [It is an interesting question who these *τινές* (“some”) were; and it can only be answered by the indications which the argument in the chapter furnishes. It seems scarcely probable that they were Sadducees, for the apostle's arguments do not appear to be addressed to such deniers as were they; nor is there any reason to believe that any of that sect were found among the early disciples. On the other hand, and for like reasons, the Epicureans must be excluded, for the apostle's use of their maxim, “Let us eat and drink,” etc., implies that those whom he opposed would by no means accept that maxim. They could not have been Jews, either Pharisees or Essenes, for neither of these sects denied the resurrection; nor could they

urrection of the dead? **13** But if there be no resurrection of the dead, ^v then is Christ not risen: **14** And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. **15** Yea, and we are found false witnesses of God; because ^w we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. **16** For if

† 1 Thessalonians 4. 14.—*v* Acts 2, 24, 32; 4. 10, 33; 13. 30.—*a* Romans 4. 25.

have been of the company of Hymenæus and Philetus, who allegorized the doctrine, for evidently the apostle is arguing not against such, but against those who denied the fact of Christ's resurrection, and the doctrines derived from that great truth. Whether the apostle regarded the resurrection of the body as inseparably bound up with a future existence does not very clearly appear in this chapter, (though all that he says will admit of that construction.) From the use of the word *ἀπώλοντο*, *have perished*, (verse 18,) which must refer not to annihilation but to *perdition*, it would seem that he admitted an independent existence of the soul. (See also Phil. i. 23.) But from verse 32 it would seem that the apostle regarded the denial of the resurrection as involving that of the future state and judgment, (or else he regarded the *ἀνάστασις νεκρῶν*, simply the rising into that better state of being for which he longed, (Phil. i. 23,) as "far better" than the present. On the question to which of the (supposed) Corinthian parties the opponents belonged, I have nothing to say, not recognising the divisions into *Pauline*, *Petrine*, etc., parties, as having any historical foundation.—See *Alford*.) That there was some false teacher (or teachers) among them, who was endeavouring to incorporate Mosaic rites and ceremonies with the Christian doctrines, and even to blend Sadduceism with the whole, appears pretty evident. To confute this mongrel Christian, and overturn his bad doctrine, the apostle writes this chapter.

13. If there be no resurrection of the dead—There seems to have been some at Corinth who, though they denied the resurrection of the dead, admitted that Christ had risen again; the apostle's argument goes therefore to state that, if *Christ* was raised from the dead, mankind may and most certainly will be raised. [This argument has force only if the resurrection is understood as a glorification of the body, (the *σῶμα*, *self*, *me*, *ipsam*;) and therefore an *overcoming of death*.—*Olshausen*.]

14. Then is our preaching vain—Our whole doctrine is useless, nugatory, and false. **And your faith is also vain**—Your belief of a false doctrine must necessarily be to you unprofitable. [A second consequence, the absurdity of holding that the Gospel, with all its provisions and promises, with all it had done and yet proposed to effect, was a delusion, (must follow the denial that Christ is risen).—*Dr. Poor*.]

15. False witnesses—As having testified the fact of Christ's resurrection, as a matter which ourselves had witnessed. [*Persons who have testified what is false against God*, (rather, *concerning God*);—*Alford*.] Every *consciously false* giving of testimony that God has done something, is testimony against God, because an abuse of his name and an injury to his holiness.—*Meyer*.] [The apostles everywhere, and on all occasions, proclaimed as a *fact* known by themselves, that Christ

the dead rise not, then is not Christ raised: **17** And if Christ be not raised, your faith *is* vain; ^x ye are yet in your sins. **18** Then they also which are fallen asleep in Christ are perished. **19** ^y It in this life only we have hope in Christ, we are of all men most miserable. **20** But now ^z is Christ risen from the dead, and become ^a the firstfruits of them that sleep.

‡ 2 Timothy 3. 12.—† 1 Peter 1. 3.—*a* Acts 26. 23; verse 23; Colossians 1. 18; Revelation 1. 5.

had risen (had been raised) from the dead. Its denial was therefore an impeachment of their veracity.] [Why may not a man admit that Christ, the incarnate Son of God, arose from the dead, and yet consistently deny that there is to be a general resurrection of the dead? Because the thing denied was, that the dead could rise. The denial was placed on ground which embraced the case of Christ.—*Hodge*.]

17. Ye are yet in your sins—[Paul evidently assumes, all through this argument, that the resurrection of Christ was an essential part of his work of redemption, and that to deny that fact was to render invalid the whole scheme of salvation through and by him. (See Rom. v. 10.)]

18. They also which are fallen asleep—All those who, either by martyrdom or natural death, have departed in the faith of our Lord Jesus Christ, are perished; their hope was without foundation, and their faith had not reason and truth for its object. ["Perished," perdition, (perishing,) according to Scripture, is not annihilation, but the state of damnation, remaining in *Gehenna*, as a consequence of being yet in sin.—*Kling*.] (See John v. 25, 28, 29; xi. 25, 26, etc.)

19. If in (at, or during) this life only we have hope—[If our hope in Christ extends only to the present life, we are . . . most miserable, for, 1) we have consented to forego the present life, in order to win the future; and 2) because all our high hopes of eternal life are doomed to disappointment.] [If, therefore, there was no resurrection, (*ἀνάστασις*, *uprising*;) and consequently no (future) kingdom of God, *no restoration of* (and *to*) *paradise*, the Christians sacrificing everything in this life in order to gain all in the next, were (would be) the most miserable of men.—*Olshausen*.] [Here, as elsewhere, it would appear that the *resurrection* and the *future life* are either identified or the two are inseparably bound up together.]

20. But now is Christ risen—[Rather, *raised*.] On the contrary, Christ is raised from the dead, and is become the firstfruits of them that slept. His resurrection has been demonstrated, and it is assumed that our resurrection follows as a result. Just as the firstfruits are the promise of the future harvest, so the resurrection of Christ is the assurance of ours. Christ being security for our resurrection—the firstfruits only of those who slept—the resurrection (of the whole human race) had commenced with him.—*Olshausen*.] [*Now Christ, the firstfruits of them that sleep, has risen (waked up) from the dead*. By virtue of Christ's conquest over death, they who are *in* Christ, in departing from the body, fall asleep (1 Thess. iv. 13–15) in him, and become also partakers of his resurrection. Christ's resurrection was not for himself *only* or *personally*, but as the head of the race, the second Adam, (verse 22,) he triumphed over death as the mediator and the representative of redeemed humanity,

21 For ^bsince by man *came* death, ^cby man *came* also the resurrection of the dead. **22** For as in Adam all die, even so in Christ shall all be made alive. **23** But ^devery man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. **24** Then *cometh* the end, when he shall have delivered up ^ethe kingdom to God, even the Father;

^b Rom. 5, 12, 17.—^c John 11, 25; Rom. 6, 23.—^d Verse 20; 1 Thess. 4, 15, 16, 17.—^e Dan. 7, 14, 27.—^f Psa 110, 1; Acts 2,

when he shall have put down all rule, and all authority and power. **25** For he must reign, 'till he hath put all enemies under his feet. **26** *The last enemy that shall be destroyed is death. **27** For he ^bhath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

34, 35; Eph. 1, 22; Heb. 1, 13; 10, 13.—^g 2 Tim. 1, 10; Rev. 20, 14.—^h Psa. 8, 6; Matt. 28, 18; Heb. 2, 8; 1 Pet. 3, 22.

and in that act achieved the resurrection of those that sleep in him.]

21. For since by man came death—Death came by Adam, life from the dead by Christ; so sure as all have been subjected to death by Adam, so sure shall all be raised again by Christ Jesus. (See on Rom. v, 12–18.)

22. As in Adam . . . so in Christ—[In *commun-ity* with, as partakers of a common nature with, "Adam" and "Christ," (both of whom were the divinely appointed heads and representatives of the race,) who are (also) respectively the sources to the whole of that nature (*πάντες*, *all men*) of death and life. The fact of Christ's being the Lord of life and righteousness, and the second and spiritual head of our nature, is assumed; to us, he is the bringer-in of life, as Adam was the bringer-in of death.—*Alford*.]

23. But every man in his own order—The apostle mentions *three* orders here: 1) Christ, who rose from the dead by his own power. 2) Them that are Christ's: all his apostles, martyrs, confessors, and faithful followers. 3) Then *cometh the end*, when the whole mass shall be raised. Whether this order be exactly what the apostle intends, I shall not assert. Of the *first*, Christ's own resurrection, there can be no question. The *second*, the resurrection of his followers *before* that of the common dead, is thought by some very reasonable. "They had here a resurrection from a *death of sin* to a *life of righteousness*, which the others had not, because they *would* not be saved in Christ's way. That they should have the privilege of being raised *first*, to behold the astonishing *changes and revolutions* which shall then take place, has nothing in it contrary to propriety and fitness;" but it seems contrary to verse 52, in which *all the dead* are said to rise in a moment, in the twinkling of an eye. "And, *thirdly*, that all the other mass of mankind should be raised last, just to come forward and receive their doom, is equally reasonable;" but it is apparently inconsistent with the manner in which God chooses to act. (See verse 53.) Some think that by *them that are Christ's at his coming*, "we are to understand Christ's coming to *reign on earth a thousand years* with his *saints* previously to the general judgment;" but I must confess I find nothing in the sacred writings distinctly enough marked to support this opinion of the millennium or thousand years' reign; nor can I conceive any important end that can be answered by this procedure. We should be very cautious how we make a figurative expression, used in the most figurative book in the Bible, the foundation of a very important literal system that is to occupy a measure of the *faith*, and no small portion of the *hope*, of Christians. The strange conjectures formed on this very uncertain basis have not been very creditable either to reason or religion. [*Each one* (not "every

man") in *his own order*, *τάχα*, is indicative of gradation of *dignity* rather than of *time*.] [The *key* to the understanding of this passage is to be found in the prophecy of our Lord. (Matt. xxiv and xxv).—*Alford* :] but it has been shown that the predictions of those chapters found their fulfilment in the destruction of Jerusalem. (See the notes on these places.)

24. Then . . . the end—[*Ἐλτα τὸ τέλος*; the *consummation*, coming in its *proper order*, after Christ's resurrection, (the firstfruits,) and the bringing with him those that are his, (1 Thess. iv, 14,) which shall be the final act of the great drama of the world's redemption—the accomplishment of which is the purpose of "the kingdom of God," that is, the mediatorial reign. (See on Matt. iii, 2.)] **When he shall have delivered up the kingdom**—The mediatorial kingdom, which comprehends all the displays of his grace in saving sinners, and all his spiritual influence in governing the Church. **All rule, and all authority and power**—*Ἀρχὴν . . . ἐξουσίαν καὶ δυνάμιν*. Our Lord Jesus is represented here as administering the concerns of the kingdom of grace in this lower world during the time that this divine economy lasts; and when the *end*—the time determined by the wisdom of God comes, then the kingdom is delivered up unto the Father.

25. For he must reign, etc.—This is according to the promise, (Psa. cx, 1,) "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Therefore the kingdom cannot be given up till all rule and government be cast down. So that while the world lasts, Jesus, as the *Messiah* and *Mediator*, must reign; and all human beings are properly his subjects, under his government, and accountable to him.

26. The last enemy (death) shall be destroyed—*Καταργεῖται*, shall be *counter-worked, subverted*, and finally *overturned*. But death cannot be *destroyed* by there being simply no further death; death can only be destroyed and annihilated by a general resurrection: if there be no general resurrection it is most evident that death will still retain his empire. Therefore, the fact that death "shall be destroyed" assures the fact that there shall be a *general resurrection*; and this is a proof, also, that after the resurrection there shall be *no more death* (or dying.)

27. For he hath put all things under his feet—The Father hath put all things under the feet of Christ, according to the prophecy of Psa. cx. **He is excepted**—That is, the Father, who hath put all things under the Son. This observation seems to be introduced by the apostle to show that he does not mean that the divine nature shall be subjected to the human nature. Christ, as *Messiah* and *Mediator* between God and man, must ever be considered inferior (secondary) to the Father; and his human nature, however dignified

28 'And when all things shall be subdued unto him, then 'shall the Son also himself be subject unto him that put all things under him,

i Phil. 3. 21.

in consequence of its union with the divine nature, must ever be inferior to God. [As it is the Father who has subjected all things to the Son, it follows of course that he is to be excepted from the "all things" placed under him; rather, he exalts the Redeemer, as having taken man's nature in himself, to the joint possession of his throne, (Psa. ex. 1;) that is, the Father reigns through the Son.—*Olshausen.*] The whole of this verse should be read in a parenthesis.

28. The Son also himself be subject—When the administration of the *kingdom of grace* is finally closed; when there shall be no longer any state of *probation*, and consequently no longer need of a distinction between the *kingdom of grace* and the *kingdom of glory*; then the Son, as being *man* and *Messiah*, shall cease to exercise any distinct dominion; and *God be all in all*: there remaining no longer any distinction in the persons of the glorious Trinity as acting any *distinct or separate* parts in either the kingdom of grace or the kingdom of glory; and so the one Infinite Essence shall appear undivided and eternal. And yet, as there appears to be a *personality* essentially in the infinite Godhead, that personality must exist eternally; but *how* this shall be we can neither tell nor know till that time comes in which *we shall see him as he is*. (1 John iii, 2.) [This whole section (verses 24–28) is in explanation of the giving up of the kingdom; and it rests on this weighty verity: THE KINGDOM OF CHRIST *over this world*, in its beginning, its furtherance, and its completion, has one great end, THE GLORIFICATION OF THE FATHER BY THE SON. Therefore, when it (that is, the kingdom) shall be established, every enemy overcome, everything subjected to him, he will not reign over it, or abide its king, but DELIVER IT UP TO THE FATHER. Hence (verse 25) his reign will endure not like that of earthly kings, WHEN he shall have put all his enemies under his feet, but only UNTIL he shall have done so, and then will be absorbed in the all-permeating majesty of him for whose glory it was from first to last carried onward. This respects only the mediatorial work and kingdom; the work of redemption, and that lordship over both the dead and the living, for which Christ both died and rose. Consequently, nothing is here said that can affect either—1) His co-equality and co-eternity with the Father, which is prior to and independent of this mediatorial work, and is not limited to the mediatorial kingdom; or, 2) the (future) eternity of his humanity; for that humanity ever was and is subordinate to the Father; and it by no means follows that when the mediatorial kingdom shall be given up to the Father, the humanity in which that kingdom was won shall be put off; nay, the very fact of Christ in the body (his humanity) being the first-fruits of the resurrection, proves that his body, (manhood,) as ours, will endure forever; as the truth that our humanity even in glory can only subsist before God by *virtue* of his humanity, makes it plain that he will be VERY MAN to all eternity.—*Alford.*]

29. Else what shall they do which are baptized for the dead—This is one of the most difficult passages in the New Testament; and accord-

that God may be all in all. **29** Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then

E Chap. 3. 23; 11. 3.

ingly there are nearly as many different interpretations of it as there are interpreters. I shall not employ my time nor that of my reader with a vast number of discordant and conflicting opinions; I shall make a few remarks: 1) The doctrine of the resurrection of our Lord was a grand doctrine among the apostles; they considered and preached this as the demonstration of the truth of the Gospel. 2) The multitudes who embraced Christianity became converts on the *evidence* of this resurrection. 3) This resurrection was considered the *pledge and proof* of the resurrection of all believers in Christ to the possession of the same glory into which he had entered. 4) The baptism which they received they considered as an emblem of their *natural death* and resurrection. This doctrine St. Paul most pointedly preaches, (Romans vi, 3, 4, 5:) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead . . . even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in . . . his resurrection." 5) It is evident from this, that all who died in the faith of Christ died in the faith of the *resurrection*; and therefore cheerfully gave up their lives to death, as they took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance. (Heb. x, 34.) 6) As those who were properly instructed and embraced Christianity believed that all who had died in the faith of Christ should *rise again*, so they were baptized in the same faith. 7) As many of the primitive followers of Christ sealed the truth with their *blood*, every man who took on him the profession of Christianity, which was done by receiving baptism, considered himself as exposing his life to the most imminent hazard, and offering his life with those who had already offered and laid down theirs. 8) He was therefore baptized in reference to this martyrdom; and, having a regard to those dead, he cheerfully received baptism, that, whether he were taken off by a natural or violent death, he might be raised in the likeness of Jesus Christ's resurrection, and that of his illustrious martyrs. 9) As martyrdom and baptism were thus so closely and intimately connected, βαπτισθεὶς, *to be baptized*, was used to express the *being put to a violent death* by the hands of persecutors. (So Matt. xx, 22, 23; Mark x, 38; Luke xii, 50.) 10) The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, so they now consider themselves to be risen with Christ. (Col. iii, 1–4.) Thus they are *baptized for the dead*, in perfect faith of the resurrection. [All attempted interpretations of this passage are proved to be failures by the fact that each interpreter rejects all but his own. That given by Dr. Kendrick, in a note to his translation

baptized for the dead? **30** And ¹ why stand we in jeopardy every hour? **31** I protest by ^m your rejoicing which I have in Christ Jesus our Lord, ^o I die daily. **32** If ^p after the manner of men ^q I have fought with beasts at

¹ 2 Cor. 11, 26; Gal. 5, 11.—^m Some read, *our*.—ⁿ 1 Thess. 2, 19.—^o Rom. 8, 36; chap. 4, 9; 2 Cor. 4, 10, 11; 11, 23.—^p Or, to speak *after the manner of men*.

of Olshausen's remarks on this passage, is worthy of a respectful consideration, though not very forcibly sustained. Collating this with verse 19, he remarks: "The connexion clearly points to and seems to demand a reference to the *perils of the Christian profession*; to the folly and senselessness of assuming a profession (unless there is to be a future life) which is almost a certain devotion to death." This he thinks is what the apostle means by their being "baptized for the dead." This is clearly a forced interpretation; but who has a better?

30. And why stand we in jeopardy every hour—Is there any reason why we should voluntarily submit to so many sufferings, and every hour be in danger of losing our lives, if the dead rise not? We have counted the cost, despise sufferings, and exult at the prospect of death, because we know we shall have a resurrection unto eternal life.

31. I protest by your rejoicing—*Νῆ τὴν ὑπερέαν καυχῶν*, [by that glorying in you: Revised Version.] [His boast of them as his work in Christ.—*Alford*.] [So truly as ye, yourselves, are the object of my boasting.—*Meyer*.] [As truly as I can boast of you, in Jesus Christ our Lord, do I daily tremble myself amid the dangers of death.—*Kling*.] [By my glory that I have in you.—*Olshausen*.] I declare by the exultation which I have in Christ Jesus, as having died for my offences and risen again for my justification, that I neither fear sufferings nor death; and am daily ready to be offered up, and feel myself continually exposed to death. The phrase, *your glorying*, is equivalent to *glorying on your account*: I profess, by the glorying or exultation which I have on account of your salvation, that I anticipate with pleasure the end of my earthly race. **I die daily**—A form of speech for, I am continually exposed to death.

32. If after the manner of men, etc.—[*After the manner of men, εἰ κατὰ ἀνθρώπων*, if as a man, (merely,) that is, according to this world's views, as one who has no hope beyond the grave.—*Alford*.] Does the apostle mean that he had literally fought with wild beasts at Ephesus? or, that he had met with brutish, savage men, from whom he was in danger of his life? [The former interpretation is rendered improbable, not only because of the rights of Roman citizenship, which Paul enjoyed, which precluded such punishment, and to which he could have appealed in case he had been condemned to it; but also from the fact that no mention of any such an extraordinary occurrence is elsewhere made. (See for omissions, Acts, *passim*, and 2 Cor. ix, 23, etc.) . . . Whatever be the danger (referred to,) it must be the same of which he speaks in Rom. xv, 4; 2 Cor. i, 8; Acts xx, 19.—*Kling*.] As we do not read of any imminent danger to which he was exposed at Ephesus, sufficient to justify the expression **I have fought with beasts at Ephesus**, it leaves room for the conjecture that he was at some time, not directly mentioned by his historian or himself, actually exposed to wild

Ephesus, what advantageth it me, if the dead rise not? ^r let us eat and drink; for to-morrow we die. **33** Be not deceived: ^s evil communications corrupt good manners. **34** ^t Awake to righteousness, and sin not; ^u for some have

^q 2 Cor. 1, 8.—^r Eccles. 2, 24; Isa. 22, 13; 56, 12. Luke 12, 19.—^s Chapter 5, 6.—^t Romans 13, 11; Ephesians 5, 14.—^u 1 Thess. 4, 5.

beasts at Ephesus. To something of this kind he perhaps refers in 2 Cor. i, 8, 9, 10: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength," *καθ' ὑπερβολὴν ἐπαρτήθημεν ὑπὲρ δύναμιν*, inasmuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death." These expressions refer to some excessive and unprecedented danger, from which nothing less than a miraculous interference could have saved him; and it might have been an actual exposure to wild beasts, or any other danger equally great, or even greater. **What advantageth it me, if the dead rise not**—I believe the common method of pointing this verse is erroneous; I propose to read it thus: *If after the manner of men I have fought with beasts at Ephesus, what doth it advantage me? If the dead rise not, let us eat and drink, for to-morrow we die.* What the apostle says here is a regular and legitimate conclusion from the doctrine that *there is no resurrection*, that is, no future life. For if there be no resurrection, then there can be no judgment—no future state of rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, take all the pleasure we can, for to-morrow we die; and there is an end of us for ever. The words, *Let us eat and drink, for to-morrow we die*, are taken from Isa. xxii, 13, as they stand now in the *Septuagint*, and are a pretty smooth proverbial saying, which might be paralleled from the writings of several Epicurean heathens, *φάγομεν καὶ πῖνομεν αἰῶνα γὰρ ἀποβήσασκεν*.

33. Be not deceived—Do not impose on yourselves, and permit not others to do it. [An intimation that there was danger of such a delusion.] **Evil communications corrupt good manners**—There are many sayings like this among the Greek poets, but this of the apostle is generally supposed to have been taken from Menander's lost comedy of *Thais*: *Φθείρονται τῇ ἡττῇ ὁμιλίαι κακαί*, *bad company good morals doth corrupt*.

34. Awake to righteousness—Shake off your slumber; awake fully, thoroughly, *ὀκλαίως*, as ye ought to do; so the word should be rendered; not *awake to righteousness*. Be in earnest; do not trifle with God, your souls, and eternity. [*Εγρήψατε*, *wake up!* marks the quick momentary awaking, to be done at once; *μὴ ἀμαρτάνετε*, *sin not*, on the other hand, indicates the enduring practice of abstinence from sin, (sinning).—*Meyer* and *Alford*.] **Sin not**—For this will lead to the destruction both of body and soul. Life is but a moment; improve it. Heaven has blessings without end. [It should not be too hastily inferred, from verses 33, 34, that the deniers of the resurrection would have abhorred the Epicurean maxim, though, as Paul assumes, his readers generally would have considered it anti-Christian, but the *πάντες* (some, verse 12) among

not the knowledge of God: "I speak *this* to your shame. **35** But some *man* will say, "How are the dead raised up? and with what body do they come? **36** Thou fool, "that which thou sowest is not quickened, except it die: **37** And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some

v Chap. 6, 5.—w Ezek. 37, 3.

them must, according to the apostle's warning and exhortation, have been already carried away, in consequence of this denial, to a frivolous tendency of life; otherwise Paul would not warn against being led away by their immoral companionship. . . . The warning is not against *mistaking and neglecting saving truths*, but against corruption of wholesome habits, that is, *immoralities*. . . . This danger of going astray is not to be conceived of as having arisen through intercourse with *heathen fellow countrymen*, but through association with those in the Church who had become morally careless, by reason of the denial of the resurrection. This (understanding) is demanded by the whole connexion. See Meyer.] [The assumption is, which the facts in this case appear to have proved, that the denial of the *future life* is destructive of Christian morals.] **Some have not the knowledge of God**—The original is very emphatic: ἀγνοοῦσαν γὰρ Θεοῦ τινὲς ἐχουσιν, *some have an ignorance of God*; they do not acknowledge God. They have what is their *bane*; and they have not what would be their *happiness and glory*. To have an *ignorance of God*—a sort of substantial darkness, that prevents the light of God from penetrating the soul—is a worse state than to be simply in the dark, or without the divine knowledge. [Ἀγνοοῦσαν Θεοῦ: *atheism*, a condition of spiritual inscrutability and blindness, possessing and ruling the soul, by which all moral restraints are removed, and the man becomes the subject of his passions and lusts, a most grievous condition and an occasion for shame.]

35. But some man will say—Ἀλλὰ ἐρεῖ τις. The apostle, by τις, *some, some one, some man*, means any one of the *τινές*, (verse 12,) and particularly *some false apostle* or teacher at Corinth, who was chief in the opposition to the pure doctrines of the Gospel, and to whom, in this covert way, he often refers. The second part of the apostle's discourse begins at this verse. What shall be the nature of the resurrection body? The question is stated (verse 35) and *answered*: first, by a *similitude*, (verses 36–38;) secondly, by an *application*, (verses 39–41;) and thirdly, by *explication*. (Verses 42–50.)

36. Thou fool—Ἀόρων. If this be addressed, as it probably is, to the *false apostle*, there is a peculiar propriety in it; as this man seems to have magnified his own wisdom, and set it up against both God and man; and none but a *fool* could act so. At the same time, it is folly in *any* to assert the impossibility of a thing because *he* cannot comprehend it. [The term does not necessarily express any bitterness of feeling, for our blessed Lord used the like to his doubting disciples. (Luke xxiv, 15.) It was the senselessness of the objection that is here attacked.—*Hodge*.] **That which thou sowest is not quickened, except it die**—I have shown the propriety of this simile of the apostle in the note on John xii, 24, to which I

other *grain*: **38** But God giveth it a body as it hath pleased him, and to every seed his own body. **39** All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds. **40** *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory of the* terrestrial

or John 12, 24.

must refer the reader. A grain of wheat, etc., is composed of the *body* or *lobe*, and the *germ*. The latter forms an inconsiderable part of the mass of the grain; the *body, lobe, or farinaceous part*, forms nearly the whole. This body dies—becomes decomposed, and forms a fine earth, from which the germ derives its first nourishment; by the nourishment thus derived the germ is *quickened*, receives its first vegetable life, and through this means is rendered capable of deriving the rest of its nourishment and support from the grosser earth in which the grain was deposited. Whether the apostle would intimate here that there is a certain *germ* in the present body, which shall become the *seed* of the resurrection body, this is not the place to inquire. [Evidently, however, this interpretation leads to the "germ" theory, which very few now accept.]

37. Thou sowest not that body that shall be—[The point of this illustration seems to be, that as the plant which comes in the place of the seed is something quite different in character and appearance from that which was sown, and which seemed to have perished, so will the resurrection body differ from the natural body. It is certain that the life of the plant existed potentially in the seed before its germination.]

38. But God giveth it a body—[And such a body as was that on which the seed sown grew. **To every seed his (its) own body**—A body of its own distinctive nature, whether of wheat or of any other grain. The illustration teaches, that as with the seed, so with the human body. God will, at the resurrection, give to every dead human being the same body, in all its essential parts, as formerly belonged to it, but adapted to the changed and higher mode of existence on which it is about to enter.]

39. All flesh is not the same flesh—Though the organization of all animals is, in its general principles, the same, yet there are no *two* different kinds of animals that have flesh of the same flavour, whether the animal be *beast, fowl, or fish*. [With the unity of the genus, (σῆς, *flesh, the animal kingdom*), there exists a striking difference in the species.—*Kling*.] [If, then, we see such a variety in the organization of flesh and blood here, the inference is, that we may find a still greater variety of organizations existing in other spheres.—*Dr. Poor*.] [Even earthly bodies differ from earthly, and heavenly bodies from heavenly. What wonder, then, if heavenly bodies differ from earthly: or the bodies which rise from those that lay in the grave?]

40. There are also celestial bodies, and bodies terrestrial—The apostle certainly does not speak of "celestial" and "terrestrial" bodies in the sense in which we use those terms: we invariably mean by the former the sun, moon, planets, and stars; by the latter, masses of inanimate matter. But the apostle speaks of human beings,

is another. **41** *There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.* **42** *So also is the resurrection of the dead. It is sown in corrup-*

γ Dan. 12. 3; Matt. 13. 43.

some of which were clothed with *celestial*, others with *terrestrial*, bodies. [It is not agreed whether the apostle here means, 1) the bodies of angels, (respecting which we know nothing at all,) or 2) heavenly bodies, such as the sun, moon, and stars. The first, is maintained by Meyer and De Wette, Alford and Stanley, and is apparently favoured by Whedon; the second, (and preferable one), is favoured by Oslander and Neander, also by Calvin, Bloomfield, Henry, Poole, Barnes, Hodge, Wesley, and most others. Kling (in Lange) prefers the latter, but Dr. Poor, his translator, favours the former. The apostle's intent, however, is sufficiently manifest: namely, that since there are such varieties and diversities in God's works, and such remarkable changes occur under the operations of his power, no inference can be made from men's present bodies as to what they will be in the future life. This only is the entire scope and purpose of his argument: "It doth not yet appear WHAT we shall be."]

41. There is one glory of the sun—As if he had said: This may be illustrated by the present appearance of the celestial bodies which belong to our system. The sun has a greater degree of splendour than the moon; the moon, than the planets; and the planets have a greater than the stars. And even in the fixed stars one has a greater degree of splendour than another. [Paul is here arguing from existing diversities in the various organizations found throughout the universe, to prove that there may be still other and greater varieties yet to appear; that neither the wisdom nor the power of God has been exhausted in the production of the different kinds of bodies; and both will be made more signally manifest in providing for saints a vesture suited to the glory of Christ's coming kingdom.—*Dr. Poor.*] [It seems to be required that the word *σῶμα*, *body*, as it is used in this argument, shall be taken in its largest and most indefinite sense.]

42. So also is the resurrection of the dead—[The conclusion of the foregoing statements.] [The unexpressed subject of the predicates *σπείρεται* and *ἐγείρεται*, "sown" and "raised," (verses 42–44,) may be in each case τὸ *σῶμα*; but evidently that word so used must be understood as indicative of the whole man, and not simply his material carcass. The "sowing" which takes place at what is usually called "natural death," and which extends to the whole man, is that falling into ruin of man's complex organism which constitutes the complete and significant humiliation of the whole personality. (See Job xiv, 10; Psalms ciii, 14–16; Eccles. xii, 7; 1 Peter i, 24, etc.) To the human personality, (the man in his present state,) so cast down and destroyed by death, is given the promise of a glorious *ἀνάστασις*; our *viobectav*, "the redemption of our body," (Rom. viii, 23,) understanding the word "body" as above. Its *corruption* shall be replaced by *incorruption*; its *dishonour*, by *glory*; its *weakness*, by *strength*; its *psychical organism*, by a purely spiritual mode of subsistence.] **It is sown in corruption, it is raised in incorrup-**

tion, it is raised in incorruption: **43** *It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: 44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a*

ε Phil. 3. 21.

tion.—*Ἐν φθορᾷ . . . ἐν ἀφθαρσίᾳ, in a corruptible state . . . in an incorruptible state.*

43. Sown in dishonour—[*Ἐν ἀτιμίᾳ, "in dishonour."* **Raised in glory**—*Ἐν δόξῃ, "in glory."* This reference is only to the resurrection of the just, as throughout the whole chapter.—*Alford.*] **It is sown in weakness**—The principles of dissolution, corruption, and decay have prevailed over it; disease undermined it, and death made it his prey. **It is raised in power**—To be no more liable to weakness through labour, decay by age, wasting by disease, and dissolution by death.

44. It is sown a natural body—*Σῶμα ψυχικόν.* [It (that is, the man) goes down to death, having existed as a complex organism, in which the merely animal wants and appetites and instincts have acted a principal, often a predominating, part; that is, *man* in his present state is very largely a creature of animal characteristics and propensities, from which he can be entirely delivered only when he shall cease to bear "the image of the earthly." (Verse 49.)] **It is raised a spiritual body**—One built up on indestructible principles, and therefore no longer liable to death. [Recognising the essential difference in kind between *matter* and *spirit*, it becomes evident that no amount of "being subtilized" can change the former into the latter. A "spiritual body" must be, therefore, in its essence, not a "natural" (that is, a material) body. The English word *body*, answering very fairly to the Greek *σῶμα*, signifies an *individualized entity*. (*Σῶμα*: "a whole, consisting of parts in due order."—*Dongan's Lexicon.* "Substance, reality."—*Robinson.* *Body*: "Any substance distinct from others."—*Webster.*) A "*spiritual body*" is, then, a purely spiritual essence individualized, of which "the angels of God in heaven" (Matt. xxii, 30) are distinctive specimens.] These things must not be treated as rabbinical dotages. The different *similes* used by Paul have one spirit and design. As the seed which is sown in the earth rots, and out of the germ contained in it God produces a root, stalk, leaves, ear, and a great numerical increase of grains; is it not likely that God, out of some *essential* parts of the body that now is, will produce the resurrection body; and will then give the soul a body as it pleaseth him; and so completely preserve the individuality of every human being, as he does of every grain; giving to each its own body? (Verse 38.) So that, as surely as the grain of wheat shall produce wheat after it is cast in the earth, corrupts, and dies, so surely shall our bodies produce the same bodies as to their essential individuality. As the germination of seeds is produced by his wisdom and power, so shall the pure and perfect human body be in the resurrection. Hence he does not say the body is buried, but the body is *sown*; it is sown in weakness, it is sown in dishonour, etc. **There is a natural (psychical) body, and there is a spiritual body**—[Such essentially diverse organisms are not only conceivable, but they actually exist, and both are found (the latter as yet incomplete and held in check by the former) in man's complex temporal constitution.]

spiritual body. **45** And so it is written, The first man Adam ^awas made a living soul; ^bthe last Adam ^cwas made ^aa quickening spirit. **46** Howbeit that ^dwas not first which is spiritual, but that which is natural; and afterward that which is spiritual. **47** ^dThe first man ^eis of the earth, ^eearthly: the second man ^fis the

^a Gen. 2, 7. — ^b Rom. 5, 14. — ^c John 5, 21; 6, 33, 39, 40, 54, 57; Phil. 3, 21; Col. 3, 4. — ^d John 3, 31. — ^e Gen. 2, 7; 3, 19. — ^f John 3, 13, 31.

45. The first man Adam was made a living soul—These forms of expression are common among the Jews. The apostle says this is written, evidently referring to Gen. ii, 7, in the words, the *breath of lives*; "the living soul" of the text. **The last Adam . . . a quickening spirit**—This is also said to be *written*; but *where*, asks Dr. Lightfoot, is this *written* in the whole sacred book? [According to this rendering, Gen. ii, 7, expresses two distinct processes in Adam's creation: 1) The inbreathing of a psychical life, which man has in common with all animals; and 2) the superinduction on and over this of a rational, spiritual soul, *πνεῦμα*, something different from and infinitely above merely psychical being. Such a *πνεῦμα*, with power to impart his life to mankind, was our Lord Jesus Christ. Hence it is said that the *life* that was in him was "the light of men," (John i, 4,) and he also declares himself to be (John xi, 25) "the resurrection and the life." (See also John v, 21, and 1 John v, 11, 12.)] "It ought not to be passed by," says Dr. Lightfoot, "that Adam, receiving from God the promise of Christ, *The seed of the woman shall bruise the head of the serpent*, and believing it, named his wife *חַוָּה*, *Chavvah*, that is, *Life*; so the *Septuagint*, καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ζωή; and Adam called the name of his wife, *Life*. Adam perceived (τὸν ἐσχατόν Ἀδὰμ) the last Adam exhibited to him in the promise to be *πνεῦμα ζωοποιόν*, a quickening or life-giving spirit; and had brought in a better life of the soul; and should at last bring in a better life of the body. Hence is that saying, (John i, 4,) 'Εν αὐτῷ ζωὴ ἦν, *IN HIM was LIFE*." [God gave to Adam such life as other animals enjoy; but the last Adam, Christ, is a quickening spirit. As he hath life in himself, so he quickeneth whom he will.—*Wesley*.]

46. That was not first which is spiritual—[The natural or animal body, constitution, *σῶμα ψυχικόν*, (verse 44,) was the first in the order of sequence; that body or psychical nature in which Adam was created, in common with all irrational animals. The spiritual body, *σῶμα πνευματικόν*, is the last in order, and is that with which man was endowed by the breath of the Creator, (see Gen. ii, 7, Job xxxii, 8,) which being also indestructible, becomes the subject of the *ἀνάστασις*, the resurrection.]

47. The first man is of the earth, earthly: the second man is the Lord from heaven—["The first man," being "of the earth," is subject to corruption and dissolution like the earth from which he came. "The second man," St. Paul could not so well say, "is from heaven, heavenly;" because, though man owes it to the earth that he is earthly, yet the Lord does not owe his glory to heaven. He himself made the heavens, and by descending from thence showed himself to us as the Lord. Christ was not the second man in order of time; but in this respect, that as Adam was a public person who acted in the stead of all

Lord 'from heaven. **48** As ^gis the earthy, such ^gare they also that are earthy: ^hand as ^his the heavenly, such ^hare they also that are heavenly. **49** And ⁱas we have borne the image of the earthy, ⁱwe shall also bear the image of the heavenly. **50** Now this I say, brethren, that ^kflesh and blood cannot inherit

^g Phil. 3, 20, 21. — ^h Genesis 5, 3. — ⁱ Rom. 8, 29; 2 Cor. 3, 18; 4, 11; Philippians 3, 21; 1 John 3, 2. — ^k Matthew 16, 17; John 3, 3, 5.

mankind, so was Christ. As Adam was the first general representative of men, Christ was the second and the last. And what they severally did terminated not in themselves, but affected all whom they represented.—*Wesley*.]

48. As is the earthy, etc.—As Adam was, who was formed from the earth, so are all his descendants; frail, decaying, and subject to death. **As is the heavenly**—As is the heavenly, (that is, Christ, the second Adam,) so are they that are *ἐν Χριστῷ*, *in Christ*, and so have become partakers of his spiritual nature, which carries with it his immortality. (1 Tim. vi, 6.)

49. And as we have borne the image of the earthy—As being of the stock of Adam we all bear his likeness, and are subject to the same corruption and death; but being also *ἐν Χριστῷ*, conjoined to Christ as our living head, (Eph. iv, 15, Col. i, 18,) we shall be renewed after the likeness of his glorious body. (Phil. iii, 21.)

50. Flesh and blood cannot inherit the kingdom—This is a Hebrew periphrasis for *man*, and *man* in his present state of *infirmity* and *decay*. Man in his present state cannot inherit the kingdom of God; his nature is not suited to that place; he could not, in his present weak state, endure an exceeding great and eternal weight of glory. Therefore, it is necessary that he should die or be changed; that he should have a *celestial body* suited to the celestial state. The apostle is certainly not speaking of "flesh and blood" in a moral sense, to signify corruption of mind and heart, but in a natural sense; as such, "flesh and blood" cannot inherit glory for the reasons already assigned. [By "flesh and blood," not our sinful, fallen nature is intended, but our mortal nature, the animal body in its present organization. That this corporeal constitution cannot enter the kingdom of God without change is still further shown from the incompatibility between the two.—*Kling*.] [But by what "change" can this "corporeal" substance become "incorporeal?" *Matter*, however largely attenuated, is *matter* still, and *spiritualized matter* is a contradiction in terms.] [*Σὰρξ καὶ αἷμα*, "flesh and blood," are not the same in their united import as *σῶμα ψυχικόν*, and must refer to something of a material nature, which would seem to indicate that the *σῶμα πνευματικόν* of the resurrection is not a material body.] [St. Paul tells us that every individual, when he rises again, will have a spiritual body; but how different is the idea conveyed by these words from that which some persons entertain, that we shall rise again with the *same identical body*. St. Paul appears effectually to preclude this notion when he says: *Flesh and blood cannot inherit the Kingdom of God*.—*Burton's Lectures*, quoted by Conybeare and Howson.] [*Ἡ φθορὰ . . . τῆς ἀβλαστίας*, (corruption . . . incorruption,) the abstracts, representing the impossibility of the *φθαρτὸν* (the corrupted) inheriting the *ἀβλαστὸν*, (the not corrupted,) as one grounded in these qualities.

the kingdom of God; neither doth corruption inherit incorruption. **51** Behold, I show you a mystery; ¹ We shall not all sleep, ² but we shall all be changed, **52** In a moment, in the twinkling of an eye, at the last trump: ³ for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. **53** For this corruptible must put on incorruption, and ⁴ this mortal *must* put on immortality. **54** So when this corruptible shall have put on incorruption, and this mortal shall have put on

¹ 1 Thess. 4. 15, 16, 17.—*m* Phil. 3. 21.—*n* Zech. 9. 14; Matt. 24. 31; John 5. 25; 1 Thess. 4. 16.—*o* 2 Cor. 5. 4.—*p* Isa. 25. 8; Heb. 2. 14, 15; Rev. 20. 14.

The words οὐδὲ . . . κληρονομεῖ (*doth not inherit*) set forth the *absolute impossibility in the nature of things*.—Alford.]

51. I show you a mystery—That is, a thing which you have never known before. But what is this "mystery?" Why, that **we shall not all sleep**; ² we shall not all *die*. But we shall all be **changed**—Of this the Jews had not distinct notions. For, as flesh and blood cannot inherit glory, and some shall not be found dead at the day of judgment, then these, too, must be "changed." [Without doubt Paul included himself also in the *ἡμεῖς*, because he hoped to live until the coming of Christ.—*Olshausen*. So Meyer and Alford. Elliott doubts hesitatingly.]

52. In a moment—*Ἐν ἁτόμῳ*; *in an atom*; that is, an *indivisible* point of time. **In the twinkling of an eye**—As soon as one can *wink*. The resurrection of *all the dead*, from the foundation of the world to that time, and the change of all the *living* then upon earth, shall be the work of a *single moment*. **At the last trump**—This, as well as all the rest of the peculiar phraseology of this chapter, is merely Jewish, and we must go to the Jewish writers to know what is intended. On this subject the rabbins use the very same expression. Thus, Rabbi Akiba: "How shall the holy, blessed God raise the dead? We are taught that God has a *trumpet* a thousand ells long, according to the ell of God: this *trumpet* he shall *blow*, so that the sound of it shall extend from one extremity of the earth to the other." This tradition shows us what we are to understand by the "last trump" of the apostle; it is, that when the dead shall be all raised, and being *clothed upon* with their eternal vehicles, they shall be ready to appear before the judgment-seat of God. [Are these "eternal vehicles" made of earthy matter? and if so, have they the properties of matter, and, of course, subject to its accidents? But if they are not *earthly*—"this corporeal constitution"—then will the dust in the sepulchres be revived at the resurrection? Or is that great event to occur wholly within the spiritual realm?] **For the trumpet shall sound**—By this the apostle confirms (adapts his discourse to) the *substance* of the tradition, there shall be the *sound of a trumpet* on this great day. (See Zech. ix, 14; Matt. xxiv, 31; John v, 25; 1 Thess. iv, 16.) The apostle treats this subject among the Thessalonians (see the notes there) very much as he does here among the Corinthians. **Shall be raised incorruptible**—Fully clothed with a new body, to die no more. **We shall be changed**—That is, those who shall then be found *alive*.

53. For this corruptible, etc.—Because flesh and blood cannot inherit glory; therefore, there

immortality, then shall be brought to pass the saying that is written, ¹ Death is swallowed up in victory. **55** ² O death, where *is* thy sting? O ³ grave, where *is* thy victory? **56** The sting of death *is* sin; and ⁴ the strength of sin *is* the law. **57** ⁵ But thanks *be* to God, which giveth us ⁶ the victory through our Lord Jesus Christ. **58** ⁷ Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know ⁸ that your labour is not in vain in the Lord.

¹ q Hosea 18. 14.—*r* Or, *hell*.—*s* Rom. 4. 15; 5. 13; 7. 5, 13.—*t* Romans 7. 25.—*u* 1 John 5. 4, 5.—*v* 2 Peter 3. 14.—*w* Chapter 3. 8.

must be a refinement by *death*, or a *change* without it. [Is this to be a change that shall make "flesh and blood" not *flesh and blood*?]

54. Death is swallowed up in victory—*Κατεπόθη ὁ θάνατος εἰς νίκος*. These words are a quotation from Isa. xxv, 8: *he* (God) *hath swallowed up death in victory*; or, for ever. Death is here personified and represented as a devouring being, swallowing up all the generations of men; and by the resurrection, and the destruction of the empire of death, God is represented as swallowing him up. How glorious a time to the righteous, when the inhabitant shall no more say, I am sick; when God shall have wiped away all tears from off all faces, and when there shall be no more death!

55. O death, where is thy sting? O grave, where is thy victory—*Πού σου, θάνατε, τὸ κέντρον; πού σου, ᾄδη, τὸ νίκος*. [Nearly all the later critics, instead of *ᾄδη* (*graves*) have *θάνατε* (*death*) a second time, which, however, does not substantially alter the sense.] [The souls in *hades* being freed by the resurrection, death's victory is gone.—Alford.]

56. The sting of death is sin—[*Death*, as simply the transition of the spiritual self-hood (*me, ipsum*) from this to another form of existence would have been *stingless* but for *sin*, which itself receives its *strength* from that law of which it is the *transgression*. But since through Christ's death for our *sins* (verse 3) the power of sin is removed, (Rom. viii, 1), and by his resurrection, (his victory over death in his coming up from *hades*, Psa. xvi, 10), which was done in his mediatorial character, *by man for man*, we are delivered from the power of death, our victory, so gained for us, is complete.] **The strength of sin is the law**—Sin has its controlling and binding power from the law. The law curses the transgressor, and provides no help for him; and if nothing else intervene, he must, through it, continue ever under the empire of death.

57. But thanks be to God—What the law could not do, because it is *law*, (and law cannot provide *pardon*.) is done by the *Gospel* of our Lord Jesus Christ; he has *died* to slay death; he has *risen* again to bring mankind from under the empire of *hades*.

58. Be ye steadfast—*Ἐδραῖοι*, from *ἔδρα*, a *seat*; be *settled*; confide in the truth of this doctrine of the resurrection, and every thing that pertains to the future life, as confidently as a man *sits* down on a *seat* which he knows to be solid, firm, and safe. **Unmovable**—*Ἀμετακίνητοι*; let nothing *move you away* from this hope of the Gospel which is given unto you. **Always abounding in the work of the Lord**—The "work of the Lord" is *obedience* to his holy word; every believer in Christ

CHAPTER XVI.

NOW concerning ^athe collection for the saints, as I have given order to the churches of Galatia, even so do ye. **2** ^bUpon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. **3** And when I come, ^cwhomsoever ye shall approve by your letters, them will I send to bring your ^dliberality unto Jerusalem. **4** ^eAnd if it be meet that I go also, they shall go

^a Acts 11. 29; 24. 17. Rom. 15. 26; 2 Cor. 8. 4; 9. 1, 12; Gal. 2. 10.—^b Acts 20. 7; Rev. 1. 10.—^c 2 Cor. 8. 19.—^d Gr. *gift*. 2 Cor. 8. 4, 6, 19.—^e 2 Cor. 8. 4, 19.—^f Acts 19. 21; 2 Cor. 1. 16.

is a workman of God. And he must not only work, but *abound* in that work; ever striving to exceed his former self; and this not only for a time, but always. **Your labour is not in vain**—And this labour cannot be “in vain;” you shall have a resurrection unto eternal life; not because you have laboured, but because Christ died and gave you grace to be faithful.

NOTES ON CHAPTER XVI.

1. The collection for the saints—Περὶ . . . τῆς λογίας, from *λέγω*, to gather or collect; translated by the Vulgate, *de collectis*, a contribution made by the rich for the relief of the poor. The Christians living at Jerusalem, we may naturally suppose, were greatly straitened; as the enmity of their countrymen to the Gospel of Christ led them to treat those who professed it with cruelty, and spoil them of their goods; (see Heb. x. 34, and Rom. xv. 26;) and the apostle hereby teaches that it was the duty of one Christian congregation to help another when in distress. [That poverty was no doubt increased by the continual troubles with which Jerusalem was harassed in this, the distressful close of the Jewish national history.—*Alford*.]

2. Upon the first day of the week—The apostle prescribes the most convenient and proper method of making this contribution. Every man was to feel it his duty to succour his brethren in distress, and this he was to do, according to the ability which God gave him, at the conclusion of the week, when he had cast up his weekly earnings and had seen how much God had prospered his labour. He was to bring it on the “first day of the week,” probably to the church or assembly, that it might be put into the common treasury. It also appears that the “first day of the week” was the day on which their principal religious meetings were held in Corinth and the Churches of Galatia, and most likely in all other places where Christianity prevailed; and this is a strong argument for the keeping of the Christian sabbath. [Just contrary to the practice now prevalent, by which the mother Churches not only bestow the Gospel but also large pecuniary gifts upon the heathens, these heathen converts send their thankofferings of “temporal things” to those from whom they had received “spiritual things.”]

3. Whomsoever ye shall approve by your letters—It is probable that Paul refers here to letters of recommendation which they had sent to him while he was away; and he now promises, that when he should come to Corinth he would appoint those persons whom they had recommended to carry the alms to Jerusalem. [Some MSS. and

with me. **5** Now I will come unto you, ^fwhen I shall pass through Macedonia: for I do pass through Macedonia. **5** And it may be that I will abide, yea, and winter with you, that ye may ^gbring me on my journey whithersoever I go. **7** For I will not see you now by the way; but I trust to tarry awhile with you, ^hif the Lord permit. **8** But I will tarry at Ephesus until Pentecost. **9** For ⁱa great door and effectual is opened unto me, and ^kthere are many adversaries. **10** Now

^g Acts 15. 3; 17. 15; 21. 5; Rom. 15. 24; 2 Cor. 1. 16. ^h Acts 18. 21; chap. 4, 19; James 4. 15.—ⁱ Acts 14. 27; 2 Cor. 2. 12; Col. 4. 3; Rev. 3. 8.—^k Acts 19. 9.

several Versions join *δὲ ἐπιστολῶν*, by letters, to the following words, and read the verse thus: “When I come, those whom ye shall approve I will send with letters to bring your liberality to Jerusalem.” This seems most natural.]

4. And if it be meet, etc.—If it be a business that requires my attendance, and it be judged proper for me to go to Jerusalem, I will take those persons for my companions. [With what admirable delicacy Paul managed this whole business, and how carefully he guarded against the possibility of the suspicion that he was in any way caring for himself in what he was doing, is seen in these precautionary measures, in all which he has set a valuable example for all ministers or other persons who may become the keepers of charitable or trust funds.]

5. I will come unto you, when I shall pass through Macedonia—St. Paul was now at Ephesus, for almost all allow that this epistle was written there. Though Macedonia was not in the direct way from Ephesus to Corinth, yet the apostle intended to make it in his way. And it was because it was not in the direct road, but lay at the upper end of the *Ægean* Sea, and very far out of his direct line, that he says, *I do pass through Macedonia*—I have purposed to go thither before I go to Corinth.

6. Yea, and winter with you—He purposed to stay till pentecost at Ephesus; after that to go to Macedonia, and probably to spend the summer there; and come in the autumn to Corinth, and there spend the winter. **That ye may bring me on my journey**—That ye may furnish me with the means of travelling. It appears, that in most cases the different Churches paid his expenses to other Churches; where this was not done, he laboured at his business to acquire the means of travelling.

7. I will not see you now by the way—From Ephesus to Corinth was merely across the *Ægean* Sea, and comparatively a short passage.

8. I will tarry at Ephesus—And it is very probable that he did so, and that all these journeys were taken as he himself had projected. (See verse 5.)

9. A great door and effectual is opened—Θύρα γὰρ μοι ἀνεῳχεν μεγάλη καὶ ἐνεργής, a great and energetic door (one requiring much labour) is opened to me; that is, God has made a grand opening to me in those parts, which I perceive will require much labour; and besides, I shall have many adversaries to oppose me. [This plan was a change from his former intention, which had been (see 2 Cor. i. 15, 16) to pass through them to Macedonia, and again return to them from Macedonia, and

if ¹Timotheus come, see that he may be with you without fear: for ^mhe worketh the work of the Lord, as I also do. **11** ⁿLet no man therefore despise him: but conduct him forth ^oin peace, that he may come unto me: for I look for him with the brethren. **12** As touching *our* brother ^pApollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. **13** ^qWatch ye, ^rstand fast in the

faith, quit you like men, ^sbe strong. **14** ^tLet all your things be done with charity. **15** I beseech you, brethren, (ye know ^uthe house of Stephanas, that it is ^vthe firstfruits of Achaia, and ^wthat they have addicted themselves to ^xthe ministry of the saints,) **16** ^yThat ye submit yourselves unto such, and to every one that helpeth with *us*, and ^zlaboureth. **17** I am glad of the coming of Stephanas and Fortunatus and Achaicus: ^zfor that which was lacking on your part they have supplied.

¹ Acts 19. 22; chap. 4. 17.—^m Rom. 16. 21; Phil. 2. 30, 22; 1 Tim. 3. 2.—ⁿ 1 Tim. 4. 12.—^o Acts 15. 33.—^p Chap. 1. 12; 3. 8.—^q Matt. 24. 42; 25. 13; 1 Thess. 5. 8; 1 Peter 5. 8.—^r Chap. 15. 1; Phil. 1. 27; 4. 1; 1 Thess. 3. 8; 2 Thess. 2. 15.

thence to Judea. . . . This second plan he adhered to.—*Alford.*]

10. Now if Timotheus come—Of Timothy we have heard before. (Chapter iv, 17.) And we learn (Acts xix, 22) that Paul sent him with Erastus from Ephesus to Macedonia. It is evident, therefore, that the epistle itself was *not* sent by Timothy. **That he may be with you without fear**—*Ἀφθως*. That he may be treated well, and not perplexed and harassed with your divisions and jealousies. **For he worketh the work of the Lord**—He is divinely appointed, as I also am. [There must have been some special reason for this caution. . . . His youth occurs to us, (see 1 Tim. iv, 12,) but that is not enough. . . . Possibly because he would be recognised as a friend of Paul, to whom the opposition to the apostle might be transferred. See *Alford.*]

11. Let no man . . . despise him—Let none pretend to say that he has not full authority from God to do the work of an evangelist. **But conduct him forth in peace**—I believe, with Bishop Pearce, that this clause should be translated and pointed thus: *Accompany him upon his journey, that he may come unto me in peace, ἐν εἰρήνῃ, in safety.* **For I look for him with the brethren**—*Ἐκδέχομαι . . . αὐτὸν μετὰ τῶν ἀδελφῶν*. This clause should not be understood as if Paul was expecting certain brethren with Timothy; but it was the brethren that were with Paul that were looking for him; *I, with the brethren, am looking for him.*

12. As touching our brother Apollos—It appears from this that the brethren of whom the apostle speaks in the preceding verse were then with him at Ephesus; *I, with the brethren, greatly desired him to come.* **But his will was not at all to come**—As there had been a faction set up in the name of Apollos at Corinth, he probably thought it not prudent to go thither at this time, lest his presence might be the means of giving it either strength or countenance.

13. Watch ye—You have many enemies; be continually on your guard; be always circumspect. Watch against evil, and for opportunities to receive and to do good. Watch over each other in love, and that none may draw you aside from the belief and unity of the Gospel. **Stand fast in the faith**—Hold in conscientious credence what you have already received as the truth of God; for it is the Gospel by which ye shall be saved, and by which ye are now put into a state of salvation. (See chapter xv, 1, 2.) **Quit you like men**—Be not like children tossed to and fro with every wind of doctrine; let your understanding receive the truth; let your judgment determine on the absolute neces-

sity of retaining it; and give up life rather than give up the testimony of God. **Be strong**—Put forth all the vigour and energy which God has given you in maintaining and propagating the truth, and your spiritual strength will increase by usage. The terms in this verse are all military: "Watch ye," *γρηγορεῖτε*, watch, and be continually on your guard, lest you be surprised by your enemies: keep your scouts out and all your sentinels at their posts, lest your enemies steal a march upon you. See that the place you are in be properly defended; and that each be alert to perform his duty.

14. Let all your things be done with charity—Let love to God, to man, and to one another be the motive of all your conduct. [There seems to have been all along a silent sense of the lack of that degree and precedence of true charity among the Corinthian believers which was essential to their best interests. Hence this passing exhortation.]

15. Ye know the house of Stephanas—They are reminded that Stephanas and his family had been addicted to the helping of the followers of Christ, and had been the chief instruments of supporting the work of God in Achaia, of which work they themselves had been the firstfruits. (See Rom. xvi, 5.)

16. That ye submit yourselves unto such—Hence they are exhorted to have due regard to them, and consider them as especial instruments in the hand of God for countenancing and carrying on his great work. The submission here recommended does not imply obedience, but kind and courteous demeanour. (Eph. v, 21; 1 Pet. v, 5.) [Labours and sacrifices in the interests of Christ's cause justly entitle those who do these things to special consideration in the Church's councils.]

17. I am glad of the coming of Stephanas, etc.—It was by these that the Corinthians had sent that letter to the apostle, to answer which was a main part of the design of St. Paul in this epistle. **Fortunatus**—This man is supposed to have survived St. Paul, and to be the same mentioned by Clement in his epistle to the Corinthians (sec. 59) as the bearer of that epistle from Clement at Rome to the Christians at Corinth. **For that which was lacking on your part**—This may either refer to additional communications besides those contained in the letter which the Corinthians sent to the apostle—which additional circumstances were furnished by the persons above, and from them St. Paul had a fuller account of their spiritual state than was contained in the letter—or to some contributions on their part for the support of the apostle in his peregrinations and labours.

^s Eph. 6. 10; Col. 1. 11.—^t Chap. 14. 1; 1 Pet. 4. 8.—^u Chap. 1. 16.—^v Rom. 16. 5.—^w 2 Cor. 8. 4; 9. 1; Heb. 6. 10.—^x Heb. 13. 17.—^y Heb. 6. 10.—^z 2 Cor. 11. 9; Phil. 2. 30; Philim. 13.

18 ^aFor they have refreshed my spirit and yours: therefore ^backnowledge ye them that are such. **19** The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, ^cwith the church that is in their house. **20** All the brethren greet you. ^dGreet ye one

^a Col. 4, 8.—^b Phil. 2, 29; 1 Thess. 5, 12.—^c Rom. 16, 5, 15; Philem 2.—^d Rom. 16, 16.

18. They have refreshed my spirit and yours—They have been a means of contributing greatly to my comfort; and what contributes to my comfort must increase yours. This is probably the meaning of the apostle. **Therefore acknowledge ye them**—Pay them particular respect, and let all be held in esteem in proportion to their work and usefulness. When this is made the rule of respect and esteem, then foolish and capricious attachments will have no place. A man will then be honoured in proportion to his merit; and his merit will be estimated by his usefulness among men.

19. The churches of Asia salute you—That is, the Churches in Asia Minor. Ephesus was in this Asia. **Aquila and Priscilla**—Of these eminent persons we have heard before. (See Acts xviii, 2, 18, 26; Rom. xvi, 3.) **With the church that is in their house**—That is, the company of believers who generally worshipped there. There were then no buildings specially set apart as places of religious concourse, and the assemblies of Christians were necessarily held in private houses. It appears that Aquila and Priscilla devoted their house to this purpose. The house of Philemon was of the same kind. (Philem. verse 2.) So was likewise the house of Nymphas. (Col. iv, 15.)

20. With a holy kiss—The ancient patriarchs, and the Jews in general, were accustomed to kiss each other whenever they met; and this was a token of friendship and peace with them, as shaking of hands is with us. The primitive Christians naturally followed this example of the Jews. (See Rom. xvi, 16.)

21. The salutation of me Paul with mine own hand—This should be rendered: "The salutation is written by the hand of me Paul;" *γεγραμται*, is written, being understood. It is very likely that the apostle wrote this and the following verses with his own hand. The rest, though dictated by him, was written by an amanuensis.

22. If any man love not the Lord Jesus—This is directed immediately against the Jews. From chapter xii, 3, we find that the Jews, who pretended to be under the Spirit and teaching of God, called Jesus *ἀνάρθεα*, or *accursed*; that is, a person who should be devoted to destruction. In this place the apostle retorts the whole upon themselves, and says: "If any man love not the Lord Jesus Christ," let him be *ἀνάρθεα*, *accursed*, and *devoted to destruction*. This is not said in the way of a wish or imprecation, but as a prediction of what would certainly come upon them if they did not repent, and of what did come on them because they did not repent, but continued to hate and execrate the Lord Jesus; and of what still lies upon them, because they continue to hate and execrate the Redeemer of the world. **Anathema, Maran-atha**—"Let him be accursed; our Lord cometh." The former is Greek, the latter is Syriac. *Our Lord is coming*; that is, to execute the judgment denounced. Does not the apostle refer to the last verse in the Bible: *Lest I come and smite the land*

another with a holy kiss. **21** ^eThe salutation of me Paul with mine own hand. **22** If any man ^flove not the Lord Jesus Christ, ^glet him be Anathema, ^hMaran-atha. **23** ⁱThe grace of our Lord Jesus Christ be with you. **24** My love be with you all in Christ Jesus. Amen.

^e Col. 4, 18; 2 Thess. 3, 17.—^f Eph. 6, 24.—^g Gal. 1, 8, 9.—^h Jude 14, 15.—ⁱ Rom. 16, 20.

(*חרם*, *cherem*) with a curse? And does he not intimate that the Lord was coming to smite the Jewish land with that curse? Which took place a very few years after, and continues on that gainsaying and rebellious people to the present day. What the apostle has said was *prophetic*, and *indicative* of what was about to happen to that people. God was then coming to inflict punishment upon them; he came, and they were broken and dispersed. It is generally allowed that the apostle refers here to the forms of excommunication among the Jews.

23. The grace of our Lord Jesus—May the favour, influence, mercy, and salvation procured by Jesus Christ be with you—prevail among you, rule in you, and be exhibited by you in your life and conversation! Amen.

24. My love be with you all in Christ Jesus—It appears exceedingly strange that the apostle should say, *My love be with you*; as he said, *The grace of Christ be with you*. We can easily conceive what the latter means; the grace of Christ is an active, powerful, saving principle; it is essential to the existence of the Christian Church that this grace should be ever with it; and without this grace no individual can be saved. But what could the "love" of the apostle do with them? The pronoun *μου*, *my*, is wanting in the Codex Alexandrinus. Read without that, it either says, *May love prevail among you*! or, supplying the word Θεοῦ, God, as in 2 Cor. xiii, 14, *The love of God be with you*! This gives a sound sense; for the love of God is as much a principle of light, life, and salvation as the grace of Christ. And possibly ΜΟΥ, *my*, is a corruption for ΘΕΟΥ, (of God.) And this is the more likely, because he uses this very form in the conclusion of his second epistle to this Church. [And yet the accepted reading is retained by the best modern critics.] [Paul's heart impels him still to add this assurance at the very end, all the more because the divisions, immoralities, and disorders in the Church had forced from him such severe rebukes, and even now such corrective appeals. He loves them, and loves them all.—Meyer.] [The subscription, which indicates Philippi as the place where this epistle was written, is without any authority, and its statement almost absolutely and certainly incorrect.] [But this subscription is wanting in all the best MSS. and Versions, either in whole or in part. There are various forms in the different copies, but quite certainly only those are correct which state that the epistle was sent from Ephesus.]

ADDITIONAL OBSERVATIONS.

In closing my observations on this epistle I feel it necessary once more to call the reader's attention to the many *difficulties* contained in it. It has already been noticed that evidently the Church at Corinth had written to the apostle for advice and information on a variety of points, and that this epistle is, in the main, an answer to the epistle

from Corinth. Had we *that epistle* these difficulties would probably disappear, but as its questions are not directly stated, but only referred to incidentally, it is impossible to fully understand what they were. Clearly the epistle abounds with matters that seem to be only local and temporary, often of merely private application, and only indirectly useful for general purposes. Yet it is both very curious and useful; it gives insight into several *customs* and not a few *forms of speech* and matters relative to the *discipline* of the primitive Church, which we can find nowhere else; and it reads a very awful lesson to those who disturb the peace of society, make schisms in the Church of Christ, and endeavour to set up one preacher at the expense of another. It shows us also how many *improper* things may, in a state of *ignorance* or Christian infancy, be consistent with a *sincere belief* in the Gospel of Christ, and a conscientious and *zealous* attachment to it.

In different parts of the epistle we find the apostle speaking very highly of the *knowledge* of this Church; and its *various gifts* and *endowments*. How, then, can we say that its blemishes arose from *ignorance*? I answer, that certainly only a few of the people at Corinth could possess those eminent *spiritual* qualifications, because the things that are attributed to this Church in other places are utterly inconsistent with that state of grace for which the apostle, in other places, appears to give them credit. There were, no doubt, in the Church at Corinth many *highly gifted* and very *gracious* people; there were also there many more who, though they might have been partakers of some *extraordinary* gifts, had very little of that *religion* which the apostle describes in the *thirteenth* chapter of this epistle. We must not suppose that eminent *endowments* necessarily imply *gracious dispositions*. A man may have *much* light and *little* love; he may be very *wise* in secular matters, and know but little of *himself*, and less of his *God*. There is as truly a *learned ignorance* as there is a *refined* and *useful learning*. The Corinthians abounded in *knowledge* and *science* and *eloquence*, and various *extraordinary gifts*; but in many cases, distinctly enough marked in this epistle, they were grossly ignorant of the genius and design of the Gospel. Many, since their time, have put *words* and *observances* in place of the *weightier matters* of the Law and the *spirit* of the Gospel. The apostle has taken great pains to correct these abuses among the Corinthians, and to insist on that great, unchangeable, and eternal truth, that *love to God and man*, filling the heart, hallowing the passions, regulating the affections, and producing universal benevolence and beneficence, is the fulfilling of all law; and that all *professions, knowledge, gifts, etc.*, without this, are absolutely useless. And did this epistle contain no more than what is found in the 13th chapter, yet that would

be an unparalleled monument of the apostle's deep acquaintance with God, and an invaluable record of the sum and substance of the Gospel, left by God's mercy to the Church, as a *touchstone* for the trial of creeds, confessions of faith, and ritual observances.

I have often had occasion to note that the whole epistle refers so much to *Jewish* affairs, customs, forms of speech, ceremonies, etc., that it necessarily supposes the people to have been well acquainted with them; from this I infer that a large part of the Christian Church at *Corinth* was composed of *converted Jews*; and it is likely that this was the case in all the Churches of *Asia Minor* and *Greece*. Many *Gentiles* were undoubtedly brought to the knowledge of the truth; but the chief converts were from among the *Hellenistic Jews*. In many respects Jewish phraseology prevails more in this epistle than even in that to the *Romans*. Without attention to this it would be impossible to make any consistent sense out of the 15th chapter, where the apostle treats so largely on the doctrine of the *resurrection*, as almost every *form* and *turn of expression* is *Jewish*; and we must know what ideas they attached to such *words* and *forms* of speech in order to enter into the spirit of the apostle's meaning.

Before I finish my concluding observations on this epistle, I must beg leave to call the reader's attention once more to the concluding words of the apostle: *If any man love not the Lord Jesus Christ, let him be anathema, maran-atha*. Though I am ready to grant that the *bad Christian*, namely, the man who professes Christianity, and yet lives under the power of sin, is in a very dangerous state; and that he who, while he credits Christianity, is undecided as to its profession and practice, is putting his eternal interests to the most awful hazard; yet I must also grant that the meaning sometimes put on the words in question is *not* correct. The words apply to the *gainsaying* and *blasphemous* Jews; to those who were calling Christ *anathema*, or *accursed*; and cannot be applied to any person who *respects his name*, or *confides* in him for his salvation; much less do they apply to him who finds, through the yet prevalence of evil in his heart, and the power of temptation, that he has little, and, to his own apprehension, *no love* to the Lord Jesus. The *anathema* of the apostle is denounced against him only who gives the *anathema* to Christ. It is the duty of all to love him with an undivided heart; if any be not yet able to do it, let him not be discouraged; if the *Lord cometh* to execute judgment on him who calleth Jesus *accursed*, he *cometh* also to fulfil the desire of them who fear him; to make them partake of the divine nature, and so cleanse their hearts by the inspiration of his Holy Spirit that they shall *perfectly love him and worthily magnify his name*.

PREFACE TO THE SECOND EPISTLE

TO

THE CORINTHIANS.

AUTHORSHIP AND INTEGRITY.

THERE seems to be no good ground for calling in question the very generally accepted opinion that this epistle was, as indicated in its first sentence, written by the Apostle Paul. It is intimately connected with the first, following it up, and only differing from it as was clearly called for by the changed conditions of the circumstances among which it professes to have been written. The internal evidence of its identity of authorship with the preceding epistle, and of the Pauline origin of both, is as nearly complete as the case will allow. The external evidence is also complete and entirely satisfactory, being quoted as Paul's by Irenæus, Athenagoras, Clement of Alexandria, Tertullian, and others of the principal Fathers of the first and second centuries.

Respecting its integrity, doubts have been suggested, but without any adequate evidence for their support. It has been suggested that the epistle, as it now stands, is made up of three distinct documents, or epistles; namely, 1) The first eight chapters which Titus bore on his second mission to Corinth; 2) A second (third) letter, written a little later by the apostle, in justification of what he had written in the first epistle; (chapters x-xii;) 3) Still another epistle, sent to other Churches in Achaia, (chapter xiii.) But all such fancies are entirely unauthorized by either the substance of the epistle, or anything in its history, or in the discussions of any of the original church authorities. Its integrity must therefore be accepted as entirely unimpeachable.

TIME, PLACE, AND OCCASION.

It is sufficiently evident that this second epistle was written not long (probably less than a year) after the date of the former one. Paul had recently left Asia, (1 Cor. i, 8,) and came by Troas (chapter ii, 12) into Macedonia, (Acts xx, 1, 2,) where he was, and at which place he was informed of the excitement, *καυχῶμαι*, which his first epistle to the Corinthians had produced. All who were well disposed were humbled by his reproofs; while his adversaries (of whom there appears to have been not a few) had been further embittered. Under these circumstances he wrote this epistle, and sent it before him, as he designed to visit them, to conciliate all the true friends of the Gospel, and to prepare the rebellious for the severity which he contemplated being compelled to use. (See chapter xiii, 10.) Titus, having borne Paul's first epistle to the Corinthians, (2 Cor.

viii, 16-18,) returned to him in Macedonia. [At what particular city is uncertain, though certainly *not* Philippi.]

MATTER, STYLE, AND CONTENTS.

“In no other epistle,” says Alford, “are these so various and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at short intervals, and without notice.” Meyer remarks: “The excitement and the interchange of the affections, and probably also the haste under which Paul probably wrote this epistle, certainly render the expressions often obscure and the constructions difficult, but serve only to exalt our admiration of the great oratorical delicacy, art, and power with which this outpouring of Paul’s spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length, in the sequel, its billows completely overflow the opposition of the adversaries.”

The matter of the epistle divides itself naturally into three parts :

I. A vindication of Paul’s apostolic walk and character, both generally and in regard to themselves. (Chapters i-vii, 16.)

II. A reminder of their duty to complete the collections for the poor saints at Jerusalem. (Chapters viii-ix, 10.)

III. A justification of his apostolic dignity and efficiency against the aspersions of his disparagers. (Chapters xi-xii, 1-13.)

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

THE CORINTHIANS.

CHAPTER I.

PAUL, ^aan apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth: ^bwith all the saints which are in all Achaia: **2** ^cGrace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ. **3** ^dBlessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; **4** Who comforteth us in all our tribulation, that we may be able

^a 1 Cor. 1. 1; Eph. 1. 1; Col. 1. 1; 1 Tim. 1. 1; 2 Tim. 1. 1. —
^b Phil. 1. 1; Col. 1. 2. — ^c Rom. 1. 7; 1 Cor. 1. 3; Gal. 1. 3; Phil. 1. 2; Col. 1. 2; 1 Thess. 1. 1; 2 Thess. 1. 2; Philem. 3.

NOTES ON CHAPTER I.

1. Paul, an apostle—See on 1 Cor. i. 1. **And Timothy**—[Whose relation to this epistle is the same as that of Sosthenes to the first, not as *amanuensis*, but as (subordinate) joint sender.—*Meyer*.] **Our brother**—[Rather, *ὁ ἀδελφός*, *the brother*, as in 1 Cor. i. 1.] **In all Achaia**—The whole of the Peloponnesus, or that country separated from the mainland by the Isthmus of Corinth. From this we may learn that this epistle was not only sent to the Church at Corinth, but to all the Churches in that country. [Not as an encyclical letter, but to the Christians scattered through Achaia, and attached to the Church community at Corinth. See *Meyer*.]

2. Grace be to you, and peace—See on Rom. i. 7.

3. Blessed be God—Let God have universal and eternal praise; for he is the **Father of our Lord Jesus Christ**, who is the gift of his endless love to man, (John i. 16,) and the **God of all comfort**—the Fountain whence comes all consolation.

4. Who comforteth us in all our tribulation—Never leaving us a prey to anxiety, care, persecution, or temptation; but, by the comforts of his Spirit, bearing us up *in, through, and above* all our trials and difficulties. **That we may be able to comfort them**—Even *spiritual* comforts are not given to us for our use alone; they, like all the gifts of God, are given that they may be distributed, or become the instruments of help to others. The soul that has not gone through the travail of regeneration, and the heart that has not felt the love of God shed abroad by the Holy Ghost, can neither instruct the ignorant nor sympathize with and comfort the distressed. (See verse 6.)

5. The sufferings of Christ—Sufferings en-

to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. **5** For as ^ethe sufferings of Christ abound in us, so our consolation also aboundeth by Christ. **6** And whether we be afflicted, ^f*it is* for your consolation and salvation, which ^gis effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. **7** And our hope of you *is* steadfast, knowing, that ^has ye are par-

^d Ephesians 1. 3; 1 Peter 1. 3.—^e Acts 9. 4; chap. 4. 10; Colossians 1. 24.—^f Chapter 4. 15.—^g Or, *is wrought*.—^h Romans 8. 17; 2 Timothy 2. 12.

dured for the cause of Christ; such as persecutions, hardships, and privations of different kinds. [*Τὰ παθήματα τοῦ Χριστοῦ* are not the *sufferings for Christ's sake*, (as Pelagius and others would say,) but the sufferings of Christ (himself,) in so far as every one who suffers for the Gospel suffers the same in category as Christ suffered. (1 Pet. iv. 13.)—*Meyer*.] [Christ's sufferings were of two categories—one mysterious and atoning, and to be shared by no creature; the other natural and incidental, with which we may have fellowship. (Phil. iii. 10.)] **Our consolation also aboundeth**—We stood as well, as firmly, and as easily in the heaviest trial as in the lightest; because the consolation was always proportioned to the trial and difficulty. Hence we learn that he who is upheld in a slight trial need not fear a great one; for if he be faithful, his consolation shall abound as his sufferings abound. Is it not as easy for a *man* to lift one hundred pounds' weight as it is for an *infant* to lift a few ounces? The proportion of strength destroys the comparative difficulty.

6. And whether we be afflicted—(See on verse 4.) **Which is effectual**—While ye abide faithful to God no suffering can be prejudicial to you; on the contrary, it will be advantageous, God having your comfort and salvation continually in view, by all the dispensations of his providence; and while you patiently endure, your salvation is advanced; sufferings and consolations all becoming energetic means of accomplishing the great design, for all things work together for good to them that love God.

7. And our hope of you is steadfast—[The apostle is here speaking generally of the community of consolation subsisting *mutually* between

takers of the sufferings, so *shall ye be* also of the consolation. **8** For we would not, brethren, have you ignorant of ¹our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life: **9** But we had the ²sentence of death in ourselves, that we should ³not trust in ourselves, but in God which raiseth the dead: **10** ⁴Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; **11** Ye also ⁵helping together by prayer for us, that ⁶for

the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf. **12** For our rejoicing in this, the testimony of our conscience, that in simplicity and ⁷godly sincerity, ⁸not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. **13** For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; **14** As also ye have acknowledged us in part, ⁹that we are your rejoic-

† Acts 19, 23; 1 Corinthians 15, 32; 16, 9.—*h* Or, answer.—Jeremiah 17, 5, 7.—*m* 2 Peter 2, 9.

n Rom. 15, 30; Phil. 1, 19; Philem. 22.—*o* Ch. 4, 15.—*p* Ch. 2, 17; 4, 2.—*q* 1 Cor. 2, 4, 13.—*r* Ch. 5, 12.

himself and the Corinthians, and it was this thought that helped to console him.—*Alford.*]

8. Our trouble which came to us in Asia—To what part of his history the apostle here refers we know not; some think it is to the Jews lying in wait to kill him, as stated, Acts xx, 3; others, to the insurrection raised against him by Demetrius and his fellow-craftsmen, as recorded Acts xix, 23; others, to his fighting with beasts at Ephesus, mentioned 1 Cor. xv, 32; and others think that there is a reference here to some persecution which is not recorded in any part of the apostle's history. [All these may be in a general way referred to.] **We were pressed out of measure, above strength**—The original is exceedingly emphatic: *κατ' ὑπερβολὴν ἐξαρτήθημεν ὑπὲρ δύναμιν*, we were weighed down beyond what (our) natural strength could support. Probably St. Paul refers to his being stoned at Lystra, or to certain facts which are not recorded. As Lystra was in Asia, and his stoning at Lystra did approximately destroy his life, so that his being raised seemed to be an effect of the miraculous power of God, he may be supposed to refer to this. (See Acts xiv, 19, etc.) Perhaps, however, the reference is to some terrible persecution which he had endured some short time before his writing this epistle, and with the outlines of which the Corinthians had been acquainted.

9. We had the sentence of death in ourselves—The tribulation was so violent and overwhelming that his only hope of escaping death was in God, with whom are the issues of life and death.

10. Who delivered us from so great a death—For the circumstances were such that no human power could avail. **Will yet deliver us**—Having had such a signal evidence of His interposition already, we will confide in Him with an unshaken confidence that He will continue to support and deliver.

11. Ye also helping together by prayer—Even an apostle felt the prayers of the Church of God necessary for his comfort and support. What innumerable blessings do the prayers of the followers of God draw down on those who are the objects of them! **The gift bestowed . . . by the means of many persons**—The blessings communicated by means of their prayers. **Thanks may be given by many**—Prayers answered are naturally and properly caused to thanksgiving. Thus, the prayers of many obtain the gift; and the *thanksgivings of many* acknowledge the *mercy*. The gift, *χάρισμα*, which the apostle mentions, was his deliverance from the dangers and deaths to which he was exposed.

12. For our rejoicing is this—*Ἡ καὶ χάρις*; our *boasting, exultation, subject of glorying*. The

testimony of our conscience—*Μαρτύριον τῆς συνειδήσεως*, [conscience.] That testimony or witness which the mind, under the light and influence of the Spirit of God, renders to the understanding of its state, sincerity, safety, etc. **In simplicity**—*Ἀπλότητι*, not compounded, without duplicity, having no sinister purpose, no by-ends to answer. Instead of *ἀπλότητι*, many MSS. and Versions have *ἀγιότητι*, holiness, [which is now the generally accepted reading.] **And godly sincerity**—*Εὐλικρινείᾳ τοῦ Θεοῦ*, the sincerity of God: that is, such a sincerity as comes from his work in the soul; [a "godly" sincerity, maintained as in the service of, and with respect to, God.—*Alford.*] **Not with fleshly wisdom**—[*οὐκ ἐν σοφίᾳ σαρκικήᾳ*, in a strictly ethical sense] The cunning and duplicity of man, who is uninfluenced by the Spirit of God, and has his secular interest, ease, profit, pleasure, and worldly honour in view. **But by the grace of God**—Which alone can produce the simplicity and godly sincerity before mentioned, and inspire the wisdom that comes from above. **We have had our conversation**—*Ἀνεστράφημεν*, properly refers to the whole tenor of a man's life—all that he does, says, and intends; and the object or end he has in view, and in reference to which he speaks, acts, and thinks. Thus acted Paul; thus acted the primitive Christians; and thus must every Christian act who expects to see God in his glory. **In the world**—Among the unbelievers, both Jews and Gentiles, always walking as seeing Him who is invisible. **More abundantly to you-ward**—That is, you have witnessed the holy manner in which we have always acted; and God is witness of the purity of the motives by which we have been actuated; and our conscience tells us that we have lived in uprightness before him.

13. Than what ye read—Namely, in the first epistle which he had sent them. **Or acknowledge**—To be the truth of God; and which he hoped they would continue to acknowledge, and not permit themselves to be turned aside from the hope of the Gospel. [Paul asserts his candour in writing, which must have been assailed by his opponents, who probably maintained, "His letters to us are not the expression of his genuine, inmost opinion."—*Meyer.*]

14. Have acknowledged us in part—*Ἀπὸ μέρους, some of you*. It is evident, from the distracted state of the Corinthians and the opposition raised there against the apostle, that it was only a part of them that did acknowledge him, and receive and profit by his epistles and advice. **We are your rejoicing**, etc.—[There existed between them so close and sacred a relation as to preclude the possibility of his deceiving them. One side of this

ing, even as ^aye also *are* ours in the day of the Lord Jesus. **15** And in this confidence ^bI was minded to come unto you before, that ye might have ^ca second ^dbenefit; **16** And to pass by you into Macedonia, and ^eto come again out of Macedonia unto you, and of you to be brought on my way toward Judea. **17** When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose ^faccording to the flesh, that with me there should be yea, yea, and nay, nay? **18** But

^a Phil. 2, 16; 4, 1: 1 Thess. 2, 19, 20.—^b 1 Cor. 4, 19.—^c Rom. 1, 11.—^d Or, *grace*.—^e 1 Cor. 16, 5, 6.—^f Chap. 10, 2.—^g Or, *preaching*.—^h Mark 1, 1: Luke 1, 35; Acts 9, 20.

relation is, that he, as their spiritual father, was a pride and boast to them. . . . The other side of the relation was, that *they* also were *his* pride and boast. —*Speaker's Com.* In the day of the Lord Jesus —[In the apostle's mind every thing in his ministry held a very intimate relation to Christ, as the Head of the Church, and to his judgments in the future allotments of awards for the discharge of the duties of his ministry. This, rather than any specific "day of judgment," or *parousia*, seems to be here intended.]

15. I was minded—I had purposed, in this confidence that our sacred relations were mutually recognised, **to come unto you before**, (1 Cor. xvi, 5.) He had intended to call on them in his way from Macedonia, but this purpose he did not fulfil. (See verse 23.) **A second benefit**—He had been with them once, and they had received an especial blessing in having the seed of life sown among them by the preaching of the Gospel; and he had purposed to visit them again, that they might have a "second" blessing in having that seed watered.

16. To pass by you into Macedonia—[If this be the same journey which is announced in 1 Cor. xvi, 5, the idea of visiting them in the way to Macedonia, as well as after having passed through it, must have occurred to him subsequently to the sending of that epistle; or may even then have been a wish not expressed, from uncertainty as to its possibility, the main and longer visit being then principally dwelt upon. . . . Paul had announced to them in the last epistle (see 1 Cor. v, 9) his intention of visiting them on his way to Macedonia; but the intelligence from "them of Chloe" (1 Cor. i, 11) had altered his intention, so that in 1 Cor. xvi he speaks of visiting them after he had passed through Macedonia. For this he was accused of levity of purpose, ("lightness," *τῇ ελαφρίᾳ*, *lightness*.) Certainly some intention of coming to them seems to have been mentioned in the last epistle. (See 1 Cor. iv, 18.) But the "being brought forward toward Judea" can hardly but be coincident with the almsgiving scheme of 1 Cor. xvi, 4; in which case the two plans certainly are modifications of one and the same.—*Alford*.]

17. Did I use lightness—When I formed this purpose, was it without due consideration? and did I abandon it through fickleness of mind? **According to the flesh**—[*κατὰ σάρκα*, according to the changeable, self-contradictory, and insincere purposes of the merely worldly and ungodly man.—*Alford*.]

18. But as God is true—Setting the God of truth before my eyes, I could not act in this way; and as sure as he is true, so surely were my pur-

poses sincere; but, because of my uncertainty about your state, I was induced to postpone my visit. (See verse 23.) **19. For the Son of God**, etc.—If I could have changed my purpose through carnal or secular interest, then I must have had the same interest in view when I first preached the Gospel to you, with Silvanus and Timotheus. But did not the whole of our conduct prove that we neither *had* nor *could* have such interest in view? [In this whole verse there lies a solemn, sacred emphasis. The writer reminds the readers of the *first* preaching of Christ among them, and in order to make this *first* preaching come to them with the whole personal weight of the preachers. . . . he adds a more precise definition of the *ὁ δὲ ἡμῶν*, (*through us*.) that is, himself and Silvanus and Timotheus, to show that Christ had not become *Nai kai Oi*—*Yes and No*. He (Christ) has not become *affirmation* and *negation*, as one who *affirms* and *denies*.—*Meyer*.]

^a Heb. 13, 8.—^b Rom. 15, 8, 9.—^c 1 John 2, 20, 27.—^d Eph. 1, 13; 4, 20; 2 Tim. 2, 19; Rev. 2, 17.—^e Chap. 5, 5; Eph. 1, 14.—^f Rom. 1, 9; chap. 11, 31; Gal. 1, 20; Phil. 1, 8.

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20. For all the promises of God—Did not God fulfil his promises *by us*—by our instrumentality, to your salvation and his own glory? God is true; therefore every promise of God is true. God will not make use of trifling, worldly men, as the instruments by which to fulfil his promises; but he has fulfilled them *by us*. **In him are yea, and in him Amen**—All the promises which God has made to mankind are "yea"—true in themselves, and "amen"—faithfully fulfilled to them who believe in Christ Jesus. The promises are all made in reference to Christ; for it is only on the gospel system that we can have promises of grace. From what the apostle says here, and the serious and solemn manner in which he vindicates himself, it appears that his enemies at Corinth had made a handle of his not going to that city, according to his proposal, to defame his character and to depreciate his ministry.

21. Now he which stablisheth us with you—Who has brought both us and you to this sure state of salvation through Christ; has anointed us, giving us the extraordinary influences of the Holy Ghost, that we might effectually administer this Gospel to your salvation. **Is God**—This phrase is [the subject of the whole sentence, including verses 21, 22; of which all that is said of *establishing*, *anointing*, and *sealing*, are grammatically the predicates.]

22. Who hath also sealed us—Deeply impressed his truth and image upon our hearts, by the gifts of the Holy Spirit. **And given the earnest of the Spirit**—*τὸν ἀρραβῶνα τοῦ Πνεύματος*. A clear testimony in our souls, by the divine Spirit dwelling constantly in us, of our acceptance with God, and that our ways please him. The word

God for a record upon my soul, ² that to spare you I came not as yet unto Corinth. **24** Not for ^b that we have dominion over your faith, but are helpers of your joy: for ^c by faith ye stand.

CHAPTER II.

BUT I determined this with myself, ^a that I would not come again to you in heaviness. **2** For if I make you sorry, who is he then that maketh me glad, but the same which is

^g 1 Cor. 4, 21; chap. 2, 3; 12, 20; 13, 2, 10.—^h 1 Cor. 3, 5; 1 Peter 5, 3.—ⁱ Rom. 11, 20; 1 Cor. 15, 1.—^a Chap. 1, 23;

ἀπαλῶν properly signifies an earnest of something promised; a part of the price agreed for between a buyer and seller, by giving and receiving of which the bargain is ratified; or a deposit, which was to be restored when the thing promised was given, or retained as part of the price. From the use of the term in Genesis, which the apostle puts here in Greek letters, we may at once see his meaning above, and in Eph. i, 14: the Holy Spirit being an "earnest" in the heart, and an "earnest" of the promised inheritance, means a security given in hand for the fulfilment of all God's promises relative to grace and eternal life. We may learn from this that eternal life will be given in the great day to all who can produce the *arrhabon*, or pledge. He who is found then with the earnest of God's Spirit in his heart, shall not only be saved from death, but have that eternal life of which it is the pledge, the earnest, and the evidence. Without this there can be no glory. (See Gen. xxxviii, 13, etc.)

23. I call God for a record upon my soul—The apostle here resumes the subject which he left verse 16, and in the most solemn manner calls God to witness (and consequently to punish, if he asserted any thing false) that it was through tenderness to them that he did not visit Corinth at the time proposed. As there were so many scandals among them, the apostle had reason to believe that he should be obliged to use the severe and authoritative part of his function in the excommunication of those who had sinned, delivering them over to Satan for the destruction of the flesh, etc.; though to give them space to amend, and to see what effect his epistle might produce, (not having heard as yet from them,) he proposed to delay his coming. It is plain that St. Paul's doctrine has been opposed by some of Corinth, (1 Cor. xv, 12,) his apostleship questioned, (1 Cor. ix, 1, 2, 2 Cor. xii, 13,) and himself despised as a person who, conscious of his own worthlessness, dared not to come. (1 Cor. iv, 18.) His letters, say they, are weighty and powerful—full of boastings of what he can and what he will do; but his bodily presence is weak, and his speech contemptible. (2 Cor. x, 10.) This being the state in which his reputation was then at Corinth, and he having promised to come to them, (1 Cor. xvi, 5,) he could not but think it necessary to vindicate his failing them by reasons which should be both convincing and kind, such as those contained in the preceding verses.

24. Not for that we have dominion over your faith—[This seems to be added to remove any false inference which might have been drawn from *φειδόμενος*, (*sparing*, verse 23,) as seeming to assert an unreasonable degree of power over them. . . . He had power over them, but it was in matters of discipline, not of faith: over matters of faith not

made sorry by me? **3** And I wrote this same unto you, lest, when I came, ^b I should have sorrow from them of whom I ought to rejoice; ^c having confidence in you all, that my joy is the joy of you all. **4** For out of much affliction and anguish of heart I wrote unto you with many tears; ^d not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. **5** But ^e if any have caused grief, he hath not ^f grieved me, but in part: that I may not over-

12, 20, 21; 13, 10.—^b Chap. 12, 21.—^c Chap. 7, 16; 8, 22; Gal. 5, 10.—^d Chapter 7, 8, 9, 12.—^e 1 Cor. 5, 1.—^f Gal. 4, 12.

even an apostle has power, seeing that it is in *each man's faith* that he stands before God.—*Alford*.] The SACRED WRITINGS, and they alone, contain what is necessary to faith and practice; and no man, (or number of men,) society, church, council, presbytery, consistory, or conclave, has dominion over any man's faith. The word of God alone is his rule, and to its Author he is to give account of the use he has made of it. **For by faith ye stand**—You believe not in us, but in God. (2 Tim. i, 12.) We have prescribed to you, on his authority, what you are to believe; you received the Gospel as coming from Him, and ye stand in and by that faith.

NOTES ON CHAPTER II.

1. **But I determined this**—The apostle continues to give further reasons why he did not visit them at the proposed time. Because of the scandals that were among them he could not see them comfortably; and therefore he determined not to see them at all till he had reason to believe that those evils were put away.

2. **For if I make you sorry**—Should he have come and used his apostolical authority in exercising discipline upon the transgressors, this would have been a common cause of distress. And though he might expect that the sound part of the Church would be a cause of consolation to him, yet as all would be overwhelmed with trouble on account of the transgressors, he could not rejoice to see those whom he loved in distress.

3. **And I wrote this same unto you**—This I particularly marked in my first epistle to you; earnestly desiring your reformation, lest, if I came before this had taken place, I must have come with a rod, and have inflicted chastisement on the transgressors. (See 1 Cor. v, 5.) **My joy is the joy of you all**—[In order that he might find no affliction when present among them, he has communicated the matter by letter, because he is convinced that they would find their own joy in his joy, which, in the present instance, could not but be produced by the doing away of the existing evils according to the instructions of his letter.—*Meyer*.]

4. **For out of much affliction, etc.**—The apostle vindicates himself from this charge of harshness and austerity by solemnly asserting that this was the most painful part of his office; and that the writing of his first epistle to them cost him much affliction and anguish of heart, and many tears.

5. **But if any have caused grief**—Here he seems to refer particularly to the case of the incestuous person. **Grieved me, but in part**—I cannot help thinking that the *ἐκ μέρους*, and *ἀπὸ μέρους*, which we render *in part*, and which the apostle uses so frequently in these epistles, are to be referred to the people. A part of them had

charge you all. **6** Sufficient to such a man is this punishment, which *was* inflicted ^b of many. **7** 'So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. **8** Wherefore I beseech you that ye would confirm *your* love toward him. **9** For to this end also did I write, that I might know the proof of you, whether ye be ^k obedient in all things. **10** To whom ye forgive any thing, I *forgive* also: for if I forgive any thing, to whom I forgive *it*, for your

Or, *censure*.—*h* 1 Cor. 5. 4, 5; 1 Tim. 5. 20.—*i* Gal. 6. 1.—*k* Chap. 7. 15; 10. 6.

acknowledged the apostle, (chapter i, 14;) and here a part of them had given him cause of grief; and therefore he immediately adds, **that I may not overcharge you all;** as only a part of you has put me to pain, (namely, the transgressor, and those who had taken his part,) it would be unreasonable that I should load *you all*, ἐπιβαρὼ πάντας ὑμᾶς, with the blame which attaches to that party alone.

6. Sufficient to such a man is this punishment—That is, the man has already suffered sufficiently. He had been disowned by the Church; he had deeply repented; and now the apostle pleads for him. **Of many**—[ὑπὸ τῶν πλεονούντων, *by the majority*, (that is, of the Corinthian Church.)] It is probable that the majority of the church members had considered the sinner as one excommunicated, (though that was not really the case,) and had given up all fellowship with him. . . . The real and great repentance of the sinner (see verse 7) induced the apostle to overlook the incompleteness in carrying out his orders for excommunication, (1 Cor. v, 13,) and now to pronounce the ἱκανόν, "enough," and desire his pardon.—*Meyer*.]

7. Ye ought rather to forgive him—The punishment inflicted had answered its end, and there was some danger that, if this poor culprit were not restored to the bosom of the Church, his distress might drive him to despair.

8. That ye would confirm your love toward him—Now that he has repented, I *beseech you to confirm*, (κυρώσαι, *to ratify*), by a public act of the Church, your love to him; give him the *fullest proof* that you do love him, by restoring him to his place in the Church.

9. For to this end also did I write—Ἐγράψα, in the former epistle, also the advices and commands which I now give you, **that I might know whether ye be obedient in all things.** [Of which their prompt obedience gave ample proof.]

10. To whom ye forgive any thing—Here Paul further shows them that his object in the punishment inflicted on the transgressor was his amendment, and therefore he promises to *ratify*, in the *name and authority of Christ*, the free pardon which he exhorts them to dispense. **In the person** (presence, προσώπου) **of Christ**—As I believe Christ acts toward his penitent soul, so do I. [In the fullest purity and truth. It has taken place *in the presence of Christ*, so that he was a witness of it.—*Meyer*.]

11. Lest Satan should get an advantage—[ἵνα μὴ πλεονεκτῇ ὁμιεν ὑπὸ τοῦ Σατανᾶ, *lest we should be defrauded (outdone) by Satan*, in robbing us of some of our people, namely, in causing the penitent offender to despair and fall away from the faith. . . . The reference has the further propriety,

sakes *forgave I it* in the person of Christ; **11** Lest Satan should get an advantage of us: for we are not ignorant of his devices. **12** Furthermore, ^mwhen I came to Troas to *preach* Christ's gospel, and ⁿa door was opened unto me of the Lord, **13** ^oI had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia. **14** Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest ^rthe savour of his knowledge by us in every place. **15** For

l Or, *in the sight*.—*m* Acts 16. 8; 20. 6.—*n* 1 Cor. 16. 9.—*o* Chap. 7. 5, 6.—*p* Cant. 1. 3.

since the offender was to be delivered over to Satan "for the destruction of the flesh," (1 Cor. v, 5,) (the scourging away of his fleshly lusts,) and now care must be taken that this shall not be carried *too far*, so that his soul shall also be in danger of perishing.] **For we are not ignorant of his** (Satan's) **devices**—[Τὰ νοήματα, *thoughts*, (things studied out, designs;) such as coming *from him* should be special matters of observation to every Christian, and especially so to all Christian ministers. . . . The personality and (intelligent) agency of the adversary can hardly be recognised in plainer terms than is here done. See Afford.]

12. When I came to Troas—After having written the former epistle, and not having heard what effect it had produced on your minds; though the Lord had opened me a particular door to preach the Gospel, in which I so especially rejoice and glory. *Εἰς τὴν Τροάδα*, (the *region* rather than the *city*.) *Ἐλθὼν*, *coming*, namely, on his journey from Ephesus. (Acts xx, 1, 2; 1 Cor. xvi, 5-9.) *Εἰς τὸ εὐαγγέλιον*, *on account of the Gospel*, that is, for the purpose of preaching it. **A door was opened**—Opportunity was given. (1 Cor. xvi, 9.)]

13. I had no rest in my spirit—I was so concerned for you, through the love I bear you, that I was greatly distressed because I did not find Titus returned to give me an account of your state. **But taking my leave of them**—I went thence into Macedonia, expecting to find him there; and thither he did come, and gave me a joyous account of your state. (See chapter viii, 6, 7.) [Titus was instructed by Paul to travel from Corinth back to Troas through Macedonia, and to meet him again, either there or here. . . . In Macedonia, however, he had met Titus, and through him received good news of the impression made by his former epistle. (Chapter vii, 6).—*Meyer*.]

14. Now thanks be unto God—His coming dispelled all my fears, and was the cause of the highest satisfaction to my mind; and filled my heart with gratitude to God, who **always causeth us to triumph in Christ**; not only gives us the *victory*, but such a victory as involves the *total ruin* of our enemies, and gives us cause of *triumphing* in him through whom we have obtained this victory. A triumph among the Romans, to which the apostle here alludes, was a public and solemn honour conferred by them on a victorious general, by allowing him a magnificent procession into and through the city. This was not granted by the senate unless the general had gained a very signal and decisive victory, conquered a province, etc. On such occasions the general was usually clad in a rich purple robe interwoven with figures of gold, setting forth the grandeur of his achievements; his buskins were beset with pearls,

we are unto God a sweet savour of Christ, ^a in them that are saved, and ^c in them that perish: **16** ^a To the one *we are* the savour of death unto death; and to the other the savour of life. And ^c who *is* sufficient for these things? **17** For we are not as many, which ^a corrupt the word of God: but as ^w of sincerity, but as

of God, in the sight of God speak we ^a in Christ.

CHAPTER III.

DO ^a we begin again to commend ourselves? Or need we, as some *others*, ^b epistles of commendation to you, or *letters* of commendation from you? **2** ^c Ye are our epistle written

^a 1 Cor. 1. 18.—^r Chap. 4. 3.—^s Luke 2. 34; John 9. 39; 1 Pet. 2. 7, 8.—^t 1 Cor. 13. 10; chap. 3. 5, 6.—^u Or, *deal deceitfully with*.

^r Chap. 4. 2; 11. 13; 2 Peter 2. 3.—^v Chap. 1. 12; 4. 2.—^x Or, *of*.—^a Chap. 5. 12; 10. 8, 12; 12. 11.—^b Acts 18. 27.—^c 1 Cor. 9. 2.

and he wore a crown, which at first was of laurel, but was afterward of pure gold. In one hand he had a branch of laurel, the emblem of *victory*, and in the other, his truncheon. He was carried in a magnificent chariot adorned with ivory and plates of gold, and usually drawn by two white horses. (Other animals were also used: when Pompey triumphed over Africa, his chariot was drawn by elephants; that of Mark Antony, by lions; that of Heliogabalus, by tigers; and that of Aurelius, by deer.) His children either sat at his feet in the chariot, or rode on the chariot horses. Musicians led up the procession, and played triumphal pieces in his praise; these were followed by young men, who led the victims which were to be sacrificed on the occasion, having their horns gilded and their heads and necks adorned with ribbons and garlands. Next followed carts loaded with the spoils taken from the enemy, with their horses, chariots, etc. These were followed by the kings, princes, or generals taken in the war, loaded with chains. Immediately after these came the triumphal chariot, before which, as it passed, the people strewed flowers, and shouted *Io triumphe!* The triumphal chariot was followed by the senate; and the procession was closed by the priests and their attendants, with the different sacrificial utensils, and a white ox, which was to be the chief victim. They then passed through the triumphal arch, along the *Via Sacra*, to the capitol, where the victims were slain. During this time all the temples were opened, and every altar smoked with offerings and incense. St. Paul had now a triumph, but of a widely different kind; his triumph was in Christ, and to Christ he gives all the glory; his sacrifice was that of thanksgiving to his Lord; and the incense offered on the occasion caused the savour of the knowledge of Christ to be manifested in every place. As the smoke of the victims and incense offered on such an occasion would fill the whole city with their perfume, so the odour of the name and doctrine of Christ filled the whole of Corinth and the neighbouring regions; and the apostles appeared as triumphing, in and through Christ, over devils, idols, superstition, ignorance, and vice, wherever they came.

15. For we are unto God a sweet savour of Christ—The apostle still alludes to the case of a triumph; the conqueror always represented the person of Jupiter; as even the heathens supposed that God alone could give the victory; and as the punishment of death was inflicted on some of the captives, who had often rebelled and broken leagues and covenants, so others were spared, made tributaries, and often became allies. Alluding to this, the apostle says: We are a "sweet savour to God"—we have fulfilled his will in faithfully proclaiming the Gospel and fighting against sin. And as he has determined that those who believe shall be saved, and those who believe not shall

perish, we are equally acceptable to him though we unsuccessfully preach the Gospel to some who obstinately reject it, and so perish, as we are in preaching to others who believe and are saved.

16. To the one we are the savour of death unto death—The Gospel is the means of salvation to them that believe, of destruction to the unbelieving; for they are not only not saved because they do not believe the Gospel, but they are condemned because they reject it. That the *saved*, *σωζόμενοι*, and *they that perish*, *ἀπολλύμενοι*, mean those who receive and obey the Gospel and those who reject it and live and die in sin, needs no proof. No other kinds of reprobate and elect, in reference to the eternal world, are known in the Book of God. **Who is sufficient for these things**—Is it the false apostle that has been labouring to pervert you? Or is it the men to whom God has given an extraordinary commission, and sealed it by the miraculous gifts of the Holy Ghost? That this is the apostle's meaning is evident from the following verse.

17. For we are not as many, which corrupt the word of God—God has made us "sufficient for these things" by giving us his own pure doctrine, the ministry of reconciliation, which we preach; and we act, not like many among you, who, having received that doctrine, "corrupt" it; mingling with it their own inventions, and explaining away its force and influence, so as to accommodate it to men of carnal minds. The word *κατηλείοντες* (*corrupting*) is used to signify any artifice employed to get gain by making a thing look more or better than it is; or mingling that which is excellent with what is not so to promote the gain of the adulterator. **But as of sincerity**—*Ἐξ ειλικρινίας*. (See chapter i. 12.) We receive the doctrine pure from God; we keep it pure, and deliver it in its purity to you. **Speak we in Christ**—In the things of his Gospel, as being *in the sight of God*—Our whole souls and all their motives being known to him. As the unprincipled dealer knows that he adulterates his wares; so we know that we deliver the sincere truth of God, as we receive it by the inspiration of the Spirit of truth.

NOTES ON CHAPTER III.

1. Do we begin again to commend ourselves—[In the first epistle there is something like self-assertion on the part of the apostle, in a variety of places, and this he does not now purpose to repeat. Some others (referring to the disturbers who had come among them) may have need of epistles of commendation to them, or on their departure from them; but not so *we*, (the apostle and his fellow-labourers,) for the reason given in the next verse.]

2. Ye are our epistle written in our hearts—[Not borne in our hands to be shown, but engraven, in the consciousness of our work among you, in

in our hearts, known and read of all men: **3** Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. **4** And such trust have we through Christ to God-ward:

d 1 Cor. 3. 5.—*e* Exod. 24. 12; 34. 1.—*f* Psa. 40. 8; Jer. 31. 33; Ezek. 11. 19; 36. 26; Heb. 8. 10.—*g* John 15. 5; chap. 2. 16.—*h* 1 Cor. 15. 10; Phil. 2. 13.—*i* 1 Cor. 3. 5; 15. 10; chap. 5. 18; Eph. 3. 7; Col. 1. 25; 2 Tim. 1. 11, 12; 2 Tim. 1. 11.

our hearts.] **Known and read of all men**—[Because all men are aware what issue my work among you has had, and receive me the more favourably on account of it. But "all men" includes the Corinthians themselves; his success among them was his letter of recommendation to them, as well as to others from them.—*Alford*.] For wherever I go I mention you; speak of your various gifts and graces; and praise your knowledge in the Gospel.

3. Manifestly declared to be the epistle of Christ—[The words **forasmuch as ye are**, as they are not in the original, so they add nothing to the sense, and detract from the force of the sentence. The Revised Version is a great improvement upon this, *being made manifest that ye are*, etc.] Ye are in our hearts, and Christ has written you there; yourselves are the **epistle of Christ ministered by us**; ye are the writing, but Christ used us as the pen: Christ dictated, and we wrote; and the divine characters are not made with **ink**, but **with the Spirit of the living God**; not in tables of stone, where men engrave contracts, or record events, but in **fleshly tables of the heart**, the work of salvation taking place in all your spiritual nature, working that change within that is so signally manifested without. Here is not only an allusion to making inscriptions on stones, where one dictates the matter and another cuts the letters; (and probably there were certain cases where some colouring matter was used to make the inscription the more legible; and when the stone was engraved, it was set up in some public place, as monuments, inscriptions, and contracts were, that they might be *seen, known, and read of all men*;) but the apostle may here refer to the ten commandments, written by the finger of God upon two tables of stone; which writing was an evidence of the divine mission of Moses, as the conversion of the Corinthians was an evidence of the mission of St. Paul. *Σαρκίαις*, (*fleshly*), as opposed to *λίθιναις*, (*stony*), must imply the notion of something *better*, (see Ezekiel xi, 19, xxxv, 26,) namely, the thought of the living receptivity and susceptibility, (but nothing directly ethical).—*Meyer*.]

4. Such trust have we—We have the fullest conviction that God has thus accredited our ministry; and that ye are thus converted unto him, and are monuments of his mercy, and proofs of the truth of our ministry.

5. Not that we are sufficient of ourselves—We do not arrogate to ourselves any power to enlighten the mind or change the heart, we are only instruments in the hand of God. Nor was it possible for us apostles to think, to invent, such a scheme of salvation as is the Gospel; nor could we have fulfilled such promises as this scheme of salvation abounds with. [*Ἰσχύει*, *something made, a work*.] Ye are *God's* workmanship; and it is only by God's **sufficiency** that we have been able to do any thing. The words, *λογισαῖται τι*, which we

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but ^aour sufficiency ^{is} of God; **6** Who also hath made us able ^bministers of ^cthe new testament; not ^dof the letter, but of the spirit: for ^ethe letter killeth, ^fbut the spirit ^ggiveth life. **7** But if ^hthe ministration of death, ⁱa written and

k Jer. 31. 31; Matt. 26. 28; Heb. 8. 6, 8.—*l* Rom. 2. 27, 29; 7. 6.—*m* Rom. 3. 20; 4. 15; 7. 9, 10, 11; Gal. 3. 10.—*n* John 6. 13; Rom. 8. 2.—*o* Or, *quickeneth*.—*p* Rom. 7. 10.—*q* Exod. 34. 1, 28; Deut. 10. 1, etc.

translate "to think any thing," signify, properly, to *find any thing out by reasoning*; and as the Gospel scheme of salvation is the subject in hand, to that subject the words are to be referred and limited. The words, however, contain also a general truth; for we can neither think, act, nor be, without God.

6. Who . . . hath made us able ministers—[*ἱκανῶς*, *hath endowed us as ministers*, etc., signifying simply their divine call to the ministry of the Gospel, without any reference to this further, or *relative* ability as such.] This is a more formal answer to the question, *Who is sufficient for these things?* *πρὸς πάντα τις ἱκανός*. (Chapter ii, 16.) We apostles execute, under the divine influence, what God himself has devised. We are ministers of the new covenant; a system which not only proves itself to have come from God, but necessarily implies that God himself, by his own Spirit, is the one great agent in it, ever bringing its mighty purposes to pass. **Not of the letter, but of the spirit**—The apostle does not mean here, as some have imagined, that he states himself to be a minister of the New Testament in opposition to the Old; and that it is the Old Testament that kills, and the New that gives life; but that the New Testament gives the proper meaning of the Old; for the old covenant had its "letter" and its "spirit," its literal and its spiritual meaning. The Law was founded on the very supposition of the Gospel, and all its sacrifices, types, and ceremonies refer to the Gospel. The Jews rested in the letter, which not only afforded no means of life, but killed, by condemning every transgressor to death. They did not look at the spirit; did not endeavour to find out the spiritual meaning; and therefore they rejected Christ, who was the end of the law for justification, and so for redemption from death to every one that believes. The new covenant set all these spiritual things at once before their eyes, and showed them the end, object, and design of the law; and thus the apostles who preached it were ministers of that Spirit which gives life. The Gospel has both its letter and its spirit; and multitudes of professing Christians, by resting in the letter, receive not the life which it is calculated to impart. Water, in baptism, is the letter that points out the purification of the soul; they who rest in this letter are without this purification; and, dying in that state, they die eternally. Bread and wine, in the sacrament of the Lord's supper, are the letter; the atoning efficacy of the death of Jesus, and the grace communicated by this to the soul of a believer, are the spirit. Multitudes rest in this letter, simply receiving these symbols, without reference to the atonement, or to their guilt; and thus lose the benefit of the atonement and the salvation of their souls.

7. The ministration of death—[*The ministry conducing to death*.] The law. It was a ministration, *διακονία*, or *service of death*, since it was its

engraven in stones, was glorious, ^rso that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away; **8** How shall not ^sthe ministration of the spirit be rather glorious? **9** For if the ministration of condemnation *be* glory, much more doth the ministration ^tof righteousness exceed in glory. **10** For even that which was made glorious had no glory in this respect, by reason of the

^r Exod. 34, 29, 30, 35.—^s Gal. 3, 5.—^t Romans 1, 17: 3, 21.
^u Chapter 7, 4; Eph. 6, 19 — ^v Or, boldness.—^w Exod. 34,

province to ascertain (declare) the duty of man, to assign his duties, and to fix penalties for transgressions. And as man is prone to sin, and is continually committing it, this law was to him a continual "ministration of death." Its *letter* killed; and it was only the Gospel to which it referred that could *give life*, because that alone held out an available *atonement*. Yet this ministration of death (the ten commandments, written on stones; a part of the Mosaic institutions being put for the whole) was *glorious*—was full of *splendour*; for the apostle refers to the thunderings, and lightnings, and luminous appearances which took place in the giving of the law; so that the very *body* of Moses partook of the *effulgence* in such a manner that the children of Israel could not look upon his face; and he, to hide it, was obliged to use a *veil*. All this was intended to show the excellency of that law as an institution coming immediately from God; and the apostle gives it all its heightenings, that he may compare it to the Gospel, and thereby prove that, glorious as it was, it had no glory that could be compared with that of the Gospel; and that even the glory it had was but transitory, to be *done away*, as the light of the stars, planets, and moon is lost in the splendour of the sun. (See Romans vii; Exod. xix; xx; xxxiv, 29, etc.)

8. The ministration of the spirit—The Gospel dispensation, which gives the true spiritual sense of the law, [and is revealed in men's spiritual nature by the power of the Holy Spirit.] **Be rather glorious**—[The ministry of the Spirit, whose characteristics are righteousness, life, and peace, (Rom. viii, 6,) is in its own nature glorious, and that not a temporary, but a permanent, glory. . . . The apostle says, "Shall be in glory" (future) because he is looking forward to the (ever-increasing glory of) Messiah's kingdom, which glory, now hidden, (only partially displayed,) shall be manifested.—*Speaker's Com.*]

9. The ministration of condemnation—The *Law*, which ascertained sin, and condemned it to just punishment. **The ministration of righteousness**—The *Gospel*, the grand business of which was to proclaim the doctrine (*δικαιοσύνης*) of *justification*; and to show how God could be just and yet the justifier of him who believeth in Jesus. **Exceed in glory**—For great, glorious, and awful as the law may be, in its opposition to and punishment of sin; yet it must be vastly exceeded by that system which, evidencing an equal abhorrence of sin, finds out a method by which to take away its guilt from the conscience, and remove all its infection from the soul. That this *could* be done, the (ceremonial) law pointed out by its *blood of bulls and of goats*; but it was impotent to the doing of the work: the Gospel *does* what the law *signified*; and forasmuch as the performance of a promise is

glory that excellet. **11** For if that which is done away *was* glorious, much more that which remaineth *is* glorious. **12** Seeing then that we have such hope, ^wwe use great plainness of speech: **13** And not as Moses, ^xwhich put a veil over his face, that the children of Israel could not steadfastly look to ^ythe end of that which is abolished: **14** But ^ztheir minds were blinded: for until this day remaineth the same veil untaken away in the reading of the

33, 35.—^x Romans 10, 4; Gal. 3, 23.—^y Isa. 6, 10; Matt. 13, 14, 14; John 12, 40; Acts 24, 26; Rom. 11, 7, 8, 25; chapter 4, 4.

greater than the promise itself, and the substance of a thing is greater than the shadow, so is the Gospel of Jesus Christ greater than the Law, with all its promises, types, ceremonies, and shadows.

10. For even that which was made glorious—The *Law*, which was exhibited for a time in great glory and splendour, partly when it was given, and partly by the splendour of God in the tabernacle and first temple; but all this *ceased* and *was done away*; was intended to give place to the Gospel. **The glory that excellet**—The gospel dispensation, giving supereminent displays of the justice, holiness, goodness, mercy, and majesty of God.

11. For if that which is done away, etc.—The law is, *τὸ καταργούμενον*, that which is *counter-worked* and *abolished*; the Gospel, *τὸ μένον*, that which *continues*, which is not for a particular time, place, and people, as the law was; but for *ALL* times, all places, and all people. As a great, universal, and permanent *good* vastly excels a *good* that is small, partial, and transitory; so does the gospel dispensation that of the law.

12. Seeing . . . we have such hope—[From a consciousness of this superior glory of his ministration the apostle uses great plainness of speech, (clearness, without dissimulations or double meanings,) and does not, as Moses, use a veil.—*Alford.*] **We use great plainness of speech**—*Πολὴν παρηγορίαν χροῦμεθα*. We speak not only with all *confidence*, but with all imaginable "plainness;" keeping back nothing; disguising nothing; concealing nothing: and here we differ greatly from the Jewish doctors and from the Gentile philosophers, who affect obscurity, and endeavour, by figures, metaphors, and allegories, to hide every thing from the vulgar. But we wish that all may *hear*; and we speak so that all may *understand*.

13. And not as Moses—The splendour of Moses's countenance was so great that the Israelites could not bear to look upon his face, and therefore he was obliged to veil his face: this the apostle applies typically to represent the types and shadows by which the whole dispensation of which Moses was the minister was covered. So that the Israelites could not *steadfastly look*—could not then have the *full view* or *discernment* of that in which the Mosaic dispensation should issue and terminate.

14. But their minds were blinded—By resting in the letter, and looking no further, they contracted a hardness or stupidity of heart. And the veil that was on the face of Moses, which prevented the glory of his face from shining out, became emblematical of the veil of darkness and ignorance on their hearts, which hinders the glory of the Gospel from shining in. **Until this day remaineth the same veil**—They are still ignorant of the spiritual meaning and intention of their own law, called here *παλαιά διαθήκη*, the *old covenant*. **In the reading**

old testament; which *veil* is done away in Christ. **15** But even unto this day, when Moses is read, the veil is upon their heart. **16** Nevertheless, ¹⁶when it shall turn to the Lord, ¹⁷the veil shall be taken away. **17** Now ¹⁸the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. **18** But we all, with open face beholding ¹⁹as in a glass ²⁰the glory of the Lord, ²¹are changed into the

¹⁵ Exod. 34, 34; Rom. 11, 25, 26.—¹⁶ Isa. 25, 7.—¹⁷ 1 Cor. 13, 45; verse 6.—¹⁸ 1 Cor. 13, 12.—¹⁹ Chap. 4, 4, 6; 1 Tim. 1, 11.—²⁰ Rom. 8, 29; 1 Cor. 15, 49; Col. 3, 10.

of the old testament—Here is an evident allusion to the conduct of the Jews in their synagogues; when they read the law they cover their head with a veil, which they term the כליט, *tallith, veil* (:) and this voluntary usage of theirs the apostle makes an emblem of the darkness of their hearts while they are employed even in sacred duties. **Which veil is done away in Christ**—It is only by acknowledging Christ that the darkness is removed, and the end and spiritual meaning of the law discerned.

16. When it shall turn to the Lord—["When it," (that is, *καρδιά αὐτῶν*, *nor Israel*, nor *Moses*, nor *τίς, some one*, but *the heart of the people*; and this taking away becomes an individual matter, happening whenever and wherever conversion takes place. . . . When the heart goes in to speak with God—ceases to contemplate the dead letter, and begins to commune with the Spirit of the old covenant—then the veil is removed, as it was from the face of Moses.—*Alford*.] [There does not appear to be here any reference to the Jewish nation as such, nor can any argument be derived from this passage in respect to their future conversion, *en masse*.]

17. Now the Lord is that Spirit—*The Lord* (that is, Christ) is the Spirit. [Not as to *hypostatical* identity, but according to the dynamical, *economic* (administrative) point of view. . . . Christ is the Spirit, in so far as at conversion, and generally in the whole arrangement of salvation, he communicates himself in the Holy Spirit, the living principle of the influence and indwelling of Christ. (Rom. viii, 9-11).—*Meyer*.] **And where the Spirit of the Lord is**—Wherever this Gospel is received, there the Spirit of the Lord is given; and wherever that Spirit lives and works, **there is liberty**, not only from Jewish bondage, but from the slavery of sin, from its power, its guilt, and its pollution. (See John viii, 33-36.)

18. But we all, with open face—The Jews were not able to look on the face of Moses, the mediator of the old covenant, and therefore he was obliged to veil it; but all we Christians, with face uncovered, behold, as clearly as we can see our own natural face in a mirror, the glorious promises and privileges of the Gospel of Christ; and while we contemplate, we anticipate them by desire and hope, and apprehend them by faith, and *are changed from the glory* there represented to the enjoyment of the thing which is represented, even the glorious image—righteousness and true holiness—of the God of glory. Κατοπτρίζουσι properly conveys the sense of looking into a mirror, or discerning by reflected light. Mirrors, among the Jews, Greeks, and Romans, were made of highly polished metal, (see the note on 1 Cor. xiii, 12;) it would thus often happen, especially in strong light, that the face would be greatly illuminated by this strongly re-

same image from glory to glory, *even* as ²²by the Spirit of the Lord.

CHAPTER IV.

THEREFORE, seeing we have ¹this ministry, ²as we have received mercy, we faint not; ³But have renounced the hidden things of ⁴dishonesty, not walking in craftiness, ⁵nor handling the word of God deceitfully; but,

¹ Or, of the Lord the Spirit.—(1 Chap. 3, 6.—b1 Cor. 7, 25; 1 Tim. 1, 13.—c Gr. *shamē*, Rom. 1, 10; 6, 21.—d Chap. 2, 17; 1 Thess. 2, 3, 5.

fleeted light; and to this circumstance the apostle seems here to allude. So, by earnestly contemplating the Gospel of Jesus with the open vision of faith, the soul becomes illuminated with his divine splendour, for this sacred mirror reflects back on the believing soul the image of Him whose perfections it exhibits; and thus we see the glorious form after which our minds are to be fashioned; and by believing and receiving the influence of his Spirit, μεταμορφούμεθα, our form is changed, τὴν αὐτὴν εἰκόνα, into the same image which we behold there. And this is the image of God, lost by our fall, and now recovered and restored by Jesus Christ; for the shining of the face of God upon us, that is, approbation through Christ, is the cause of our transformation into the divine image. **As by the Spirit of the Lord**—By the energy of that Spirit of Christ by which we are made partakers of the divine nature, and escape all the corruptions that are in the world.

NOTES ON CHAPTER IV.

1. Seeing we have this ministry—The [ministration of the] Gospel, spoken of in the preceding chapter. **We faint not**—We meet with many trials and discouragements, but are supported in and through all by the grace of the Gospel. Instead of οὐκ ἔκκαοῦμεν, *we faint not*, οὐκ ἐγκαοῦμεν, *we act not badly*, that is, cowardly, is the reading now generally accepted. The whole verse may be read thus: *Wherefore, as we have obtained mercy, or been graciously intrusted (ἐξῆθημεν) with this ministry, we do not act wickedly, [do not give up through faintheartedness or cowardice.—Alford.] but have renounced the hidden things of dishonesty, etc.*

2. But have renounced—Ἀπεστράφηται; *we have disclaimed, etc.*, τὰ κρυπτὰ τῆς αἰσχύνης, *the hidden things of shame*; those things which wicked men do; and which they are ashamed to have known and ashamed to own. Dr. Whitby thinks that the apostle refers to carnal abominations, of which the Jews and their rabbins were notoriously guilty. It appears from the first epistle that there were persons in Corinth who taught that fornication was no sin; and also that some had taken the part of the incestuous person. **Not walking in craftiness**—ἡναρπάζειν, in *subtlety and clever cunning*, as the false teachers did, who were accomplished fellows, and capable of any thing. **Nor handling the word of God deceitfully**—Not using the doctrines of the Gospel to serve any secular or carnal purpose; not explaining away their force so as to palliate or excuse sin. There were deceitful handlers of this kind in Corinth, and there are many of them still in the garb of Christian ministers; persons who disguise that part of their creed which, though they believe it is of God, would make them unpopular; affecting moderation in order to

by manifestation of the truth, ^ecommending ourselves to every man's conscience in the sight of God. **3** But if our gospel be hid, ^fit is hid to them that are lost: **4** In whom ^gthe god of this world ^hhath blinded the minds of them which believe not, lest ⁱthe light of the glorious gospel of Christ, ^jwho is the image of

God, should shine unto them. **5** ^mFor we preach not ourselves, but Christ Jesus the Lord; and ⁿourselves your servants for Jesus' sake. **6** For God, ^owho commanded the light to shine out of darkness, ^phath ^qshined in our hearts, to ^rgive ^sthe light of the knowledge of the glory of God in the face of Jesus Christ.

^e Chap. 6, 4, 7; 7, 14.—^f Chap. 5, 11.—^g 1 Cor. 1, 18; chap. 2, 15; 2 Thess. 2, 10.—^h John 12, 31; 14, 30; 16, 11; Eph. 6, 12.—ⁱ Isa. 6, 10; John 12, 40; chap. 3, 14.—^j Chap. 3, 2, 9, 11, 18; verse 6.

^l John 1, 18; 12, 45; 14, 9; Phil. 2, 6; Col. 1, 15; Heb. 1, 3.—^m 1 Cor. 1, 13, 23; 10, 33.—ⁿ 1 Cor. 9, 19; chap. 1, 24.—^o Gen. 1, 3.—^p Gr. is he *who hath*.—^q 2 Peter 1, 19.—^r Verse 4; 1 Pet. 2, 9.

procure a larger audience and more extensive support; not attacking prevalent and popular vices; calling dissipation of mind *relaxation*, and worldly and carnal pleasures *innocent amusements*, etc. In a word, turning with the tide, and shifting with the wind of popular opinion, prejudice, fashion, etc. [So did not the apostle.] **But, by manifestation of the truth**—An open, explicit acknowledgment of what we know to be "the truth"—what we are assured is the Gospel of Jesus; concealing nothing; blunting the edge of no truth; explaining spiritual things, not in the words of man's wisdom, but in those taught by the Spirit of God. **Commending ourselves to every man's conscience**—Speaking so that every man's conscience shall bear its testimony that we proclaim the truth of God. This is one characteristic of divine truth; even every man's "conscience" will acknowledge it, though it speak decidedly against his own practices. [Paul here ascribes to "every man" the capacity of moral judgment, and thus also the knowledge of the moral law as the *major proposition* of the inference of conscience.—*Meyer*.] **In the sight of God**—Whose eye is ever on the heart and conscience of man, and who always bears testimony to his own word. [A sign of thorough sincerity.]

3. But if our gospel be hid—*Κεκαλυμμένον, veiled*. The apostle refers to the subject that he had treated so particularly in the conclusion of the preceding chapter. If there be a *veil on the Gospel*, it is only to the wilfully blind; and if any man's heart be *veiled* that hears this Gospel, it is a proof that he is among the *lost, ἀπολλύμενοις*, those who are fully under the power of sin; who have given up themselves to work wickedness. The word more properly signifies, not those who are *lost*, (beyond recovery,) but those who are *perishing*, and will perish forever if not sought and saved.

4. In whom the god of this world, etc.—We see here that those whose minds are blinded are they who believe not; and because they believe not, their minds continue in darkness, and are proper subjects for Satan to work on; and he deepens the darkness, and increases the hardness. But who is meant by the "god of this world"? Beyond a doubt, the same who is called the *prince of this world*, (John xvi, 11,) and the *prince of this world* is SATAN. (See on John xii, 31.) [All that is said in verse 4 is an explanatory predicate of τοῖς ἀπολλύμενοις, *them that are lost*, in verse 3. In them, (in all such,) *the devil has made blind*, that is, incapable of the perception of the truth, the thoughts (τὰ νοήματα), the perceptive power of the conscience, chapter iii, 14) of the unbelieving. It is his (the devil's) work to make the unbelieving blind, as respects the bringing forward of their power of thought to confront (and use) the light of the Gospel. See Meyer.] **Lest the light of the glorious gospel**—They have resisted the grace which God gave them, and have refused to yield to

the evidences which amply prove the Messiahship of Jesus; and therefore their eyes are judiciously darkened, as it is said in the prophet: "He hath closed their eyes, and hath given them the spirit of slumber." That is, they have shut their eyes against the light, and their blindness and stupor are the consequence. (John iii, 19.) By "glorious Gospel" we are to understand the *luminous Gospel*; that which comes with so much light and evidence to every candid mind. [Εἰς τὸ μὴ ἀνῆλθαι, etc., *in order that shall not shine unto them, the glorious Gospel*.] [The purpose is of the devil, who blinds the minds of the unbelieving, *in order* that the enlightening truth of the Gospel might not be known and appropriated by them.—*Meyer*.] **Who is the image of God**—Christ is called (I Heb. i, 3) the brightness of God's glory, and the express image of his "person." See the note there.

5. For we preach not ourselves—We proclaim neither our own wisdom nor power; we have nothing but what we have received; we do not wish to establish our own authority, nor to procure our own emolument. **But Christ Jesus the Lord**—We proclaim THE CHRIST, ὁ Χριστός, as the author of this glorious Gospel, the MESSIAH, the *Anointed One*; him of whom the prophets wrote; and who is the expectation, as he is the glory, of Israel. We proclaim him as JESUS, Ἰησοῦς, *Yehoshua*, the *Saviour* and *Deliverer*, who saves men from their sins. (Matt. i, 21.) And we proclaim *Jesus of Nazareth* to be the long-expected Messiah; and that there will be none other. And further, we proclaim this Jesus the Messiah to be the LORD, ὁ Κύριος, the great Ruler who has all power in heaven and earth; who made and governs the world; and who can save to the uttermost all that come to God through him. Such was the whole Gospel preached by St. Paul. **And ourselves your servants**—We do this for Christ's sake; for although we by our labour show ourselves to be your *servants*, (χοῖτους,) yet it is a *voluntary service*; and we are neither employed by you nor receive our wages from you. We belong to Jesus; and are your servants on his account, and by his order.

6. For God, who commanded the light to shine out of darkness—The apostle refers here to Gen. i, 3. For, when God created the heavens and the earth, DARKNESS *was on the face of the deep*; and God said, *Let there be light: and there was light*. Thus he caused the light to shine out of darkness. **Hath shined in our hearts**—He has given our hearts the glorious light of the Gospel, as he has given the world the glorious light of the sun. **The light of the knowledge**—To give us that light, that we might *enlighten others*; this appears to me to be the design of the apostle's πρὸς ὁπισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ, or, as Dr. Whitby paraphrases it, *to give us, and enable us to give to others, the light of the knowledge of God through Christ*. **In the face of Jesus Christ**—

7 But we have this treasure in *earthen vessels, 'that the excellency of the power may be of God, and not of us. 8 We are *troubled on every side, yet not distressed; we are per-

s Chapter 5. 1.—1 Cor. 2. 5; chapter 12. 9.—u Chapter 7. 5.
—r Or, not altogether without help, or, means.

It is *in* and *through* Jesus that we can receive the divine light, and it is *in* and *by* him that we can be made partakers of the divine glory. [Apart from this figurative clothing, the sense is: For it is God, the creator of light, who bestowed on us the spiritual light communicated to us, not that we might retain it for ourselves without further communication, but that we should convey the knowledge of the divine glory to others in making this knowledge manifest to them in Christ, whom we teach them to know.—Meyer.]

7. But we have this treasure in earthen vessels.—[*Ἐν ὅστροκίνοις σκεύεσσι*, in vessels of clay. Contrasting with *τὸν θησαυρὸν*, (this treasure,) because for such a treasure some more costly and lasting vessel seems suitable. Paul (who speaks not for himself alone) wishes not to affirm some special weakness of himself, but to say generally, *Though we have so glorious a trust, yet is our body, (or the whole personality,) the outward organ of our working*, subject to the lot of being easily destructible.—Meyer.] The original, *ὅστροκίνοις σκεύεσσι*, signifies, more literally, vessels made of shells, which are very brittle. The word *ὅστροκίνα* also means an earthen vessel which has been burnt in the kiln, and earthen vessels or pottery in general; the difference between *σκευὴ ὅστροκίνα*, earthen ware, and *σκευὴ κεράμειος*, the potter's vessel, is this: the latter implies the vessel as it comes out of the hands of the potter BEFORE it is burnt; and the other is the vessel AFTER it has passed through the kiln. The light and salvation of God in the soul is a heavenly treasure in a very mean casket. That the excellency of the power may be of God, and not of us—God keeps us continually dependent upon himself; we have nothing but what we have received, and we receive every necessary supply just when it is necessary; and have nothing at our own command. The good, therefore, that is done, is so evidently from the power of God, that none can pretend to share the glory with him. [The "excellency" (*ὑπερβολή*, excess) means not only that the power is exceedingly great in itself, but that it greatly preponderates over all resistance. God intended that this be his, (in appearance as well as in fact,) for had he used as his ministers the great ones of the earth, it might have seemed that the Gospel was established by human agency. But it was clear that the work was God's when the organs employed were frail and worn.—Speaker's Com.]

8. We are troubled on every side—In this and the three following verses the apostle makes allusion to the Isthmian or Corinthian games; and the terms which he employs in these verses can be best understood by a reference to those agonistical exercises to which he alludes. Dr. Hammond has explained the whole on this ground; and I shall here borrow his help. There are four pairs of expressions taken from the customs of the agonists: 1) Troubled on every side, yet not distressed. 2) Perplexed, but not in despair. 3) Persecuted, but not forsaken. 4) Cast down, but not destroyed. Three of these pairs belong to the customs of wrestling;

plexed, but *not in despair; 9 Persecuted, but not forsaken; *cast down, but not destroyed; 10 *Always bearing about in the body the dying of the Lord Jesus, that the

see Psal. 37. 24.—1 Cor. 15. 31; chap. 1. 5, 9; Gal. 6. 17; Phil. 3. 10.—y Romans 8. 17; 2 Tim. 2. 11, 12; 1 Peter 4. 13.

the fourth, to that of running in the race. "Troubled on every side," etc., *ἐν παντὶ θλαζόμενοι*. The word *θλαζεσθαι* belongs clearly to *πάλη*, wrestling, and signifies to be pressed down; to which is here opposed, as in a higher degree, *στενοχωρεῖσθαι*, to be brought to distress, as when one cannot get out of his antagonist's hand, nor make any resistance against him. So in Isaiah: *στενοχωρούμενοι οὐ δύναμεθα μίχσθαι*, we are brought to such extremities that we can fight no longer. Perplexed, but not in despair.—*Ἀπορούμενοι ἄλλ' οὐκ ἐσπορούμενοι*. The word *ἀπορεῖσθαι*, to be in perplexity, is fit for the wrestlers who, being puzzled by their antagonists' skill, know not what to do; yet they are not *ἐσπορούμενοι*, they miscarry not finally.

9. Persecuted, but not forsaken.—*Διωκόμενοι ἄλλ' οὐκ ἐγκαταλείπόμενοι*. The *διωκόμενοι*, pursued, is peculiar to the *δρόμος*, or race, when one being foremost others pursue, and get up close after him, endeavouring to outstrip him, but cannot succeed: this is the meaning of *οὐκ ἐγκαταλείπόμενοι*, not outstripped, or outgone, as the word implies. Cast down, but not destroyed.—*Καταβαλλόμενοι ἄλλ' οὐκ ἀνολλόμενοι*. This also belongs to wrestlers, where he that throws the other first is conqueror. And then, the being not "destroyed" signifies that, although they were thrown down—cast into troubles and difficulties, yet they rose again, and surmounted them all. [Four pairs of contrasts illustrate the frailty of the instruments and the excess of the power, as shown in St. Paul's experience. 1) Crushed, but not panned into a corner. The idea is that of being jostled in a crowd. (Mark iii. 9.) They are hard pressed for space, but not driven into hopeless straits. 2) In difficulties as to the ways and means of carrying on their ministry effectually, but not reduced to utter helplessness. 3) Persecuted, but not left in the enemies' hands; not given over to persecutors. 4) Thrown to the ground, but not destroyed. The notion is the pursuit of a fugitive in war, who, when overtaken and thrown down, is usually slain. Here was the overthrow, but, by God's grace, not the slaughter. The first pair of these contrasts refer to circumstantial difficulties; the second to the animosities of enemies.—Speaker's Com.] [Agonistic figures would be out of place in the present passage, and the attempt to find them has bewildered most of the modern commentators.—Alford.]

10. Always bearing about in the body, etc.—Being every moment in danger of losing our lives in the cause of truth, as Jesus Christ was. We, in a word, bear his cross, and are ready to offer up our lives for him. [*Ἦνεσθαι*, the pulling to death. At all times we bear about the pulling to death of Jesus, in our body, (ourselves), . . . to violent deprivation of life for the Gospel's sake. The constant supreme danger of this death, (as the climax of all their sufferings,) and the constant actual persecutions and maltreatments, make the dying of Jesus, in the conception of the sufferer as of the observer, appear as something clinging to the body of the person concerned, which he carries about with him.—Meyer.] That the life also of Jesus might

life of Jesus might be made manifest in our body. **11** For we which live ²are always delivered unto death for Jesus's sake, that the life also of Jesus might be made manifest in our mortal flesh. **12** So then ³death worketh in us, but life in you. **13** We having ⁴the same spirit of faith, according as it is written, ⁵"I believed, and therefore have I spoken; we also believe, and therefore speak; **14** Knowing that ⁶he which raised up the Lord Jesus shall raise up us also by Jesus, and shall pre-

² Psa. 44, 22; Rom. 8, 36; 1 Cor. 15, 31, 49. — ³ Chap. 13, 9. — ⁴ Rom. 1, 12; 2 Pet. 1, 1. — ⁵ Psa. 116, 10. — ⁶ Rom. 8, 11; 1 Cor. 6, 14. — ⁷ 1 Cor. 3, 21; chap. 1, 6; Col. 1, 24; 2 Tim. 2, 10.

be made manifest—That in our preservation, the success of our ministry, and the miracles we work, we might be able to give the fullest proof that Jesus is risen again from the dead; and that we are strengthened by him to do all these mighty works.

11. For we which live—And yet, although we are preserved alive, we are in such continual dangers that we carry our life in our hands, and are constantly in the spirit of sacrifice. But the life—the preserving power—of Christ is manifest in our continual support. [We live in constant peril of death; but since we live by faith, the life of Christ in us, by the power of the Holy Spirit, is made manifest in us, our persons and lives.]

12. Death worketh in us, etc.—We apostles are in continual danger, and live a dying life; while you who have received this Gospel from us are in no danger. [The *νεκρωσις*, *dying*, of Jesus is especially seen in our case; the *ζωή*, *life*, of Jesus, in *yours*. As private Christians the Corinthians were not exposed to any great personal inconveniences, while the apostles stood in jeopardy every hour.]

13. We having the same spirit of faith—As David had when he wrote, (Psa. cxvi, 10,) "I believed, therefore have I spoken;" *we also believe* that we shall receive the fulfilment of all God's promises; and being fully convinced of the truth of the Christian religion, we *speak* and testify that our deliverance is from God; and that he does not fail those who trust in him; and that he saves to the uttermost them who come unto him through Christ Jesus.

14. Knowing that he which raised up the Lord, etc.—And though we shall at last seal this truth with our blood, we fear not, being persuaded that as Christ was raised from the dead by the power of the Father, so shall we be raised, and shall have eternal life with him in glory.

15. For all things are for your sakes—We proclaim all these truths and bear all these sufferings for your sakes, thinking all our sufferings nothing if we can gain converts to Christ, and build believers up on their most holy faith. [All our labours, sacrifices, and dangers are intimately related to your salvation; through them come grace to you and glory to God.] **That the abundant grace**—*ἡ χάρις πλεονάσασα*; the *abounding benefit*—the copious outpouring of the gifts and graces of the Holy Spirit, by which you have been favoured and enriched, may, through the thanksgiving of many, redound to the glory of God. That is, that the gratitude of the multitudes which have been converted may keep pace with the blessings which they have received, and *περισσεύειν*, *abound*, as these blessings have abounded.

16. For which cause we faint not—*οὐκ ἔγκακούμεν*; we do not lose heart. (See on verse 1.)

sent us with you. **15** For ¹all things are for your sakes, that ²the abundant grace might through the thanksgiving of many redound to the glory of God. **16** For which cause we faint not; but though our outward man perish, yet ³the inward man is renewed day by day. **17** For ⁴our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; **18** ⁵While we look not at the things which are seen, but at the things which are not seen:

¹ Chap. 1, 11; 8, 19; 9, 11, 12. — ² Rom. 7, 22; Eph. 3, 16; Col. 3, 10; 1 Pet. 3, 4. — ³ Matt. 5, 12; Rom. 8, 18; 1 Pet. 1, 6; 5, 10. — ⁴ Rom. 8, 24; chap. 3, 7; Heb. 11, 1.

But though our outward man—That is, our body—that part of us that can be seen, heard, and felt. **Perish**—Be consumed by continual trials and afflictions, and be martyred at last. **The inward man**—The soul, the spiritual self. **Is renewed**—Is revived, and receives a daily increase of light and life from God; so that we grow more holy, more happy, and more meet for glory every day. It is a good antidote against the fear of death to find, as the body grows old and decays, the soul grows young and is invigorated. By the use of the terms the "outward man" and the "inward man" St. Paul shows that he was no materialist: he believed that we have both a body and a soul; and so far was he from supposing that when the body dies the whole man is decomposed, and continues so to the resurrection, that he asserts that the decay of the one leads to the invigorating of the other; and that the very decomposition of the body itself leaves the soul in the state of renewed youth. The vile doctrine of materialism is not apostolic.

17. For our light affliction, etc.—"The lightness of the trial is expressed by τὸ ελαφρόν τῆς θλίψεως, the lightness of our affliction; as if he had said, it is even levity itself in such a comparison. On the other hand, the καθ' ὑπερβολὴν εἰς ὑπερβολὴν, which we render far more exceeding, is infinitely emphatical, and cannot be fully expressed by any translation. It signifies that all hyperboles fall short of describing that weight—eternal glory—so solid and lasting that you may pass from hyperbole to hyperbole and yet, when you have gained the last, are infinitely below it."—Dr. Dodd. The apostle opposes things present to things future; a moment to eternity; lightness to weight; affliction to glory. Nor is he satisfied with this, but he adds another word, and doubles it, saying, καθ' ὑπερβολὴν εἰς ὑπερβολὴν. This is a magnitude excessively exceeding.—Chrysostom.

18. While we look not at the things which are seen—*Μὴ σκοπούντων*. While we aim not at the things which are seen; do not make them our object; are not striving to obtain them; and because they are πρόσκαιρα, temporary, are to have a short duration, and must soon end. But the things which we make our scope and aim are not seen; they are spiritual, and therefore invisible to the outward eye; and besides, they are αἰώνια, eternal—things that are permanent; they are things which belong to God; holiness, happiness, and the endless communication and fruition of himself. But we must remark that the light afflictions work out this far more exceeding and eternal weight of glory only to those who do not look at the things which are seen. A man may be grievously afflicted, and yet have his eye bent on temporal good; from his afflictions he can derive no benefit; though many

for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER V.

FOR we know that, if *our* earthly house of

a Job 4. 19; chap. 4. 7; 2 Pet.

think that their glorification must be a necessary consequence of their afflictions, and hence we do not unfrequently hear among the afflicted poor, "Well, we shall not suffer both here and in the other world too." Afflictions may be *means* of preparing us for glory if, during them, we receive grace to save the soul; but afflictions of *themselves* have no spiritual nor saving tendency; on the contrary, they sour the unregenerated mind, and cause murmurings against the dispensations of divine Providence. That which the eyes of the flesh are capable of perceiving is not worthy of a soul capable of possessing God. Nothing which is of a perishable nature can be the chief good of a being that was made for eternity!—*Quesnel*.

NOTES ON CHAPTER V.

[Having indicated in the closing words of the preceding chapter, which are closely connected with what follows, the contrast in respect to durability between the visible and the invisible things, the apostle now proceeds to express that thought more fully by declaring at length their sure hopes of immortality and eternal life. Our present state is compared with a *tent dwelling* slightly constructed, adapted only to temporary use, and evidently designed to be presently superseded. It is called an *earthly house*, as belonging to our terrestrial estate; perhaps, also, in reference to its composition of earthly materials. The "if," *ἐὰν*, is not used to indicate any doubtfulness as to the suggested dissolution, but to show that although that event must come, there is beyond it, or in its stead, a more glorious alternative; not the fragile and temporary "tent house," but the substantial "edifice," built by God; not a frail, *hand-made* structure, but an *inorganic* and spiritual substance—hypostasis. No doubt, by the dissolution referred to natural death is meant, and therefore "our earthly house" stands for our physico-psychical system, which is then dissolved; and over against this stands another and widely dissimilar state of being, the "not-constructed house," or condition of being at once heavenly and eternal. The present state of being, even to those who are in Christ, is an incomplete condition, and therefore not in itself satisfactory. While in it we "walk by faith" and are "saved by hope," and therefore we "groan," *στενάζου*, are not satisfied, not however because of any present positive discomforts, but because of our desire for our better estate. The *unclothing* (here the figure is changed) is desired, not for its own sake, "not that we would be unclothed," but as an act precedent to and preparatory for the *clothing upon*, the new conditioning, in the heavenly estate. Though the present life has its burdens, they are nevertheless quite endurable; but deliverance from it is to be desired, since "to depart and be with Christ is far better." (Phil. i. 23.) The removal from the present state, which is here likened to one's clothing, will not be a going out into nakedness, or *unclothing*, but a transition into a better, an exchange of our mortality to a realized immortality. For this God has "wrought" us, *κατε-*

this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. **2** For in this *we* groan, earnestly desiring to be clothed upon with our house which is from heaven: **3** If

i. 13, 14.—b Romans 8. 23.

γαράμενος, brought us *into being*, "predestinated," (Rom. viii, 29,) and he has already, in part, accomplished this work in us by his Spirit, which also has become to us the Holy Spirit of promise, and the "earnest" of our inheritance in heaven. Our present state, though our temporary home, is still an "absence," a residence away from our *real home*, which is with the Lord Christ. The hope of immortality is the theme here considered; the imagery of *house* and *clothing* is only imagery, and teaches nothing respecting the condition of the future.]

1. **We know**—[*Οἶδαμεν*, speaking for himself, but of what was also common among believers.] **If our earthly house of this tabernacle**—[*Ἢ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους*, this our terrestrial house of tent, or "tent house," indicative of the slightness and the temporary nature of our physico-psychical system.] By earthly house the apostle most evidently means the *body*, in which the *soul* is represented as dwelling or sojourning for a time, and from which it is to be liberated at death: for as death *dissolves the tabernacle*, it can then be no habitation for the soul. **A building of God**—[*Οἰκοδομήν ἐκ Θεοῦ*, an *edifice of God*, as provided or prepared by him.] Some think this refers to a certain celestial vehicle with which God invests holy souls on their dismissal from the body; others suppose it relates to the resurrection body; and some imagine that it relates merely to the *state* of blessedness which the saints shall possess in the kingdom of glory. See the following note.

2. **For in this we groan**—*Στενάζου*, are ill at ease. While in this state, and in this body, we are encompassed with many infirmities, and exposed to many trials, so that life is a state of discipline and affliction, and every thing within and around us says, "Arise and depart, for this is not your rest." **Desiring to be clothed upon with our house**—This and the following verses are, in themselves, exceedingly obscure, and can be only interpreted by considering that the expressions used by the apostle are all Jewish, and should be interpreted according to their use of them. Schoettgen has entered largely into the argument here employed by the apostle, and brought forth much useful information. He observes that the Hebrew word *לבוש*, *labush*, which answers to the apostle's *ἐνεδύσασθαι*, to be clothed, signifies to be surrounded, covered, or invested with any thing. The Jews attribute garments to the soul, both in this and the other world; and as they hold that all human souls pre-exist, they say that previously to their being appointed to bodies, they have a covering which answers the same end to them before they come into life as their bodies do afterward. [This notion is also held by the Mormons, and is made to do service in favour of polygamy.] By this garment or covering of the soul they mean simply what we understand by acquiring the *image of God*—being made holy. This image they assert "Adam lost by his fall, and they represent man in a sinful state as being *naked*." Yet they all agree in assigning certain vehicles to separate spirits, in which they act;

so be that ^cbeing clothed we shall not be found naked. **4** For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but ^dclothed upon, that mortality might be swallowed up of life. **5** Now ^ehe that hath wrought us for the selfsame thing *is* God, who also ^fhath given unto us the earnest of the Spirit. **6** Therefore *we* are always confident, knowing that, whilst we

^c Rev. 3, 18; 16, 15. — ^d 1 Cor. 15, 53, 54. — ^e Isa. 29, 23; Eph. 2, 10. — ^f Rom. 8, 23; chap. 1, 22. Eph. 1, 14; 4, 30. — ^g Rom. 8, 24, 25; 1 Cor. 13, 12; chap. 4, 18; Heb. 11, 1.

but of these vehicles they have strange notions; yet they acknowledge that without them, whether they be of light, fire, etc., or whatever else, they cannot see and contemplate the Supreme Wisdom. When the apostle says that they earnestly desired "to be clothed upon with" their house **which is from heaven**, he certainly means that the great concern of all the genuine followers of God was to be fully prepared to enjoy the beatific vision of their Maker and Redeemer.

3. If so be that being clothed—That is, *fully prepared* in this life for the glory of God. **We shall not be found naked**—Destitute in that future state of that divine image which shall render us capable of enjoying an endless glory.

4. For we that are in this tabernacle—We who are in this state of trial and difficulty **do groan, being burdened**; as if he had said: The whole of human life is a state of suffering, and especially our lot, who are *troubled on every side, perplexed, persecuted, cast down, bearing about in the body the dying of our Lord Jesus, and being always delivered unto death on the account of Jesus.* (Chap. iv, 8–11.) These were sufficient *burdens*, and sufficient causes of *groaning*. **Not for that we would be unclothed**—We do not desire death; nor to die, even with the full prospect of eternal glory before our eyes, an hour before that time which God in his wisdom has assigned. **But clothed upon**—To have the fullest preparation for eternal glory. We wish not to die, whatever tribulation we may be called to pass through, till the whole will of God is accomplished *in us and by us*. **That mortality might be swallowed up of life**—Being fully prepared for the eternal state we shall scarcely be said to die, all that is mortal being cast off and replaced by immortality and glory. (See 1 Cor. xv, 51–56.) From the use of these expressions among the Jews this seems to be the general meaning of the apostle, [who adopted and applied their language and imagery, but not their fancies.]

5. Now he that hath wrought us for the selfsame thing—God himself has given us *this insatiable hungering and thirsting after righteousness and immortality*:

—Whence this pleasing hope, this fond desire,
This longing after immortality?

Earnest of the Spirit—See note on chap. i, 22.

6. We are always confident—Θαποπνίτες οὖν πάντοτε; we are always *full of courage*; we never despond; we know where our help lies, and, having the "earnest of the Spirit," we have the full assurance of hope. **Whilst we are at home in the body**, etc.—The original words in this sentence are very emphatic: ἐνδημεῖν, signifies to *dwell among one's people*; ἐκδημεῖν, to be a *sojourner among a strange people*. Heaven is the home of every genuine Christian, and it is claimed by them as such. (See Phil. i, 23.) Yet, while here below, the

are at home in the body, we are absent from the Lord: **7** (For ^ewe walk by faith, not by sight:)
8 We are confident, *I say*, and ^bwilling rather to be absent from the body, and to be present with the Lord. **9** Wherefore we ⁱlabour, that, whether present or absent, we may be accepted of him. **10** ^kFor we must all appear before the judgment seat of Christ; ^lthat every one may receive the things *done in*

^h Phil. 1, 23. — ⁱ Or, *endeavour*. — ^k Matt. 25, 31, 32; Romans 14, 10. — ^l Romans 2, 6; Gal. 6, 7; Eph. 6, 8; Col. 3, 24, 25; Rev. 22, 12.

body is the temporary home of the soul; but as the soul is made for *eternal glory*, that glory is its *country*; and therefore it is considered as being from its proper home while below in the body. As all human souls are made for this glory, therefore all are considered, while here, to be absent from their own country. And it is not merely heaven that they have in view, but the **Lord**; without whom, to an immortal spirit possessed of infinite desires, heaven would neither be a home nor a place of rest. There is not the slightest intimation here that the soul sleeps, or rather, that there is no soul; and, when the body is decomposed, that there is no more of the man till the resurrection: I mean, according to the sentiments of those who do condescend to allow us a resurrection, though they deny us a soul. But this is a philosophy in which St. Paul got no lessons, either from Gamaliel, Jesus Christ, the Holy Ghost, or in the third heaven, where he heard even unutterable things.

7. For we walk by faith—While we are in the present state "faith" supplies the place of *direct vision*. In the future world we shall have *sight*—the utmost evidence of spiritual and eternal things; as we shall be present with them, and live in them. Here we have the testimony of God, and we cannot doubt his word. And to make this more convincing he gives us the earnest of his Spirit, which is a foretaste of that glory.

8. We are confident—We are of *good courage*, notwithstanding our many difficulties, and for the time being **we are . . . willing rather to be absent from the body**—we certainly prefer a state of glory to a state of suffering, and the enjoyment of the beatific vision to even the anticipation of it by faith and hope; but, as Christians, we may not desire to die before our time.

9. Wherefore we labour—Φιλοτιμοῦμεθα; we act at all times on the principles of honour; we are, in the proper sense of the word, ambitious to do and say every thing consistently with our high vocation; and, as we claim kindred to the inhabitants of heaven, to act as they do. **We may be accepted of him**—Εὐάρεστοι αὐτῷ εἶναι, to be *pleasing to him*. Through the love we have to God, we study and labour to please him. This *is and will be* our heaven, to study to love, please, and serve him from whom we have received both our being and its blessings. [Wherefore also we make it our aim, (or are ambitious,) whether at home or absent, to be well pleasing unto him.—Revised Version.]

10. For we must all appear before the judgment seat—We labour to walk so as to please him, because we know that we shall have to give a solemn account of ourselves before the judgment seat of Christ; where he, whose religion we profess, will judge us according to its precepts, and according to the light and grace which it affords. **That every one may receive the things**—Κο-

his body, according to that he hath done, whether it be good or bad. **11** Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. **12** For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. **13** For whether

m Job 31. 23; Hebrews 10. 31; Jude 21. — *n* Chapter 4. 2. — *o* Chap. 3. 1. — *p* Chap. 1. 14. — *q* Gr. *in the face*. — *r* Chap. 11. 1, 16, 17; 12. 6, 11.

μισθῶται ἑκάστος; that each may receive to himself, into his own hand, his own reward and his own wages. **The things done in his body**—That is, while he was in this lower state; for in this sense the term "body" is taken often in this epistle. We may observe also that the soul is the grand agent; the body is but its instrument. And it shall receive according to what it has done in the body.

11. Knowing therefore the terror of the Lord—Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, knowing therefore the fear (or worship) of the Lord. As we know what God requires of man, because we are favoured with his own revelation, we persuade men to become Christians, and to labour to be acceptable to him, because they must all stand before the judgment seat; and if they receive not the grace of the Gospel here, they must there give up their accounts with sorrow and not with joy. This is a powerful motive to persuade men to accept the salvation provided for them by Christ Jesus. The fear of God is the beginning of wisdom. We lead men to God through his fear and love, and with the fear of God the love of God is ever consistent; (and indeed it is always implied.) **But we are made manifest unto God**—God, who searches the heart, knows that we are upright in our endeavours to please him; and because we are fully persuaded of the reality of eternal things, therefore we are fully in earnest to have sinners converted to him. **Manifest in your consciences**—We have reason to believe that you have had such proof of our integrity and disinterestedness that your consciences must acquit us of every unworthy motive and of every sinister view.

12. For we commend not ourselves—I do not say these things to bespeak your good opinion, to procure your praise, but to give you an occasion to glory—to exult—on our behalf; and to furnish you with an answer to all those who either malign us or out ministry. **Them which glory in appearance**—St. Paul probably speaks here concerning the false apostle, who had been dividing the Church and endeavouring to raise a party to himself, by vilifying both the apostle and his doctrine.

13. Beside ourselves—Probably he was reputed by some to be deranged. Festus thought so. And his enemies at Corinth might insinuate, not only that he was deranged, but attribute his derangement to a less worthy cause than intense study and deep learning. **It is to God**—If we do appear, in speaking of the glories of the eternal world, to be transported beyond ourselves, it is through the good hand of our God upon us, and we do it to promote his honour. **Whether we be sober**—Speak of divine things in a more cool and dispassionate manner, it is that we may the better instruct and encourage you.

14. For the love of Christ constraineth us

we be beside ourselves, it is to God: or whether we be sober, it is for your cause. **14** For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: **15** And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. **16** Wherefore henceforth know we no man after the flesh: yea, though we have known Christ

s Rom. 5. 15. — *t* Rom. 6. 11, 12; 14. 7, 8; 1 Cor. 6. 19; Gal. 2. 20; 1 Thess. 5. 10; 1 Peter 4. 2. — *u* Matt. 12. 50; John 15. 14; Gal. 5. 6; Phil. 3. 7, 8; Col. 3. 11.

—It is the effect produced by this love which ἀνέχει ἑαυτὸς, bears us away with itself, which causes us to love after the similitude of that love by which we are influenced; and as God so loved the world as to give his Son for it, and as Christ so loved the world as to pour out his life for it, so we, influenced by the very same love, desire to spend and be spent for the glory of God and the salvation of immortal souls. By the fear of God the apostles endeavoured to persuade and convince men, and the love of Christ constrained them so to act. **If one died for all, then were all dead**—The first position the apostle takes for granted; namely, that Jesus Christ died for ALL mankind. This no apostolic man nor primitive Christian ever did or could doubt. The second position he infers from the first, and justly too; for if all had not been guilty, and consigned to eternal death because of their sin, there could have been no need of his death. Therefore, as he most certainly died for ALL, then all were dead, and needed his sacrifice, and the quickening power of his Spirit.

15. And that he died for all, that they which live, etc.—This third position Paul draws from the preceding: If all were dead, and in danger of endless perdition; and if He died for all, to save them from that perdition; then it justly follows that they are not their own, that they are bought by his blood; and should not . . . live unto themselves, for this is the way to final ruin; but unto him who died for them, and thus made an atonement for their sins, and rose again for their justification. (See Gal. ii, 20.)

16. Know we no man after the flesh—Κατὰ σάρκα, according to merely human appearance, leaving out of account family or race, wealth, position, learning, freedom, or bondage, or any merely natural conditions. See Meyer.] As we know that all have sinned and come short of the glory of God; and as we know that all are alienated from God, and are dead in trespasses and sins; therefore we esteem no man on account of family relations, or the stock whence he proceeded, because we see all are shut up in unbelief, and all are children of wrath. **Yea, though we have known Christ after the flesh**—We cannot esteem a man who is a sinner, were he even allied to the blood royal of David, and were he of the same family with the man Christ himself; nor can we prize a man because he has seen Christ in the flesh. Nothing weighs with us, nor with God, but redemption through this death, and living to him who died for them. We know that the Jews valued themselves much in having Abraham for their father; and some of the Judaizing teachers in Corinth might value themselves in having seen Christ in the flesh, which certainly St. Paul did not; hence he takes occasion to say here that this kind of privilege availed nothing.

after the flesh, yet now henceforth know we him no more. **17** Therefore if any man ^{is} in Christ, ^{he is} a new creature: ^{old things} are passed away; behold, all things are become new. **18** And all things are of God, ^{who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of}

^r John 6. 53.—^u Romans 8. 9; 16. 7; Gal. 6. 15.—^a Or, let him be.—^y Gal. 5. 6; 6. 15.—^z Isaiah 43. 18, 19; 65. 17; Eph. 2. 15; Rev. 21. 5.

ing; for the old creature, however noble, or well descended in the sight of men, is under the curse; and the new creature only is such as God can approve.

17. If any man be in Christ.—[Ἐν Χριστῷ, in Christ. By this phrase the state of the saved soul is very often designated; its far-reaching, even its mystical, signification cannot be overlooked. We are saved, not only through Christ, and by him, but also and eminently in him.] **A new creature.**—[Καὶνὴ κτίσις, a new something, that which by nature he cannot become—"born again."] Only he who is "in Christ" is a genuine Christian, and he is a "new creature;" his old state is changed: he was a child of Satan, he is now a child of God; he was a slave of sin, and his works were death; he is now made free from sin, and has his fruit unto holiness, and the end everlasting life. He was before full of pride and wrath; he is now meek and humble. He formerly had his portion in this life, and lived for this world alone; he now has God for his portion, and he looks not at the things which are seen, but at the things which are eternal. Therefore, old things are passed away; behold, all things are become new.—The man is not only mended, but he is new made; he is a creature, something new, a little world in himself, a new creation.

18. And all things are of God.—As the thorough conversion of the soul is compared to a new creation, and this total change of heart, soul, and life, which takes place under the preaching of the Gospel, is effected by the power and grace of God, this salvation must be of the Lord. **Who hath reconciled us to himself by Jesus Christ.**—Having given Jesus Christ to die for sinners, they have through him access unto God; for his sake and on his account God can receive them. [This reconciliation is, on God's part—not only provisional and prospective, but actual, a fact accomplished; and therefore God freely offers the blessings of salvation to all men—would have them to be saved.] [The reconciliation of all men, κόσμον, took place objectively through Christ's death, although the subjective appropriation of it is conditioned by the faith of the individual.—Meyer.] It is only by the grace and Spirit of Christ that the proud, fierce, and diabolic nature of men can be changed and reconciled to God; and by and through his sacrifice God can be propitious to them. There is an enmity in the heart of man against sacred things; the grace of Christ alone can remove this enmity. **The ministry of reconciliation.**—Διακονίαν τῆς καταλλαγῆς; the OFFICE or function of this reconciliation; called, verse 19, the word, τὸν λόγον τῆς καταλλαγῆς, the DOCTRINE, of this reconciliation. [God being reconciled to man in the death of Christ, it is now the great business of Christ's ministers to persuade men to be reconciled to God, (verse 20,) which is accomplished through the conjoint forces of the word and the Holy Spirit, and in its final results the man himself must both yield

reconciliation; **19** To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. **20** Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to

^a Rom. 5. 10; Eph. 2. 16; Col. 1. 20; 1 John 2. 2; 4. 10.—^b Rom. 3. 24, 25.—^c Gr. put in us.—^d Job 33. 23; Mal. 2. 7; chap. 3. 6; Eph. 6. 20.—^e Chap. 6. 1.

himself to those forces, and also lay hold upon God, in the exercise of a divinely inspired faith.]

19. That God was in Christ.—This is the doctrine which this ministry of reconciliation holds out, and the doctrine which it uses to bring about the reconciliation itself. [The work of Christ in behalf of the world was effectual, only because God was in him; God, in Christ, reconciled the world to himself; otherwise he would not have left the sins of men without imputation, nor have imparted to the apostolic teachers the word of reconciliation that they might preach (proclaim) it. . . . The doctrine of reconciliation, which is to be preached, is regarded as something deposited in the souls of the preachers for further communication. See Meyer.] The whole of this important doctrine was short, simple, and plain. Let us consider it in all its connexions: 1) You believe there is a God. 2) You know he has made you. 3) He requires you to love and serve him. 4) To show you how to do this he has given a revelation of himself, which is contained in his law, etc. 5) You have broken this law, and incurred the penalty, which is death. 6) Far from being able to undo your offences, or make reparation to the offended majesty of God, your hearts, through the deceitfulness and influence of sin, are blinded, hardened, and filled with enmity against your Father and your Judge. 7) To redeem you out of this most wretched and accursed state, God, in his endless love, has given his Son for you; who has assumed your nature, and died in your stead. 8) In consequence of this he has commanded repentance toward God and remission of sins to be published in his name in all the earth, 9) In honor of Christ's death, and in answer to his intercession before the Father, (Heb. vii. 25,) the Holy Spirit is sent forth to show to men their danger and their remedy through Christ, and to move their hearts, that they may have a good will, and to work with them when they have that good will. (Phil. ii. 12.) 10) All who repent, and believe in Christ as having died for them as a sin-offering, (verse 21,) shall receive remission of sins. 11) And if they abide in him they shall have an eternal inheritance among them that are sanctified.

20. We are ambassadors for Christ.—Ἰπὲρ Χριστοῦ . . . πρεσβεύομεν; we execute the function of ambassadors in Christ's stead, who came from the Father to mankind on this important embassy. He has left the world, and appointed us in his place. An ambassador is a person sent from one sovereign power to another; and is supposed to represent the person of the sovereign by whom he is deputed. Christ, while on earth, represented the person of the Sovereign of the world; his apostles and their successors represent the person of Christ. Christ declared the will of the Father to mankind; apostles, etc., declare the will of Christ to the world. **As though God did beseech you by us.**—What we say to you we say on the authority of God; our entreaties are his entreaties; our warm love to you,

God. **21** For 'he hath made him to be sin for us, who knew no sin: that we might be made 'the righteousness of God in him.

CHAPTER VI.

WE then, as ^aworkers together *with him*,
^bbeseech you also 'that ye receive not

f 1-a. 53. 6. 9. 12; Gal. 3. 13; 1 Peter 2. 22, 24; 1 John 3. 5. —
g Rom. 1. 17; 5. 19; 10. 3. —h 1 Cor. 3. 9. —b Chap. 5. 20.

a faint reflection of his infinite love; we pray you to return to God, it is his will that you should do so; we promise you remission of sins; we are authorized to do so by God himself. In Christ's stead we pray you to lay aside your enmity and be . . . **reconciled to God**; accept pardon, peace, holiness, and heaven; which are all procured for you by his blood, and offered to you on his own authority. [As "ambassadors for Christ" the apostles (and after them all Christian ministers) are, first, to declare the terms of reconciliation, and, second, to earnestly plead with men to accept the proffered terms, because Christ desires their salvation, and this is the only way by which it can be secured. Beyond that they have no ambassadorial power. On the other hand, this characteristic of the ministry of the apostles implies something like a sovereign power in the persons addressed; a power of final determination, as to the acceptance or rejection of the proffered grace.]

21. For he hath made him to be sin for us —*Τὸν μὴ γινῶντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν*, *he made him who knew no sin (who was innocent) a sin-offering for us.* The word *ἁμαρτία* occurs here *twice*; in the *first place* it means *sin*, that is, transgression and guilt; and of Christ it is said, *he knew no sin*, that is, was sinless. In the *second place*, it signifies a *sin-offering*, or *sacrifice for sin*, and answers to the *חַטָּאת*, *chattath*, and *חַטָּאת*, *chattath*, of the Hebrew text; which signifies both *sin* and *sin-offering* in a great variety of places in the Pentateuch. [But this gives no countenance to the doctrine] that *our sins were imputed to Christ*, and that he was a *proper object of the indignation of divine justice*, because he was *blackened with imputed sin*. [The act of God in respect to the suffering of Christ is offered as a motive toward leading men to accept the terms of reconciliation. The sinlessness of Christ, *τὸν μὴ γινῶντα ἁμαρτίαν*, is emphasized to anticipate any possible inference of the contrary. This, indeed, was the necessary postulate for his accomplishing the work of reconciliation. No doubt the sinlessness of Jesus was present to the mind of God when he made him (Christ) to be *ἁμαρτία*, (*sin*.) And yet it is to be noted that *ἁμαρτία*, just like *καρπία*, (Gal. iii, 13) includes in itself the notion of *guilt*. But the *guilt* and *curse* of which Christ appears a bearer was not his own, (in the sense that he was either in conduct or character a sinner,) and therefore the guilt of *men* who through his death were to be justified by God, was in some way so "laid upon him," that he was made to "bear *their iniquities*," (Isa. liii, 6, 11,) and in return the meritorious results of those sufferings are transferred to those for whom Christ suffered. The *guilt of men*, for which he suffered, and which he took away by his sufferings, was not his own "iniquity," (Rom. iii, 25; Col. ii, 14; Heb. ix, 28; 1 Pet. ii, 24; John i, 29;) and yet his sufferings are regarded in Scripture, not simply as a calamity that befell him, but as *guilt-atoning*, and penal. (See 1 John ii, 2.) See Meyer.] **That we might**

the grace of God in vain. **2** (For he saith, 'I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) **3** 'Giving no offence in any thing, that the ministry be not blamed: **4** But in all things 'approving ourselves 'as

e Heb. 12. 15. —f Isa. 49. 8. —g Romans 14. 13; 1 Cor. 9. 12; 10. 32. —f Gr. commending, chapter 4. 2. —g 1 Cor. 4. 1.

be made the righteousness of God in him—"The righteousness of God" signifies here the *salvation* of God, as comprehending *justification* through the blood of Christ and *sanctification* through his Spirit; or here, "the righteousness of God" may mean a *thorough righteousness*, *complete justification*, *complete sanctification*; such as none but God can give, such as the *sinful nature* and *guilty conscience* of man require, and such as is *worthy* of God to impart. And all this *righteousness*, *justification*, and *holiness*, we receive *in, by, for, and through him*, as the grand sacrificial, procuring, and meritorious cause of these and every other blessing. Some render the passage: *We are justified through him, before God*; or, *We are justified, according to God's plan of justification, through him*.

NOTES ON CHAPTER VI.

1. We then, as workers together with him —*Συνεργῶντες δὲ καὶ παρακαλοῦμεν*. The two last words, *with him*, are not in the text, [and they are either without meaning, or else they are misleading.] *We*, (that is, apostles,) *being fellow-workers*, also *entreat you not to receive the grace of God in vain*. [The partnership indicated by the word *συνεργῶντες* is that of the apostles among themselves. So Alford and Olshausen, following Theodoret and Bengel; though Meyer says, "The apostles are *fellow-workers* with Christ just in this, that they are ambassadors for Christ, and as such have to represent his cause and prosecute his work."] By the grace of God, *τὴν χάριν τοῦ Θεοῦ*, the apostle certainly means the grand sacrificial offering of Christ for the sin of the world, which he had just before mentioned. It is therefore evident that the apostle has in view that grace or benefit which reconciles us to God, and makes us divinely righteous. And this, and all other benefits of the death of Christ, may be received in vain.

2. For he saith—That is, God hath said it, by the prophet Isaiah. (Chapter xlix, 8.) The advent of the Messiah and the promulgation of the Gospel constituted the time of God's pleasure, of which all the faithful were in expectation; and the *day of salvation* was the time in which this salvation should be manifested and applied. The apostle therefore informs them that this is the time predicted by the prophet; and therefore the apostle confidently asserts, *behold, now is the accepted time*, now the Messiah reigns, now is the Gospel dispensation, and therefore *now is the day of salvation*.

3. Giving no offence—The word *προσκόπη* (reads *πρόσκομμα*, Rom. xiv, 13) signifies a *stumbling-block* in general, or any thing over which a man stumbles or falls; and here means any transgression or scandal that might take place among the ministers, or the Christians themselves, whereby the Jews or Gentiles might take occasion of offence, and vilify the Gospel of Christ.

4. But in all things approving ourselves—

the ministers of God, in much patience, in afflictions, in necessities, in distresses, **5** ^b In stripes, in imprisonments, ¹ in tumults, in labours, in watchings, in fastings; **6** By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, **7** ^k By the word of truth, by ¹ the power of God, by ^m the armour of righteousness on the

right hand and on the left, **8** By honour and dishonour, by evil report and good report: as deceivers, and *yet* true; **9** As unknown, and *yet* well known; ^o as dying, and behold, we live; ^p as chastened, and not killed; **10** As sorrowful, *yet* always rejoicing; as poor, *yet* making many rich; as having nothing, and *yet* possessing all things. **11** *O ye* Corinthians,

h Chap. 11, 23, etc.—*i* Or, in tossings to and fro.—*k* Chap. 4, 2; 7, 14.—*l* 1 Cor. 2, 4.

m Ch. 10, 4; Eph. 6, 11, 13; 2 Tim. 4, 7.—*n* Ch. 4, 2; 5, 11; 11, 6.—*o* 1 Cor. 4, 9; chap. 1, 9; 4, 10, 11.—*p* *Ps*a. 118, 18.

The apostle now proceeds to show how conscientiously himself and his fellow labourers acted, in order to render the ministry of reconciliation effectual to the salvation of men. They not only gave no offence in any thing, but they laboured to manifest themselves to be true men, and the genuine ministers of God. **In much patience**—Bearing calmly up under the most painful and oppressive conditions. **In afflictions**—*Ἐν θλίψεσιν*. This may signify the series of persecutions and the state of cruel suffering in which the Church of God and the apostles then existed. **In necessities**—*Ἐν ἀνάγκαις*; *straits and difficulties*; including all that want and affliction which arose from the impoverishment of the Church. **In distresses**—*Ἐν στενοχωρίαις*; such straits and difficulties as were absolutely unavoidable and insurmountable. The word implies, *being reduced to a narrow place, driven to a corner, hemmed in on every side*. So was it often with the apostles; all human help failed, and their deliverance came from God alone.

5. In stripes, in imprisonments—Of these the history of the Acts of the Apostles gives ample testimony; and there were doubtless many instances of persecution in various forms which are not on record. **In tumults**—*Ἀκαταστασίαις*, *insurrections*, raised against them because of the Gospel, or persecutions which obliged them to flee from place to place. **In labours**—Both with their own *hands* to provide for themselves the necessities of life, that they might not be chargeable to others; and “in labours” to *spread the Gospel of God* through all countries where his providence opened their way. **In watchings**—Passing many nights without sleep or rest. **In fastings**—Partly constrained through want of food; and partly voluntary, as a means of obtaining an increase of grace both for themselves and for the Churches.

6. By pureness—*Ἐν ἀνότητι*; in *simplicity* of intention, and *purity* of affection; together with that chastity and holiness of life which the Gospel enjoins. **By knowledge**—Of the divine mysteries. **By longsuffering**—Under all provocations. **By kindness**—To their most virulent persecutors, and to all men. **By the Holy Ghost**—There are doubts among learned men whether the apostle here means that *Spirit* who is called the *third person* of the *Holy Trinity*, or some *grace, disposition, or quality* of the soul, which was thus denominated, as implying a *spirit* wholly *purified*, and fitted to be a *habitation* of God. [The latter seems most in harmony with the context.] **By love unfeigned**—*Ἐν ἀγάπῃ ἀνυποκρίτου*; *love without hypocrisy*; such as disposed us at all times to lay down our life for the brethren, and to spend and be spent for the glory of God and the good of mankind.

7. By the word of truth—The doctrine of truth received immediately from God, and faithfully and affectionately preached to men. **By the pow-**

er of God—Confirming this doctrine, not only by the miracles which we were enabled to work, but also by the application of that truth to the souls of the people by the energy of God. **By** (*διὰ, through*) **the armour of righteousness**—Eph. vi, 13–17. **On the right hand and on the left**—[Armour is for defence, and the justification of the believer is his complete defence. See Rom. viii, 33.] We have the doctrine of truth, and the power of God, as an armour to protect us on *all sides, everywhere, and on all occasions*. By the doctrine of the Gospel, and by the power of God, the apostles were furnished with both offensive and defensive weapons.

8. By honour and dishonour—By going through both; sometimes respected, sometimes despised. **By evil report and good report**—Sometimes praised, at other times calumniated. **As deceivers**—Said to carry about a false doctrine for our secular emolument. **And yet true**—Demonstrated by the nature of the doctrine, as well as by our life and conversation, that we are true men.

9. As unknown—Persons of neither birth, parentage, nor respectable connexions in life; and perhaps having dark designs. **Yet well known**—*Proved* by our whole conduct, and demonstrated to be holy, upright, and useful by our whole course, through which we can be readily traced, having preached openly, and done nothing in a corner. **As dying**—Through continual dangers, fatigues, and persecutions. **And, behold, we live**—We are preserved by the mighty power of God even amid the greatest dangers. **As chastened**—As though we were disobedient children. **And not killed**—Though we continue in the very same line of conduct that is supposed to bring on us those chastisements, and which, if it were criminal, would justly expose us to death for incorrigible obstinacy; but our preservation is a proof that we please God.

10. As sorrowful—On account of our persecuted state and laborious occupation, while destitute of the necessities of life. **Yet always rejoicing**—Having the consolation of God's Spirit at all times, and a glorious prospect of a blessed immortality. **As poor**—Destitute of worldly goods and secular interest. **Yet making many rich**—By dispensing to them the treasures of salvation; making them rich in faith, and heirs of the kingdom. [Enriching many with spiritual benefits, (1 Cor. i, 5; 2 Cor. viii, 9), and *having in possession every thing*, (because intrusted with the store of all divine benefits in order to impart them to others.)] The Gospel, when faithfully preached and fully received, betters the condition of the poor. It makes them sober; so they save what before they profusely and riotously spent. It makes them diligent; and thus they employ time to useful purposes which they before squandered away. They therefore both save and gain by religion; and these must lead to an increase of property. Therefore they are made rich; at least in comparison with

our mouth is open unto you, ⁹ our heart is enlarged. **12** Ye are not straitened in us, but ye are straitened in your own bowels. **13** Now for a recompense in the same, (¹ I speak as unto my children,) be ye also enlarged. **14** Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

g Chap. 7, 3.—*r* Chap. 12, 15.—*s* 1 Cor. 4, 14.—*t* Deut. 7, 2, 3; 1 Cor. 5, 9; 7, 39.—*u* 1 Sam. 5, 2, 3; 1 Kings 18, 21; 1 Cor. 10, 21; Eph. 5, 7, 11.—*v* 1 Cor. 3, 16; 6, 19; Eph. 2, 21, 22; Heb.

that sinful, profligate state in which they were before they received the truth of the Gospel. **As having nothing**, being the most abject of the poor, and yet possessing all things that are really necessary to the preservation of our lives. For the wants under which we labour for a time are supplied again by a bountiful Providence. The man who possesses a contented spirit possesses "all things;" for he is satisfied with every dispensation of the providence of God; and "a contented mind is a continual feast." [This comprehensive statement of the apostle's relations to the Corinthians, and the result of their mutual relations, culminates in a passionate expression of earnest affection, indicated in his outbursting speech, and his enlarged heart toward them. See Meyer.]

11. O ye Corinthians, our mouth is open unto you—We speak to you with the utmost freedom and fluency, because of our affection for you. **Our heart is enlarged**—Expanded to take you and all your interests in; and to keep you in the most affectionate remembrance.

12. Ye are not straitened in us—The metaphor here is taken from the case of a person pent up in a small or narrow place, where there is scarcely room to breathe. [Such is not their case in the apostle's affection.] **Ye are straitened in your own bowels** (affections)—The "bowels" are used in Scripture to denote the most tender affections. (See the note on Matt. ix, 36.) [The narrowness of affection was all with themselves, and therefore the apostle proceeds to show the remedy.]

13. Now for a recompense in the same—That you may, in some sort, repay me for my affection toward you, **I speak** (to you) **as unto my children**, whom I have a right to command. **Be ye also enlarged**—Love me as I love you.

14. Be ye not unequally yoked together with unbelievers—This is a military term: keep in your own ranks; do not leave the Christian community to join that of the heathens. Some apply this exhortation to pious persons marrying with those who are not decidedly religious and converted to God. That the exhortation may be thus applied I grant; but that is scarcely the meaning of the apostle in this place. Nevertheless, common sense and true piety show the absurdity of two such persons pretending to walk together in a way in which they are not agreed. A very wise and very holy man has given his judgment on this point: "A man who is truly pious, marrying with an unconverted woman, will either draw back to perdition or have a cross during life." The same may be said of a pious woman marrying an unconverted man. Such persons cannot say this petition of the Lord's prayer, "Lead us not into temptation." They plunge into it of their own accord. **For what fellowship**, etc.—As **righteousness** cannot have communion with **unrighteousness**, and **light** can-

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? **16** And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." **17** Wherefore come out from among them, and be ye separate, saith the Lord, and touch

3, 6.—*x* Exod. 29, 45; Lev. 26, 12; Jer. 31, 33; 32, 38; Ezek. 11, 20; 36, 28; 37, 26, etc.; Zech. 8, 8; 13, 9.—*y* Isaiah 52, 11; chapter 7, 1; Rev. 18, 4.

not dwell with darkness, so Christ can have no concord with Belial, nor can he that believeth have any with an infidel. All these points were self-evident: how, then, could they keep up the profession of Christianity, or pretend to be under its influence, while they associated with the unrighteous, had communion with darkness, concord with Belial, and partook with infidels? [*Belial*, (in the best MSS. *Beliar*, *Beziap*.) The Vulgate frequently treats this word as a proper name, (in which it is followed by the Authorized Version,) particularly in the Old Testament, and where it is connected with "man of," or "son of," having the sense of active ungodliness, or essential opposition to "the righteousness of God." In 2 Cor. vi, 15, it is generally considered as an appellation of Satan, or as the personification of all that is bad. Bengel explains it as the essential anti-Christ, the spirit of opposition to Christ. Milton's conception of the character designated seems admirably to answer to the requirements of the case: that of the *polite* and *godless* worlding,

On the other side uprose
Belial, in act more graceful and humane:
A fairer person lost not heaven; he seemed
For dignity composed and high exploit;
But all was filse and hollow, though his tongue
Dropped manna, and could make the worse appear
The better reason, to perplex and dash
Maturing counsels: for his thoughts were loose,
To vice industrious, but to nobler deeds,
Timorous and slothful.
—*Paradise Lost*, book ii, lines 108-115.]

16. What agreement hath the temple of God with idols—The worship of the two is wholly incompatible. An idolater never worships the true God; a Christian never worships an idol. If ye join in idolatrous rites, it is impossible that ye should be Christians. **Ye are the temple of the living God**—God intends to make the heart of every believer his own house. **I will dwell in them, and walk in them**—The words are very emphatic: *ἐνοικήσω ἐν αὐτοῖς, I will inhabit in them*. I will not be as a wayfaring man, who turns aside to tarry for a night, but I will take up my constant residence with them; I will dwell in and among them. **I will be their God**—I will be to them all that an infinite, eternal, and self-sufficient Father can be to his intelligent offspring. **They shall be my people**—I will take them for my people; and instruct, enlighten, defend, provide for, support, and bless them.

17. Wherefore come out from among them—Those who will have the promises of God fulfilled to them must come under the conditions of these promises: if they are not **separate**—if they **touch . . . the unclean thing**—God will not receive them; and therefore will not be their God, nor shall they be his people. [In the spirit of this exhortation is the promise and covenant expressed in

not the unclean *thing*; and I will receive you, **18** And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from

γ Jer. 31. 1, 9; Rev. 21. 7.—*α* Chap. 6. 17, 18; 1 John 3. 3.

the service for baptism; "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them;" and this solemn and far-reaching covenant is upon all who are *in Christ*, not simply by the authority of the Church, but rather required by the Church because it is due to Christ.]

18. Will be a Father unto you—I will act toward you as the most affectionate father can act toward his most tender and best-beloved child. **And ye shall be my sons and daughters**—Ye shall all be of the household of God, the family of heaven; ye shall be holy, happy, and continually safe. **Saith the Lord Almighty**—*Κύριος παντοκράτωρ*, the Lord, the Governor of all things. The Lord who made and who governs all things can never lack will, power, nor means. The promise is sure to the children; and the children are those who take the Almighty for their God. (See John i. 13.) For the promise belongs to no soul that is not "separate" from sinful ways, works, and men; those who "touch not the unclean thing." All this is most forcibly stated by God himself in these verses. [God has, under all his dispensations, dwelt among men, the form of his presence being varied with the changes of those dispensations. Under the old dispensation he dwelt among men through the visible sign of his power and presence. At the incarnation he pitched his tent and encamped among men. (John i. 14.) Since his glorification—his resurrection and ascension—the Son, and also the Father, have dwelt in believers through the Holy Spirit, in the Church as a body, which is the living temple of God, and in believers individually, who are living stones in God's temple. The consummation will be the entire pervasion of the human by the divine, "when this mortal shall put on immortality." See *Speaker's Com.*]

NOTES ON CHAPTER VII.

1. Having therefore these promises—[*Οὖν, therefore.*] In view of what has just been said. The "promises" mentioned in the three last verses of the preceding chapter. [The apostle now proceeds to make a practical application of the great truths just stated, in the form of personal exhortation.] **Let us cleanse ourselves**—Let us seek for the grace of purification; and avoid every thing in spirit and practice which has a tendency to pollute the soul. **Filthiness of the flesh**—The apostle undoubtedly means drunkenness, fornications, adultery, and all such sins as are done immediately against the body; and by *filthiness of the spirit*, all impure desires, unholy thoughts, and polluting imaginations. We may turn away our eyes and ears from evil, or we may indulge both in what will infallibly beget evil desires and tempers in the soul; and under the same influence we may avoid every act of iniquity; for even Satan himself cannot, by any power he has, constrain us to commit uncleanness, robbery, drunkenness, murder, etc. But still,

all filthiness of the flesh and spirit, perfecting holiness in the fear of God. **2** Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. **3** I speak not *this* to condemn you: for I have said before, that ye are in our hearts to die and live with you. **4** Great is my boldness

b Acts 20. 33; chap. 12. 17.—*c* Chap. 6. 11, 12.—*d* Chap. 3. 12.

withholding the eye, the ear, the hand, and the body in general, from sights, reports, and acts of evil, will not purify a fallen spirit; it is the grace and Spirit of Christ alone, powerfully applied for this very purpose, that can purify the conscience and the heart from all dead works. And while we are striving against sin, we may expect the Spirit of God to purify us by his inspiration from all unrighteousness, that we may perfectly love and magnify our Maker. How can those expect God to purify their hearts who are continually indulging their eyes, ears, and hands in what is forbidden, and in what tends to increase and bring into action all the evil propensities of the soul? **Perfecting holiness**—[*Ἐπελεῖντες, bringing to ripeness.*] The spirit of holiness is implanted in the soul by the renewing of the Holy Ghost, but not in a matured form; to bring this plant of righteousness to its completeness is the great business of the Christian life, *ἐν φόβῳ Θεοῦ*, recognising God's ethical demands, and also remembering the assured future judgment. The fear of the believer is not *slavish*, nor the service that it enforces *burdensome*.]

2. Receive us—*Χαρήσατε ἡμᾶς*. This address is variously understood. "Receive us" into your affections—love us as we love you. "Receive us" as your apostles and teachers; we have given you full proof that God hath both sent and owned us. "Receive," comprehend, what we now say to you, and carefully mark it. **We have wronged no man**—We have never acted contrary to the strictest integrity. **We have corrupted no man**—With any false doctrine or pernicious opinion, or evil practices. **We have defrauded no man**—Quite unlike your false teachers, who *have beguiled you from the simplicity of the truth*, and thus corrupted your minds, (chapter xi. 3,) and have brought you into bondage; they have taken of you, devoured you, exalted themselves against you, and ye have patiently suffered all this. (Chapter xi. 20.) It is plain that Paul refers here to the false apostles or teachers which they had among them.

3. I speak not this to condemn you—I wish you to open your eyes and see how you are corrupted, spoiled, and impoverished by those whom ye have incautiously preferred to the true apostles of Jesus Christ. **I have said before, that ye are in our hearts**—(See chapter i. 6-8; ii. 4, 12; iii. 2; and verse 13.) **To die and live with you**—An expression which points out the strongest affection, as in cases where love blinds us to the faults of those whom we love, and causes us to prefer them to all others. From all appearance there never was a Church less worthy of an apostle's affections than this Church was at this time; and yet no one ever more beloved. [With all their great and positive moral deficiencies, there seems to have been certain countervailing elements of character among them—a forcefulness and zeal which strongly commended them to the apostle's favour.]

4. Great is my boldness of speech—He seems

of speech toward you, *great is my glorying* of you: *I am filled with comfort, I am exceeding joyful in all our tribulation.* **5** For, *when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.* **6** Nevertheless *God, that comforteth those that are cast down, comforted us by the coming of Titus;* **7** And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. **8** For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were but for a*

e1 Cor. i. 4; chap. i. 14.—f Chap. i. 4; Phil. 2. 17; Col. 1. 24.
g Chap. 2. 13.—h Chap. 4. 8.—i Deut. 32. 23.

to refer to the manner in which he spoke of them to others. **Great is my glorying of you**—They had probably been very loving and affectionate previously to the time in which they were perverted by their false apostles. He therefore had boasted of them in all the Churches. **I am filled with comfort**—My affection for you has still the most powerful ascendancy in my soul. Here we may see the affection of the most tender father to his children. **I am exceeding joyful**—*Υπερπερισσεύομαι*; I superabound in joy; I have a joy beyond expression. **In all our tribulation**—Perhaps *ἐν*, here, should be rendered *under* instead of "in;" (see Mark ii, 26; Luke iii, 2; Acts xi, 28;) *under* all our tribulations, I feel inexpressible joy on your account.

5. When we were come into Macedonia—St. Paul, having left Ephesus, came to Troas, where he stopped for some time; afterward he came to Macedonia, (Philippi,) whence he wrote this epistle. **Our flesh had no rest**—So exceedingly anxious was he to know their estate, and especially the success of his first epistle to them. **Without were fightings**—The oppositions of pagans, Jews, and false brethren. **Within were fears**—Uncertain conjectures and misgivings; fears lest their affection should be utterly alienated from him; fears lest the teaching of false instructors should have perverted their minds from the simplicity of the truth: all was uncertainty and apprehension.

6. Comforted us by the coming of Titus—Who brought him a most satisfactory account of the success of his epistle, and the good state of the Corinthian Church.

7. He told us your earnest desire—To see me, and correct what was amiss among yourselves. **Your mourning**—Because you had sinned. **Your fervent mind**—The zeal you felt to testify your affectionate regard for me.

8. I do not repent, though I did repent—Though I had many doubts in my mind concerning the success of my letter; and though I grieved that I was obliged to write with so much severity, the case absolutely requiring it; yet now I am not sorry that I have written that letter, because I find it has completely answered the end for which it was intended.

9. Ye sorrowed to repentance—Ye had such a sorrow as produced a complete change of mind and conduct. We see that a man may sorrow, and yet not repent. **Made sorry after a godly man-**

season. **9** Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry "after a godly manner, that ye might receive damage by us in nothing." **10** For "godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." **11** For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. **12** Wherefore, though I wrote unto you, *I did it not* for his cause that had done the wrong, nor for his cause that suffered wrong,

k Chap. i. 4.—l Chap. 2. 13.—m Chap. 2. 4.—n Or, *accounting to God*.—o2 Sam. 12. 13; Matt. 26. 75.—p Prov. 17. 22.

ner—It was not a sorrow simply because ye were found out, and thus solemnly reprehended, but a sorrow because ye had sinned against God, and which consideration caused you to grieve more than the apprehension of any punishment. **Damage by us in nothing**—Your repentance prevented that exercise of my apostolic duty, in the excommunication of those who had offended.

10. For godly sorrow—That which [is wrought in the heart by the power of the Holy Spirit, and] has the breach of God's holy law for its object. **Worketh repentance**—A thorough change of mind unto salvation, because the person who feels it cannot rest till he finds pardon through the mercy of God. [Genuine conviction of sin surely causes sorrow in the soul and leads to thorough repentance, 1) in breaking off from sin, and 2) in turning to God for his pardoning love in Christ. This kind of repentance so induced and so operating brings no sorrow after it, is not to be repented of.] **But the sorrow of the world worketh death**—Sorrow for earthly losses or bereavement brings with it no consolation; it is all bitterness because it is without hope. This sorrow leads to destruction, the other leads to salvation; the one leads to heaven, the other to hell.

11. What carefulness is wrought in you—Carefulness of obeying my directions, (verse 15;) **yea, what clearing of yourselves** from guilt by inflicting censures on the guilty person, and putting away evil from among you, (1 Cor. xv, 18;) **yea, what indignation** against him who had dishonoured his profession and defiled the Church; **yea, what fear** of my displeasure, and the *rod* which I threatened, (1 Cor. iv, 21;) **yea, what vehement desire** to rectify what was amiss in this matter, (verse 7;) **yea, what zeal** for me; **yea, what revenge** in punishing the delinquent. **In all things, etc.**—In the whole of your conduct in this affair since ye have received my letter, **ye have approved yourselves to be clear**, *αῖσχος*; and have done all in your power to rectify the abuses which had crept in among you. The Corinthians were not "clear," that is, innocent or void of blame in the fact, but they were "clear" of all blame in their endeavours to remove the evil.

12. Not for his cause that had done the wrong—Namely, the incestuous person. **Nor for his cause that suffered wrong**—Some think the apostle means himself; others, that he means the Church at Corinth, the singular being put for the

but that our care for you in the sight of God might appear unto you. **13** Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. **14** For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. **15** And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with

fear and trembling ye received him. **16** I rejoice therefore that I have confidence in you in all things.

CHAPTER VIII.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; **2** How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. **3** For to their power, I bear record, yea, and beyond their power, they were willing of themselves;

q Chap. 2. 4.—r Rom. 15. 32.—s Gr. *bowels*, chap. 6. 12.—t Chap. 2. 9; Phil. 2. 12.

plural; others, the family of the incestuous person; and others, the father of the incestuous person, assuming that this person was yet alive; or these words might be spoken in reference to the father, if dead, whose cause should be vindicated, as his injured honour might be considered, like Abel's blood, to be crying from the earth. But that our care for you . . . might appear—It was not chiefly to get the delinquent punished, nor merely to do justice to those who had suffered in this business, that the apostle wrote his epistle to them, but that they might have the fullest proof of his fatherly affection for them, and his concern for the honour of God.

13. For the joy of Titus—Titus, who had now met St. Paul in Macedonia, gave him the most encouraging accounts of the improved state of the Corinthian Church; and indeed their kind treatment of Titus was a full proof of their affection for St. Paul.

14. For if I have boasted—The apostle had given Titus a very high character of this Church, and of their attachment to himself, and doubtless this was the case previously to the evil teacher getting among them, and causing them to change their views, feelings, and conduct; but now they return in affection to him, so that the good character which the apostle gave them before, and which they had for a time forfeited, is now as applicable to them as ever. Therefore his boasting of them is still found a truth.

15. And his inward affection—Τὰ σπλάγχνα αὐτοῦ, *those bowels of his*—his most tender affection. Whilst he remembereth the obedience of you all—This is a very natural picture; it represents Titus as overjoyed even while he is delivering his account of the Corinthian Church. He expatiated on it with extreme delight, and thereby showed at once both his love for St. Paul and for them. He loved them because they so loved the apostle; and because they had shown such kindness to himself; and also because he found so many excellent and rare gifts, joined to so much humility, producing such an exemplary and holy life. With fear and trembling ye received him—Ye revered his authority; ye were obedient to his directions; and ye dreaded lest any thing should be undone or ill done which he had delivered to you in the name of God.

16. I have confidence in you in all things—It appears that the apostle was now fully persuaded, from the accounts given by Titus, that every scandal had been put away from this Church; that the faction which had long distracted and divided them was nearly broken; that all was on the eve of being restored to its primitive purity and ex-

u 2 Thess. 3. 4; Philem. 8, 21.—a Mark 12. 44.—b Gr. *simplicity*, chap. 9. 11.

cellence; and that their character was now so firmly fixed that there was no reason to apprehend that they would be again tossed to and fro with every wind of doctrine—happy termination to an affair that seemed likely to ruin the Church, not only at Corinth, but through all Greece.

NOTES ON CHAPTER VIII.

1. Moreover, brethren, we do you to wit—Γνωρίζομεν δὲ ὑμῖν, *we make known unto you, remind you*. The grace of God bestowed—Χάρις τοῦ Θεοῦ, here, signifies the charitable contribution made by the Churches in Macedonia, to which they were excited by the grace of God in their hearts; δεδομένην ἐν, *given in*. That χάρις means liberality, appears from verse 6: We desired Titus that as he had begun, so he would finish (τὴν χάριν ταύτην) *this charitable contribution*. And verse 7: That ye abound (ἐν ταύτῃ τῇ χάριτι) *in this liberal contribution*. And verse 19: Who was chosen of the Church to travel with us (σὺν τῇ χάριτι ταύτῃ) *with this charitable contribution, which is administered*—which is to be dispensed—by us. So chapter ix, 8: God is able to make (πᾶσαν χάριν) *all liberality, to abound toward you*. And 1 Cor. xvi, 3: To bring (τὴν χάριν) *your liberality, to the poor saints*. Hence χάρις is by Hesychius and Phavorinus interpreted a gift, as it is here by the apostle: Thanks be to God for his unspeakable gift. This charity is styled the "grace of God," either from its exceeding greatness, or as proceeding from God, who is the dispenser of all good, and the giver of this disposition; for the motive of charity must come from him. (See Rom. x, 2; 2 Cor. v, 14; Titus ii, 11.) The churches of Macedonia—These were Philippi, Thessalonica, Berea, etc.

2. In a great trial of affliction—The sense of this verse is the following: The Macedonians, though both poor and persecuted, rejoiced exceedingly that an opportunity was afforded them of doing good to their more impoverished and more persecuted brethren. We can scarcely ever speak of poverty and "affliction" in an absolute sense; they are only comparative. Even the poor are called to relieve those who are poorer than themselves; and the afflicted, to comfort those who are more afflicted than they are. The poor and afflicted Churches of Macedonia felt this duty, and therefore came forward to the uttermost of their power to relieve their more impoverished and afflicted brethren in Judea.

3. For to their power, etc.—In their liberality they had no rule but their ability; they believed they were bound to contribute all they could; and even this rule they transgressed, for they went beyond "their power;" they deprived themselves for

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. **5** And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. **6** Inasmuch that ^d we desired Titus, that as he had begun, so he would also finish in you the same ^e grace also. **7** Therefore, as ^f ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see* ^g that ye abound in this grace also. **8** ^h I speak not

by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. **9** For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. **10** And herein ^k I give *my* advice: for ^l this is expedient for you, who have begun before, not only to do, but also to be ^m forward a year ago. **11** Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that

^c Acts 11, 29; 24, 17: Rom. 15, 25, 26; 1 Cor. 16, 1, 3, 4; chap. 9, 1. — ^d Verse 17; chap. 12, 18. — ^e Or, *of it*, verses 4, 19. — ^f 1 Cor. 1, 5; 12, 13. — ^g Chap. 9, 8.

^h 1 Cor. 7, 6. — ⁱ Matt. 8, 20; Luke 9, 58; Phil. 2, 6, 7. — ^k 1 Cor. 7, 25. — ^l Prov. 19, 17; Matt. 10, 42; 1 Tim. 6, 18, 19; Heb. 13, 16. — ^m Gr. *willing*. — ⁿ Chap. 9, 2.

a time of the comforts of life, in order to give to others who were destitute even of necessities.

4. Praying us with much entreaty—We had not to *solicit them* to this great act of kindness; they even entreated us to accept their bounty, and to take on ourselves the administration or application of it to the wants of the poor in Judea.

5. Not as we hoped—They far exceeded our expectations, for they consecrated themselves entirely to the work of God; giving themselves and all they possessed *first* unto the Lord; and then, as they saw that it was the *will of God* that they should come especially forward in this charitable work, *they gave themselves to us*, to assist to the uttermost in providing relief for the suffering Christians in Judea.

6. That we desired Titus—Titus had probably laid the plan of this contribution when he was before at Corinth, according to the direction given by the apostle in 1 Cor. xvi, 1, etc. **The same grace**—Liberality. See the note on Verse 1.

7. As ye abound in every thing—(See 1 Cor. i, 5.) **In faith**—Crediting the whole testimony of God. **Utterance**—*Λόγος*, in doctrine, knowing what to teach. **And knowledge**—Namely, of God's will, and prudence to direct you in teaching and doing it. **Diligence**—To amend all that is wrong among you, and to do what is right; and in love to us, whom *now* ye prize as the apostles of the Lord, and your pastors in him. **Abound in this grace also**—Be as eminent for your *charitable disposition* as ye are for your faith, doctrine, knowledge, diligence, and love.

8. I speak not by commandment—I do not command this; I assume no right or authority over your property; what you devote of your substance to charitable purposes must be your own work, and a freewill offering. **The forwardness of others**—Namely, the Churches of Macedonia, which had already exerted themselves so very much in this good work. And the apostle here intimates that he takes this opportunity to apprise them of the zeal of the Macedonians, lest those at Corinth, who excelled in every other gift, should be outdone in this.

9. For ye know the grace of our Lord Jesus Christ—This was the strongest argument of all; and it is urged home by the apostle with admirable address. [This expression places that great act (our Lord's condescension) in the category of manifestations of brotherly love, and marks its suitableness as an example in the present case, (as in all others of like character.)—*Speaker's Com.*] **That, though he was rich**—The possessor, as he was the creator, of the heavens and

the earth. **For your sakes he became poor**—He emptied himself, and made himself of no reputation, and took upon himself the form of a servant, and humbled himself unto death, even the death of the cross, (Phil. ii, 5, 8;) **that ye through his poverty** (through his humiliation and death) **might be rich**—Might regain your forfeited inheritance, and be enriched with every grace of his Holy Spirit, and brought at last to his eternal glory. If Jesus Christ, as some contend, was only a mere man, in what sense could he be said to be "rich?" His family was poor in Bethlehem; his parents were very poor also; he himself never possessed any property among men from the stable to the cross; nor had he any thing to bequeath at his death but his peace. And in what way could the poverty of one man make a multitude "rich?" These are questions which, on the Socinian scheme, can never be satisfactorily answered. [The words "he became poor," denote the once-occurring *entrance* into the condition of *being poor*, and therefore certainly the *having become poor*, and not the *whole life* led by Christ in poverty and lowliness, during which he was nevertheless rich in grace, rich in *inward blessings*. . . The riches conferred on us are, the reconciliation, justification, illumination, sanctification, peace, joy, certainty of eternal life—in short, the whole sum of spiritual and heavenly blessings which Christ has obtained for believers by his humiliation and death. See Meyer.]

10. Herein I give my advice—For I speak not by way of commandment. (Verse 8.) **For this is expedient for you**—It is necessary you should do this to preserve a consistency of conduct; for ye began this work **a year ago**, and it is necessary that ye should complete it as soon as possible. **Not only to do, but also to be forward**—*Τὸ ποιεῖσαι . . . καὶ τὸ θέλειν*, literally, *to do and to will*; but as the will must be before the deed, *θέλειν* must be taken here in the sense of *delight*, as it frequently means in the Old and New Testaments. **A year ago**—*Ἀπὸ πέρους*. It was about a year before this that the apostle, in his first epistle, (chapter xvi, 2,) had exhorted them to make this contribution; and there is no doubt that they, in obedience to his directions, had begun to lay up in store for this charitable purpose; he therefore wishes them to complete this good work, and thus show that they were not led to it by the example of the Macedonians, seeing they themselves had been *first movers* in this business.

11. A readiness to will, so there may be a performance—Ye have willed and purposed this; now perform it. **Out of that which ye have**—

which ye have. **12** For ^oif there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. **13** For *I mean* not that other men be eased, and ye burdened: **14** But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want; that there may be equality: **15** As it is written, ^rHe that *had gathered* much had nothing over; and he that *had gathered* little had no lack. **16** But thanks *be* to God, which put the same earnest care into the heart of Titus for you. **17** For indeed he accepted ^athe exhortation; but being more forward, of his own accord he went unto you. **18** And we have sent with him ^tthe brother, whose praise *is* in the gospel throughout all the churches; **19** And not *that* only, but who was also

^schosen of the churches to travel with us with this ^ugrace, which is administered by us ^vto the glory of the same Lord, and *declaration of your ready mind*: **20** Avoiding this, that no man should blame us in this abundance which is administered by us: **21** ^vProviding for honest things, not only in the sight of the Lord, but also in the sight of men. **22** And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ^w*I have* in you. **23** Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you: or our brethren *be inquired of*, *they are* ^xthe messengers of the churches, and the glory of Christ. **24** Wherefore show ye to them, and before the churches, the proof of your love, and of our ^yboasting on your behalf.

^o Mark 12. 43, 44; Luke 21. 3. — ^p Exod. 16. 18. — ^q Verse 6. — ^r Chap. 12. 18. — ^s 1 Cor. 16. 3, 4. — ^t Or, *gift*, verses 4, 6, 7.

chap. 9. 8. — ^u Chap. 4. 15. — ^v Rom. 12. 17; Phil. 4. 8; 1 Peter 2. 12. — ^w Or, *he hath*. — ^x Phil. 2. 25. — ^y Chap. 7. 14; 9. 2.

Give as God has enabled you; and give as God has disposed you. He requires each man to do as he can, and accepts the will where the means are wanting to perform the deed.

12. According to that a man hath—According to his real property; not taking that which belongs to his own family, and is indispensably necessary for their support; and, above all, not taking that which belongs to others; namely, what he owes to any man.

13. That other men be eased—I do not design that you should impoverish yourselves in order that others may live affluently.

14. But by an equality—That you may do to those who are distressed now, as, on a change of circumstances, you would wish them to do to you. And I only wish that of your abundance you would now minister to their wants: and it may be that their abundance may yet supply your wants. **That there may be equality**—Your abundance supplying them with that of which they are utterly destitute.

15. He that hath gathered much, had nothing over—(See Exod. xvi. 18.) The Corinthians, in the course of God's providence, had gathered more than was necessary for their own support; by giving the surplus to the persecuted and impoverished Christian Jews there would be an equality; both would then possess the necessities of life, though still the one might have more prosperity than the other. [Only what was effected under the old dispensation by a wonder-working providence is left, under the new, as a gracious task for brotherly love to perform in the inevitable unevenness of earthly possessions.—*Speaker's Com.*]

16. But thanks be to God—With his usual address, St. Paul considers all this as done in the behalf of the Corinthian Church; and though the poor Christians in Judea are to have the immediate benefit, yet God put honour upon them in making them his instruments in supplying the wants of others. He who is an almoner to God Almighty is highly honoured indeed.

17. He accepted the exhortation—I advised him to visit you and excite you to this good work, and I found that he was already disposed in his heart to do it; God put this earnest care in the heart of Titus for you. (Verse 16.)

18. The brother whose praise is in the gospel—Who this "brother" was we cannot tell; some suppose it was St. Luke, who wrote one of the gospels, and who was the companion of St. Paul in several of his travels. Whoever the person was he was sufficiently known to the Corinthians, as we learn by what the apostle says of him in this place.

19. Chosen of the churches to travel with us—*Χειροτονηθεῖς*. Appointed by a *show of hands*. This appointment, by the suffrage of the Churches, seems to refer more to St. Luke than any one else; unless we suppose he refers to the transaction recorded Acts xv. 40, 41, and then it would appear that Silas was the person intended. **With this grace**—Liberal contribution. (See on verse 1.) **Your ready mind**—Your willingness to relieve them. But instead of *ἑμῶν, your, ἡμῶν, our*, is the reading of almost all the best MSS. and all the Versions. This is, doubtless, the true reading.

20. Avoiding this, that no man should blame us—Taking this prudent caution to have witnesses of our conduct, and such as were chosen by the Churches themselves, that we might not be suspected of having either embezzled or misapplied their bounty. (See the note on 1 Cor. xvi. 4.) [A wise precaution, and an example to all who may be intrusted with the administration of benevolences.]

21. Providing for honest things—Taking care to act so as not only to be clear in the sight of God, but also of all men; avoiding even the appearance, or possible suspicion, of evil. (See 1 Cor. xvi. 4.)

22. We have sent with them—Titus, and probably Luke, our brother, or possibly Apollos. **Now much more diligent**—Finding that I have the fullest confidence in you, he engages in this business with alacrity, and exceeds even his former diligence.

23. Whether any do inquire of Titus—Should it be asked, *Who is this Titus?* I answer, He is my companion, and my fellowlabourer in reference to you. (Chapter ii. 13; vii. 6, 7.) Should any inquire, *Who are these brethren*, Luke and Apollos? I answer, They are, *ἀποστόλοι, apostles of the Churches*, and intensely bent on promoting the glory of Christ.

24. Wherefore show ye to them, and before

CHAPTER IX.

FOR as touching ^athe ministering to the saints, it is superfluous for me to write to you: **2** For I know ^bthe forwardness of your mind, ^cfor which I boast of you to them of Macedonia, that ^dAchaia was ready a year ago; and your zeal hath provoked very many. **3** ^eYet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready. **4** Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. **5** Therefore I thought it necessary

^a Acts 11, 29; Rom. 15, 26; 1 Cor. 16, 1; chap. 8, 4; Gal. 2, 10.
^b Chap. 8, 19.—^c Chap. 8, 24.—^d Chap. 8, 10.—^e Chap. 8, 6, 17, 18, 22.—^f Gr. *blessing*, Gen. 33, 11; 1 Sam. 25, 27; 2 Kings 3, 15.

the churches, etc.—Seeing they are persons every way worthy in themselves, and coming to you on such an important occasion, and so highly recommended, receive them affectionately; and let them thus see that the very high character I have given of you is not exaggerated, and that you are as ready in every work of charity as I have stated you to be. Act in this for your honour.

1. The whole of this chapter and the following is occupied in exciting the richer followers of Christ to be liberal to the poorer; the obligation of each to be so, the reasons on which that obligation is founded, the arguments to enforce the obligation from those reasons, are all clearly stated, and most dexterously and forcibly managed. These two chapters afford a perfect model for a Christian minister who is pleading the cause of the poor.

2. In the management of charities a man ought carefully to avoid the least suspicion of avarice, self-interest, and unfaithfulness. How few persons are entirely free from the upbraiding of their own consciences in the matter of alms! But who will be able to hear the upbraidings of Christ at the time of death and judgment? No man can waste without injustice, or neglect without sin, those things of which he is only the dispenser and steward.

3. God has not settled an equality among men by their birth, to the end that this equality might be the work of his grace. He has put the temporal portion of the poor into the hands of the rich, and the spiritual portion of the rich into the hands of the poor, on purpose to keep up a good understanding betwixt the members of the same body by a mutual dependence on one another. He who withholds the part belonging to the poor steals more from himself than from them. Let every one answer this admirable design of God, and labour to re-establish equality; the poor, in praying much for the rich; and the rich, in giving much to the poor. See Quesnel.

NOTES ON CHAPTER IX.

1. **It is superfluous for me to write to you**—I need not enlarge, having already said enough. (See the preceding chapter.)

2. **I know the forwardness of your mind**—You have already firmly purposed to contribute to the support of the poor and suffering saints. **That Achaia was ready a year ago**—The whole of the Morea was anciently called “Achaia,” the cap-

ital of which was Corinth. The apostle means, not only Corinth, but other Churches in different parts about Corinth; we know there was a Church at Cenchrea, one of the ports on the Corinthian Isthmus. **Your zeal hath provoked very many**—Hearing that the Corinthians were so intent on the relief of the sufferers in Palestine, other Churches, and especially they of Macedonia, came forward the more promptly and liberally.

^g Or, *which hath been so much spoken of before*.—^h Prov. 11, 24; 19, 17; 22, 9; Gal. 6, 7, 9. ⁱ Deut. 15, 7. ^k Exod. 25, 2; 35, 5; Prov. 11, 25; Rom. 12, 8; chap. 8, 12.—^l Prov. 11, 24, 25; 28, 27; Phil. 4, 19.

3. **Yet have I sent the brethren**—Titus and his companions, mentioned in the preceding chapter. **That, as I said, ye may be ready**—And he wished them to be ready, that they might preserve the good character he had given them: this was for their *honour*; and if they did not take care to do so, he might be reputed a *liar*; and thus both they and himself be “ashamed” before the Macedonians, should any of them at this time accompany him to Corinth.

5. **Whereof ye had notice before**—Instead of *προκαταρτίσωσι*, spoken of before, *προεπηγγέμισεν*, what was promised before, [is the now accepted reading.] **Bounty, and not as of covetousness**—Had they been backward, strangers might have attributed this to a covetous principle; as it would appear that they were loath to give up their money, and that they parted with it only when they could not for shame keep it any longer. This is the property of a covetous heart; whereas readiness to give is the characteristic of a liberal mind.

6. **He which soweth sparingly**—This is a plain maxim; no man can expect to reap but in proportion as he has sowed. And here almsgiving is represented as a seed sown, which shall bring forth a crop. (See Isa. xxxii, 20; Hos. x, 12.)

7. **Not grudgingly, or of necessity**—The benefit of almsgiving is lost to the giver when he does it with a grumbling heart. And, as he does not do the duty in the spirit of the duty, even the performance of the letter of the law is an abomination in the sight of God.

8. **God is able to make all grace abound**—We have already seen (chapter viii, 1) that the word *χάρις*, in the connexion in which the apostle uses it in these chapters, signifies a charitable gift; God is able to give you, in his mercy, abundance of temporal good; that, having a sufficiency, ye may abound in every good work. This refers to the sowing plenteously; those who do so shall reap plenteously—they shall have an abundance of God's blessings.

9 (As it is written, "He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. 10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your *righteousness*;) 11 Being enriched in every thing to all *rich* bountifulness, *which* causeth through us thanksgiving to God. 12 For the administration of this service not only *supplieth* the want of the saints, but is abundant also by many thanksgivings unto God; 13 While by the experiment of this ministration they

'glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal *distribution* unto them, and unto all *men*; 14 And by their prayer for you, which long after you for the exceeding *grace* of God in you. 15 Thanks *be* unto God *for* his unspeakable gift.

CHAPTER X.

NOW *I* Paul myself beseech you by the meekness and gentleness of Christ, *who* *in* presence *am* base among you, but being absent *am* bold toward you: 2 But I beseech

m Psa. 112. 9.—*n* Isa. 55. 10.—*o* Hos. 10. 12; Matt. 6. 1.—*p* Or. *liberality*.—*q* Gr. *simplicity*; chap. 8. 2.—*r* Chap. 1. 11; 4. 15.—*s* Chap. 8. 14.

t Matt. 5. 16.—*u* Heb. 13. 16.—*v* Chap. 8. 1.—*w* James 1. 17.—*x* Rom. 12. 1.—*y* Verse 10; chap. 12. 5, 7, 9.—*z* Or. *in outward appearance*.

9. He hath dispersed abroad—Here is still the allusion to the sower [who scatters his seed with an apparent wastefulness. (See Eccles. xi. 1; Psa. cxii. 9.)] He hath given to the poor—This is the interpretation of "he hath dispersed abroad;" and therefore it is said, his righteousness remaineth forever—his good work is had in remembrance before God. By "righteousness" we have already seen that the Jews understand almsgiving. (See the note on Matt. vi. 1.)

10. Now he that ministereth (*supplieth*) seed to the sower—The "sower," as we have already seen, is he that gives alms of what he hath; and God, who requires him to give these alms, is here represented as providing him with the means. Thus God is represented as, in the course of his providence, associating and connecting causes and effects; keeping each thing in its proper place and state of dependence on another, and all upon himself; so that summer and winter, heat and cold, seedtime and harvest, regularly succeed each other. Thus God leads up (*ἐπιχορηγῇ*) this grand chorus of causes and effects; provides the seed to the hand of the sower; blesses the earth, and causes it to bring forth and bud, so that it may again minister seed to the sower and bread to the eater; and, by a watchful providence, preserves every thing. The figure is beautiful, and shows us the grand system of causes and effects, all directed by and under the immediate guidance and government of God himself. The fruits of your righteousness—Your beneficence; for σοὶ δικαιοσύνη is here to be understood. (See the note on Matt. vi. 1, already referred to.)

11. Being enriched in every thing—Why does God give riches? That they may be applied to his glory and the good of men. Why does he increase riches? That those who have them may exercise all bountifulness. And if they be "enriched in every thing," what will be the consequence if they do not exercise all bountifulness? Why, God will curse their blessings; the rust shall canker them, and the moth shall consume their garments. (Jas. v. 2.) But if, on the other hand, they do thus apply them, then they cause thanksgiving to God.

12. For the (your) administration of this service—[Almsgiving, when performed as a religious service, not only serves the end of supplying by its help the wants of its objects, but it is also and especially superabounding, περισσεύουσα, extending incomparably farther in the form of grateful service to God himself.—Alford.]

13. By the experiment of this ministration—In this, and in the preceding and following

verses, the apostle enumerates the good effects that would be produced by their liberal almsgiving to the poor saints at Jerusalem.

14. The exceeding grace of God in you—By the *ὑπερβάλλουσαν χάριν*, superabounding, or transcending, grace of God, which was in them, the apostle most evidently means the merciful and charitable disposition which they had toward the suffering saints. They had the means of charity, but God had given these means; they had a feeling and charitable heart, but God was the author of it. Their charity was superabundant, and God had furnished both the disposition, the occasion, and the means by which that disposition was to be made manifest.

15. Thanks be unto God for his unspeakable gift—Some think that Christ only is here intended. It is, however, evident that the ἀνεκδιμήτῳ δωρεῖ, unspeakable gift, is precisely the same with the *ὑπερβάλλουσα χάρις*, superabounding grace or benefits, of the preceding verse. It is, therefore, most evident that it is the work of Christ in them, and not Christ himself, which is intended in the 14th verse; and consequently, that it is the same work, not the operator, which is referred to in this last verse. Still, the first application is a good and highly comforting one.

JESUS CHRIST, the gift of God's love to mankind, is an unspeakable blessing; no man can conceive, much less declare, how great this gift is; for these things the angels desire to look into. Therefore he may be well called the unspeakable gift, as he is the highest God ever gave or can give to man; though this is not the meaning of the last verse. [It is impossible to apply such a term, so emphatically placed as here, to any gift short of THAT ONE. And the ascription as coming from Paul's fervent spirit is very natural in this connexion.—Alford.]

NOTES ON CHAPTER X.

1. I Paul myself beseech you by the meekness—Having now finished his directions and advices relative to the collection for the poor, he resumes his argument relative to the false apostle, who, it seems, had gained considerable influence by representing St. Paul as despicable in his person, his ministry, and his influence. Under this obloquy the apostle was supported by the meekness and gentleness of Christ. Who in presence *am* base among you, but being absent *am* bold toward you—He seems to quote these as the words of his calumniator, as if he had said: "This apostle of yours is a mere pretender; when he is among you, you know how base and contemptible he is; when

you, ^d that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which ^e think of us as if we walked according to the flesh. **3** For though we walk in the flesh, we do not war after the flesh: **4** (^f For the weapons ^g of our warfare ^h are not carnal, but ⁱ mighty ^j through God ^k to the pulling down of strong holds;)

^d 1 Cor. 4, 21; chap. 13, 2, 10. — ^e Or, *reckon*. — ^f Eph. 6, 13; 1 Thess. 5, 8. — ^g 1 Tim. 1, 15; 2 Tim. 2, 3. — ^h Acts 7, 22; 1 Cor. 2, 5; chap. 6, 7; 13, 3, 4. — ⁱ Or, *to God*.

absent, see how he brags and boasts." The word *πατεῖν*, which we render "base," signifies *lowly*, and, as some think, *short of stature*. The insinuation is, that when there was danger or opposition at hand, St. Paul acted with great obsequiousness, fearing for his person and authority, lest he should lose his influence. See the following verse.

2. Some, which think of us as if we walked according to the flesh—It is customary for cowards and overbearing men to threaten the weak and the timid when present; to bluster when absent; and to be very obsequious in the presence of the strong and courageous. This conduct they appear to have charged against the apostle, which he calls here *walking after the flesh*—acting as a man who had worldly ends in view, and would use any means in order to accomplish them.

3. Though we walk in the flesh—Although I am only a human being, and must live as such, yet **I do not war after the flesh**; I do not act the coward or the poltroon, as they insinuate. I have a good cause, a good Captain, strength at will, and courage at hand. I neither fear them nor their master. [The word *σάρξ*, *flesh*, is used, in this verse, in two distinct and opposite senses; the first referring to the simply animal organism, in which, of course, all men "walk," that is, *live* (actively); the second refers to man's naturally depraved ethical character, in which all the unregenerate "walk," but from the dominion of which the apostle and his associates were delivered. In this latter sense, the term *carnal*, is used in the next verse.]

4. The weapons of our warfare—(See Eph. vi, 10-17; 1 Tim. i, 18; 2 Tim. ii, 3, 4, 5.) **Are not carnal, but mighty through God**—[By the "weapons," are to be understood the *means* which the apostolic activity makes use of in the strife with the hostile powers. . . . Now since fleshly weapons, as such, are weak, (Matt. xxvi, 41, Rom. vi, 19,) and not in keeping with the aims of the apostolic work, the weapons opposed to them are not designated according to their nature, (though evidently they are *ὅπλα πνευματικά*, *spiritual weapons*), but at once according to their specific potency made powerful, by God.—*Meyer*.]

5. Casting down imaginations—*λογισμοίς*; *reasonings or opinions*. The Greek philosophers valued themselves especially on their *ethic systems*, in which their reasonings appeared to be very profound and conclusive; but they were obliged to assume principles which were either such as did not exist, or were false in themselves, as the whole of their mythologic system most evidently was. **Every high thing**—[Their merely human knowledge is lifted up against the knowledge of God; that is, the Gospel itself.—*Alford*.] **The knowledge of God**—It is amazing how feeble a resistance heathenism made, by argument or reasoning, against the doctrine of the Gospel! It instantly shrunk from the divine light, and called on the secular power to

5 Casting down *imaginations*, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; **6** And having in a readiness to revenge all disobedience, when *your* obedience is fulfilled. **7** Do ye look on things after the outward appearance? ^a If any man trust to himself that

^k Jer. 1, 10. — ^l 1 Cor. 1, 19; 3, 19. — ^m Or, *reasonings*. — ⁿ Chap. 13, 2, 10. — ^o Chap. 2, 9; 7, 15. — ^p John 7, 24; chap. 3, 12; 11, 18. — ^q 1 Cor. 14, 37; 1 John 4, 6.

contend for it! *Papery* sunk before *Protestantism* in the same way, and defended itself by the same means. The apostles destroyed *heathenism* wherever they came; the *Protestants* confuted the *Papists* wherever their voice was permitted to be heard. **Bringing into captivity every thought**—[*Ἀιχμαλωτίζοντες πᾶν νόημα*, *leading captive every intent of the mind*; not thought nor intellectual subjection is here intended, but that of the will.—*Alford*.] [This is the work of the apostles, but only by the Spirit of God working through and by them.]

The obedience of Christ—[*Εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ*; *into subjection to Christ*; the new state into which the WILL (the moral nature) is brought by its subjection, as the country into which it is led captive. (Luke xxi, 24.)—*Alford*.] [The work of the practical redemption of the soul by the power of the word and the Spirit of God, is first of all a conquest and a capture, and next a willing defection of the captive from his former allegiance and his complete self-subjection to the power and good pleasure of the conqueror; and with his changed relations comes also a change of heart and spirit to the captive, and he finds to his great joy that the *yoke* that he has taken upon himself is easy, and the *burden* light.]

6. And having in a readiness to revenge all disobedience—I am ready, through this mighty armour of God, to punish (logically and spiritually) those opposers of the doctrine of Christ, and the disobedience which has been produced by them. **When your obedience is fulfilled**—When you have, in the fullest manner, discontinued those men, and separated yourselves from their communion. The apostle was not in haste to pull up the tares, lest he should pull up the wheat also. All the terms in these two verses are *military*. Allusion is made to a strongly fortified city, where the enemy had made his last stand. The army of God comes against the place and attacks it; the *strong-holds*, *ὀχυρομακταί*, all the fortified places, are carried. The *imaginations*, *λογισμοί*, engines, and whatever the imagination or skill of man could raise, are speedily taken and destroyed. **Every high thing**, *πᾶν ὑψόμα*, is thrown down and demolished; and the besieging army, carrying every thing at the point of the sword, enters the city, and storms and takes the citadel. Everywhere defeated, the conquered submit, and are brought into captivity, *αἰχμαλωτίζοντες*, are led away captives; and thus the whole government is destroyed. It is easy to apply these things, as far as may be consistent with the apostle's design. The general sense I have given in the preceding notes.

7. Do ye look on things after the outward appearance—Do not be carried away with appearances; do not be satisfied with show and parade. **If any man trust to himself that he is Christ's**—Here, as in several other places of this and the preceding epistle, the *τὸς*, *any* or *certain*

he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's. **8** For though I should boast somewhat more ^{of} our authority, which the Lord hath given us for edification, and not for your destruction, ^I should not be ashamed: **9** That I may not seem as if I would terrify you by letters. **10** For *his* letters, ^{say they, are} weighty and powerful; but ^{his} bodily presence *is* weak, and *his* ^{speech} contemptible.

^r 1 Cor. 3. 23; 9. 1; chap. 11. 23.—^s Chap. 13. 10.—^t Chap. 7. 14; 12. 6.—^u Gr. *said he*.—^v 1 Cor. 2. 3, 4; verse 1; chap.

person, most evidently refers to the false apostle who made so much disturbance in the Church. And this man *trusted to himself*—assumed to himself that he was Christ's messenger. [There had evidently come to Corinth, perhaps from Jerusalem, teachers of the Judaizing party, who depreciated Paul's apostleship as irregular in its origin, and his teaching as contrary to the authorized and original doctrines of the Gospel; and it is to these that the apostle is here responding.] **Let him of himself think this**—[*Τοῦτο λογίζεσθω*, settle his mind to this conclusion.] As he arrogates to himself the character of a minister of Christ, let him acknowledge that even so we are Christ's ministers; and that *I* have, by my preaching and the miracles which I have wrought, given full proof that I am especially commissioned by him.

8. For though I should boast, etc.—I have a greater authority and spiritual power than I have yet shown, both to edify and to punish; but I employ this for your edification in righteousness, and not for the destruction of any delinquent. "This," says Calmet, "is the rule which the pastors of the Church ever propose to themselves in the exercise of their authority; whether to enjoin or forbid, to dispense or to oblige, to bind or to loose. They should use this power only as Jesus Christ used it . . . for the salvation, and not for the destruction, of souls."

9. That I may not seem, etc.—I will add no more concerning this part of the subject, lest I should seem, as my adversary has insinuated, to wish to terrify you by (my) letters.

10. For his letters, say they, are weighty and powerful—He boasts of high powers, and that he can do great things. (See on verses 1, 2.) **But his bodily presence is weak**—When you behold the man, you find him a feeble, contemptible mortal; and when ye hear him speak, his speech, (*ὁ λόγος*, probably his doctrine,) (*ἐξουθενημένος*), is good for nothing; his person, matter, and manner are altogether uninteresting, unimpressive, and too contemptible to be valued by the wise and the learned. Many, both among the ancients and moderns, have endeavoured to find out the ground there was for any part of this calumny: as to the *moral conduct* of the apostle, that was invulnerable; his motives, it is true, were suspected and denounced by this false apostle and his partisans; but they could never find any thing in his conduct which could support their insinuations. What they could not attach to his *character*, they disingenuously attached to his *person* and his *eloquence*. [No countenance is given by these words to the idea that Paul was of weak physical constitution, or short in stature. His own explanation of them is sufficient. (See 1 Cor. ii.) It is, that when he was present among them, he brought, not the

11 Let such a one think this, that, such as we are in word by letters when we are absent, such *will we* be also in deed when we are present. **12** ^{*}For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, ^{are} not wise. **13** ^{*}But we will not boast of things without *our* measure, but according to

12. 5, 7, 9; Gal. 4. 13.—^v 1 Cor. 1. 17; 2. 1, 4; chap. 11. 6.—^w Chap. 3. 1; 5. 12.—^y Or, *understand it not*.—^z Verse 15.

strength of presence or words of the carnal teachers, but abjured all such influence, and in fear and trembling preached Christ crucified. It was this, and not weakness of voice, which made his "speech contemptible." At the same time the contrast between his *epistles* and his *word of mouth*—his authority as *unaccompanied* or *accompanied* by his presence—it must be assumed that there was something (see on chapter xii, 7) which discommended his appearance and delivery. (See Winer's *Realwerk*.—*Alford*.) That St. Paul could be no such diminutive person we may fairly presume from the office he filled under the high-priest in the persecution of the Church of Christ; and that he had not an impediment in his speech, but was a graceful orator, we may learn from his whole history, and especially from the account we have in Acts xiv, 12, where the Lycaonians took him for Mercury, the god of eloquence, induced thereto by his powerful and persuasive eloquence. In short, there does not appear to be any substantial evidence of the apostle's deformity, pigmy stature, bald head, pale and wrinkled face, large nose, stammering speech, etc. These are probably all figments of fancy and foolish surmises.

11. Such as we are in word—[The added words *will we be*, which make the latter part of the sentence a promise, perhaps a threat, are not authorized by the connexion. The apostle simply reiterates what had been said, that what he did while present with them was in the fullest harmony with what appeared in his letters.]

12. We dare not make ourselves, etc.—As if he had said: I dare neither to associate with, nor compare myself to, those who are full of self-commendation. Some think this to be an *ironical* speech. **But they, measuring themselves by themselves**—[They were their own models of excellence. The Greek (of the text) carries the two ideas of reciprocal exaltation and self-exaltation, and, no doubt, these persons practised both. They were a mutual-admiration and a self admiration society. The apostle contents himself with the criticism, "they do not understand," which is tame in sound, but contains a latent sting. . . . If it is not ironical, it means that their self-measurements and self-comparisons had only blinded their understandings as to the true qualifications of an apostle.—*Speaker's Com.*]

13. Things without our measure—By the "measure," mentioned here, the apostle seems to mean the commission he received from God to preach the Gospel to the Gentiles; *a measure* or *district* that extended through all Asia Minor and Greece, down to Achaia, where Corinth was situated, *a measure to reach even unto you*. [But according to the measure of the boundary line (*ἀνταρά*) which God (not our own choice) has assigned to us as

the measure of the ^arule which God hath distributed to us, a measure to reach even unto you. **14** For we stretch not ourselves beyond *our measure*, as though we reached not unto you; ^bfor we are come as far as to you also in *preaching* the gospel of Christ: **15** Not boasting of things without *our measure*, that is, ^cof other men's labours; but having hope, when

a Or, line.—b 1 Cor. 3. 5, 10; 4. 15; 9. 1.—c Rom. 15. 20.—
d Or, magnified in you.

measure, to reach even unto you. Our boasting will restrict and measure itself according to the limit which God has drawn for us, and by which he has measured off the sphere of our activity in order that we should reach even to you with our working. By this Paul is manifestly aiming at the vaingloriousness of the false apostles, who, . . . intruded into the provinces of others, . . . as indeed, in particular, they had come also to Corinth, which lay within the boundary-line of Paul's apostolic action, and were now boasting as if the church-life in Corinth were chiefly *their work*.—*Meyer.*]

14. For we stretch not ourselves beyond—[For we do not usurp for ourselves any extension of our working at variance with its destined limit, as would be the case if you lay beyond the measured-off province which is divinely assigned to us. . . . If he were not *destined* (by God) to extend his official working even to Corinth, and yet wished to do so, he would resemble a man who stretches himself beyond the boundary-line drawn for him.—*Meyer.*] **For we are come as far as to you**—An appeal to well known facts in proof of the apostle's divine call to preach the Gospel in Corinth, in which God gave to him and his associates a precedence in that place.]

15. Not boasting of things without our measure—We speak only of the work which God has done by us, for we have never attempted to enter into other men's labours, and we study to convert those regions assigned to us by the Holy Spirit. **But having hope, . . . your faith is increased**—[That being among the conditions that must precede what is further anticipated, namely, *to be enlarged* (in favour) *among you, according to our rule*, κατὰ τὸν κανόνα, as to *our sphere*, or boundary-line. Paul trusted that the improved spiritual condition of the Corinthian Church would afford him still further opportunities for extending his apostolic labours.]

16. To preach the gospel in the regions beyond you—He probably refers to those parts of the Morea, such as Sparta, etc., that lay southward of them; and to Italy, which lay on the west. It does not appear that he considered his *measure* or *province* to extend to Libya, or any part of Africa. **Not to boast in another man's line**—So very scrupulous was the apostle not to build on another man's foundation, that he would not even go to those places where other apostles were labouring. He appears to think that every apostle had a particular district or province of the heathen world allotted to him, and which God commissioned him to convert to the Christian faith. No doubt every apostle was influenced in the same way; and this was a wise order of God; for by these means the Gospel was more quickly spread through the heathen provinces than it otherwise would have been.

17. He that glorieth, let him glory in the Lord—Instead of boasting or exulting even in your

your faith is increased, that we shall be ^denlarged by you according to our rule abundantly, **16** To preach the gospel in the *regions* beyond you, and not to boast in another man's ^eline of things made ready to our hand. **17** But he that glorieth, let him glory in the Lord. **18** For ^enot he that commendeth himself is approved, but ^bwhom the Lord commendeth.

e Or, rule.—f Isaiah 65. 16; Jer. 9. 24; 1 Cor. 1. 31.—g Prov. 27. 2.—h Rom. 2. 29; 1 Cor. 4. 5.

own success in preaching the Gospel, as none can be successful without the especial blessing of God, let God who gave the blessing have the glory. Even the genuine apostle, who has his commission immediately from God himself, takes no praise to himself from the prosperity of his work, but gives it all to God.

18. Not he that commendeth himself—Not the person who makes a parade of his own attainments; who preaches himself, and not Christ Jesus the Lord; and, far from being your servant for Christ's sake, affects to be your ruler; not such a one shall be *approved of God* by an especial blessing on his labours; *but he whom the Lord commendeth*, by giving him the *extraordinary gifts* of the Holy Spirit, and *converting the heathen* by his ministry. These were qualifications to which the false apostle at Corinth could not pretend. He had language and eloquence, and show and parade; but he had neither the *gifts* of an apostle nor an apostle's success. [Certain practical lessons of Christian comity may be learned from this last paragraph, (verses 12–18,) the last of which has been shamefully violated in modern times, and especially in foreign mission fields.]

1. We find that from the beginning God appointed to every man his province, and to every man his labour; and would not suffer even one apostle to interfere with another. This was a very wise appointment; for by this the Gospel was not only more speedily diffused over the heathen nations, as we have already remarked, but the Churches were better attended to, the Christian doctrine preserved in its purity, and the Christian discipline properly enforced. What is any man's work is no man's in particular; and thus the work is neglected. In every Church of God there should be some one who, for the time being, has the care of it, who may be properly called its *pastor*, and who is accountable for its purity in the faith and its godly discipline.

2. Every man who ministers in holy things should be well assured of his *call* to the work; without this he can labour neither with confidence nor comfort. And he should be careful to watch over the flock, that no destroying wolf be permitted to enter the sacred fold, and that the fences of a holy discipline be kept in proper repair.

3. It is base, abominable, and deeply sinful, for a man to thrust himself into other men's labours, and, by sowing doubtful disputations among a Christian people, distract and divide them, that he may get a party to himself. Such persons generally act as the false apostle at Corinth; preach a relaxed morality; place great stress upon certain doctrines which flatter and soothe self-love; calumniate the person, system of doctrines, and mode of discipline of the pastor who perhaps planted that Church, or who, in the order of God's providence,

CHAPTER XI.

WOULD to God ye could bear with me a little in ^amy folly; and indeed ^bbear with me. **2** For I am ^cjealous over you with godly jealousy: for ^dI have espoused you to one husband, ^ethat I may present you ^fas a chaste virgin to Christ. **3** But I fear, lest by any means, as ^gthe serpent beguiled Eve through his subtilty, so your minds ^hshould be corrupted from the simplicity that is in

^a Verse 16; chapter 5. 13. — ^b Or, *ye do bear with me.* — ^c Galatians 4. 17, 18. — ^d Hosea 2. 19, 20; 1 Corinthians 4. 15. — ^e Colossians 1. 28. — ^f Leviticus 21. 13. — ^g Genesis 3. 4; John 8. 44. — ^h Ephesians 6. 24; Colossians 2. 4, 8, 18;

has the oversight of it. This is an evil that has prevailed much in all ages of the Church; there is at present much of it in the Christian world, and Christianity is disgraced by it.

NOTES ON CHAPTER XI.

1. Would to God ye could bear with me—“Ὁφελον ἀνέχεσθαι μου μικρόν. [As the divine name does not appear in the original, so it should not be in the translation, which should read, *Would that ye could bear with me a little.*] The too frequent use of this sacred Name produces a *familiarity* with it that is not at all conducive to *reverence* and *godly fear*. [The same censure will apply to the usual translation of the strong negation, *μὴ γένοιτο*, by the phrase *God forbid*, though neither of these two words has an equivalent in the original.] **In my folly—**In my *seeming* “folly;” for being obliged to vindicate his ministry, it was necessary that he should speak much of himself, his sufferings, and his success. And as this would appear like *boasting*, those who were not acquainted with the necessity that lay upon him to make this defence might be led to impute it to vanity.

2. I am jealous over you, etc.—[I watch over you with intense solicitude and carefulness.] **That I may present you as a chaste virgin—**There seems to be a reference to Lev. xxi. 14, that the high priest must not marry any one that was not a pure virgin. Here, then, Christ is the high priest, the spouse or husband; the Corinthian Church the pure virgin to be espoused; the apostle and his helpers the [φίλος τοῦ νυμφίου, *friend of the bridegroom, marriage friend*, (*Meyer*),] who had educated and prepared this virgin for her husband, and espoused her to him. (John iii. 29.)

3. As the serpent beguiled Eve through his subtilty—This is a strong reflection on the false apostle and his teaching: he was *subtle*, (πανούργος,) and by his subtlety, (πανουργία,) his versatility of character and conduct, his capability of doing all work, and accommodating himself to the caprices, prejudices, and evil propensities of those to whom he ministered, he was enabled to corrupt the minds of the people from the simplicity of the Gospel of Christ.

4. For if he that cometh—The false apostle, one taken as representing the whole class. **Preacheth another Jesus—**Another historically, and also more powerful to save than that Jesus whom I have preached. **Or if ye receive another spirit—**Than the Holy Ghost, which has been given to you on your believing on the Christ whom we preached. **Or another gospel—**Than that which we have preached and which ye have accepted, then **ye might well bear with him.** [Caustic satire and reproach. The context shows that the apostle

Christ. **4** For if he that cometh preacheth another Jesus, whom we have not preached, or ⁱif ye receive another spirit, which ye have not received, or ^janother gospel, which ye have not accepted, ye might well bear ^kwith him. **5** For I suppose ^lI was not a whit behind the very chiefest apostles. **6** But though ^mI be rude in speech, yet not ⁿin knowledge; but ^owe have been thoroughly made manifest among you in all things. **7** Have I committed

1 Timothy 1. 3; 4. 1; Hebrews 13. 9; 2 Peter 3. 17. — ⁱ Galatians 1. 7, 8. — ^j Or, *with me.* — ^k 1 Corinthians 13. 10; chapter 12. 11; Galatians 2. 6. — ^l m 1 Cor. 1. 17; 2. 1, 13; chapter 10. 10. — ⁿ Ephesians 3. 4. — ^o Chapter 4. 2; 5. 11; 12. 12.

considers what he puts hypothetically to be actually going on. The Jesus preached by the Judaizers was so different from the Jesus of St. Paul, that he is called another. . . . From their preaching his readers took, or “caught,” a spirit different in kind from that which they took from him; that is, a spirit of fear and bondage, (Rom. viii. 16,) instead of a spirit of liberty and adoption, (iii. 17.) They took also a Gospel of a radically different character from that which they “received” from him, for the glad tidings of free salvation, justification by faith, and sanctification by the Spirit, were cancelled if man still had to be saved by imitating Christ’s obedience to the law. From a different Christology followed a different theory of salvation.—*Speaker’s Com.*

5. I was not . . . behind the very chiefest apostles—[Here Paul begins the defense of his assertion of his apostleship, the purity and power of the Gospel preached by him, and his own irreproachableness of life and character, being *compelled* to this course by the false teachings and the assaults of his adversaries.] The most eminent of the apostles have not preached Christ, ministered the Spirit, explained and enforced the doctrines of the Gospel, in a more powerful and effectual manner than I have done. [The reference of this passage to Peter, James, and John, was supported among the earlier Protestants from polemical considerations, for the comparison in itself, and the plural expression, were urged against the primacy of Peter. (See CALOVIVS, *Bibl. Ill.*, p. 505.) In defence of this primacy it was maintained by the older Catholic writers that the equality referred to preaching and gifts, not to power and jurisdiction. (See Cornelius à Lapide.)—*Meyer*.]

6. But though I be rude in speech—Ἰδιώτης τῷ λόγῳ: though I speak in plain, unadorned phrase, studying none of the graces of eloquence, yet I am not unskilled in the most profound knowledge of God, of spiritual and eternal things; ye yourselves are witnesses of this, as in all these things **I have been thoroughly made manifest among you.** [How Paul, with the great eloquence to which all his epistles and speeches in the Book of Acts bear testimony, could yet with truth call himself “rude in speech,” (λόγος, *language*), is explained in the fact that he so describes his speech—or manner of teaching—in contradistinction to the artificial eloquence of the Sophists.—*Meyer*.] Inspired men received all their doctrines immediately from God, and often the very words in which those doctrines should be delivered to the world; but in general the Holy Spirit appears to have left them to their own language, preventing them from using any expression that might be equivocal, or convey a contrary sense to that which God intended. [This

an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? **8** I robbed other churches, taking wages of them, to do you service. **9** And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will

p Acts 18, 3; 1 Cor. 9, 6, 12; chap. 10, 1.—*q* Acts 20, 23; chap. 12, 13; 1 Thess. 2, 9; 2 Thess. 3, 8, 9.—*r* Phil. 4, 10, 15, 16.—*s* Chap. 12, 14, 16.—*t* Rom. 9, 1.—*u* *Gr. this boasting shall not be stopped in me.*

recognises and defines the human element in the Holy Scriptures.]

7. Have I committed an offence in abasing myself—[*Ἡ ἀμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε*; have I committed sin, abasing myself that you may be exalted? The fore-going of his apostolic right to be supported, *ἐξουσία*, is brought into question as of at least doubtful expediency, though certainly they ought not to bring it against him as a sin, seeing he had done it that they might be exalted.] [The exaltation which they received by his demeaning himself was that of reception into the blessings of the Gospel, which was intended to be] more effectually wrought thereby.—*Alford.*]

8. I robbed other churches—This part of the sentence is explained by the latter, **taking wages . . . to do you service.** The word *ὀψώνιον* signifies the pay of money and provisions (rations) given daily to a Roman soldier. As if he had said: I received food and raiment, the necessities of life, from other churches while labouring for your salvation. Will you esteem this a crime? The whole sentence is a stinging irony. [The divine ordinance, that "they who preach the Gospel should live of the Gospel," (1 Cor. ix, 14,) is much more than simply permissive, a justification of the preacher in receiving a temporal maintenance from those to whom he ministers; it is evidently a divine appointment designed for the benefit of the giver quite as much as of the receiver. The experience of the Church in all ages and countries shows that the Gospel is uniformly the most effective when those who are ministered to in spiritual things render in return carnal (temporal) things, as their free gifts to those who minister the Gospel to them. It is quite possible that Paul felt this when he asked whether he had done wrong to the Corinthians in waiving his claim for a support from their hands, though there can be no doubt of the goodness of his intention, nor had the Corinthians a right to be offended with him for it. In Churches, even missionary Churches, self-support seems to be the divinely appointed condition of the successful preaching of the Gospel.]

9. And when I was present with you—I preferred to be, for a time, even without the necessities of life, rather than be a burden to you. To whom was this a reproach, to me or to you? [Perhaps to both.] **The brethren which came from Macedonia**—He probably refers to the supplies which he received from the Church at Philippi, which was in Macedonia; of which he says, that in the beginning of the Gospel no Church communicated with me, as concerning giving and receiving, but you only; for even at Thessalonica ye sent once and again to my necessity. (Phil. iv, 15, 16.) [The evident unchristian selfishness of some of the Corinthians made it necessary for the apostle, in

I keep myself. **10** 'As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. **11** Wherefore? because I love you not? God knoweth. **12** But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. **13** For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. **14** And no mar-

r 1 Cor. 9, 15.—*ze* Chap. 6, 11; 7, 3; 12, 15.—*π* 1 Cor. 9, 12.—*y* Acts 15, 24; Romans 16, 18; Gal. 1, 7; 6, 12; Phil. 1, 15; 2 Peter 2, 1; 1 John 4, 1; Rev. 2, 2.—*z* Chap. 2, 17; Phil. 3, 2; Titus 1, 10, 11.

order to protect the honour of the Gospel and his own self-respect, to waive his just and proper claim to be supported by those to whom he ministered. Among the hard conditions of the case this may have been expedient, perhaps necessary, but the whole thing was wrong, nevertheless.]

10. As the truth of Christ is in me—*Ἐστὶν ἀλήθεια Χριστοῦ ἐν ἐμοί*; the truth of Christ is in me. I speak as becomes a Christian man, and as influenced by the Gospel of Christ; a solemn form of asseveration, but scarcely to be considered in the sense of an oath. **In the regions of Achaia**—The whole of the Peloponnesus, or Morea, in which the city of Corinth stood. From this it appears that he had received no help from any of the other Churches in the whole of that district.

11. Wherefore—*Διὰ τί*. Why have I acted thus? and why do I propose to continue to act thus? is it because I love you not, and will not permit you to contribute to my support? God knoweth the contrary; I do most affectionately love you.

12. But what I do, etc.—I act thus that I may cut off occasion of glorying or calumniating from them—the false prophets or teachers, who seek occasion—who would be glad that I should become chargeable to you, that it might in some sort vindicate them who exact much from you; for they bring you into bondage, and devour you. (Verse 20.) Nothing could mortify these persons more than to find that the apostle took nothing, and was resolved to take nothing; while they were fleecing the people. It is certain that the passage is not to be understood as though the false apostles took nothing from the people, to whatever disinterestedness they might pretend, for the apostle is assured of the contrary. [They did accuse him and his colleagues of mal-appropriation. (Chapter xii, 18.) They boasted, too, of their own unselfishness, but their practise contradicted their profession. (Chapter ii, 17; xi, 20.) They did not receive money or goods openly, but they did so in secret. He is resolved that his example shall constrain them to desist from this clandestine spoliation. Herein appears the hypocritical villany which he proceeds to denounce.—*Speaker's Com.*]

13. For such are false apostles—Persons who pretend to be apostles, but have no mission from Christ. **Deceitful workers**—They do preach and labour, but they have nothing but their own emolument or partisan purposes in view. **Transforming themselves**—Assuming, as far as they possibly can consistently with their sinister views, the habit, manner, and doctrine of the apostles of Christ.

14. And no marvel—*Καὶ οὐ θαύμα*; and no wonder; it need not surprise you what the disciples do, when you consider the character of the

vel; for Satan himself is transformed into an angel of light. **15** Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. **16** ^d I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. **17** That which I speak, ^f I speak *it* not after the Lord, but as it were foolishly, ^e in this confidence of boasting. **18** ^h Seeing that many glory after the flesh, I will glory also. **19** For ye suffer fools

^a Gal. 1, 8.—^b Chapter 3, 9.—^c Phil. 3, 19.—^d Verse 1; chapter 12, 6, 11.—^e Or, suffer.—^f 1 Cor. 7, 6, 12.—^g Chapter 9, 4.

master. Satan himself is transformed into an angel of light.—As in verse 3 the apostle had the history of the temptation and fall of man particularly in view, it is very likely that here he refers to the same thing. In whatever form Satan appeared to our first mother, his pretensions and professions gave him the appearance of a good angel; and by pretending that Eve should get a great increase of light, that is, wisdom and understanding, he deceived her, and led her to transgress.

15. Whose end shall be according to their works—A bad way leads to a bad end. The way of sin is the way to hell.

16. Let no man think me a fool—As the apostle was now going to enter into a particular detail of his qualifications, natural, acquired, and spiritual, and particularly of his labours and sufferings, he thinks it necessary to introduce the discourse *once more*, as he did verse 1.

17. I speak it not after the Lord—Were it not for the necessity under which I am laid to vindicate my apostleship, my present glorying would be inconsistent with my Christian profession of *humility*, and knowing no one *after the flesh*.

18. Seeing that many glory after the flesh—Boast of external and secular things. [There are times when Christian duty may command silence, even under reproach and calumny; there are other times and circumstances when it becomes the duty of a Christian, and especially of a minister of the Gospel, to repel such attacks, and to vindicate his own good name, and his claim to confidence.]

19. Ye suffer fools gladly, seeing ye yourselves are wise—A very fine irony. It would be dishonourable to you as *wise men* to fall out with a *fool*; you will therefore patiently bear with his impertinence and foolishness because of your own profound wisdom.

20. For ye suffer—As you are so meek and gentle as to submit to be brought into bondage—to have your property devoured, your goods taken away, yourselves laid in the dust, so that others may exalt themselves over you—yea, and will bear from those the most degrading indignity; then, of course, you will bear with one who has never insulted, defrauded, devoured, taken of you, exalted himself against you, or offered you any kind of indignity; and who only wishes you to bear his confident boasting concerning matters which he can substantiate. The expressions in this verse are some evidence that the false apostle was a Judaizing teacher. *You suffer*, says the apostle, *if a man, καταδουλοι, bring you into bondage*, probably meaning to the Jewish rites and ceremonies. (Gal. iv, 9.) **If a man . . . devour you**—As the Pharisees did

gladly, ⁱ seeing ye yourselves are wise. **20** For ye suffer, ^k if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. **21** I speak as concerning reproach, ^l as though we had been weak. Howbeit, ^m whereinsoever any is bold, (I speak foolishly,) I am bold also. **22** Are they Hebrews? ⁿ so am I. Are they Israelites? ^o so am I. Are they the seed of Abraham? ^p so am I. **23** Are they ministers of Christ? (I speak as a fool,) ^q I am more; ^r in labours more abun-

^h Phil. 2, 3, 4.—ⁱ 1 Cor. 4, 10.—^k Gal. 2, 4; 4, 9.—^l Chap. 10, 10.—^m Phil. 3, 4.—ⁿ Acts 22, 3; Rom. 11, 1; Phil. 3, 5.—^o 1 Cor. 15, 10.

the patrimony of the widows, and for a pretence made long prayers. **If a man take of you**—Exact different contributions, pretended for the temple at Jerusalem, etc. **Exalt himself**—Pretending to be of the seed of Abraham, infinitely higher in honour and dignity than all the families of the Gentiles. **If a man smite you on the face**—Treat you with indignity, as the Jews did the Gentiles, considering them only as dogs, and not fit to be ranked with any of the descendants of Jacob.

21. I speak as concerning reproach—Dr. Whitby thus paraphrases this verse: "That which I said of smiting you upon the face, I speak as concerning the reproach they cast upon you as profane and uncircumcised, whereas they all profess to be a holy nation. **As though we had been weak**—Inferior to them in these things, not able to ascribe to ourselves those advantages as well as they. **Howbeit, whereinsoever any is bold, and can justly value himself on these advantages, I am bold also**, and can claim the same distinctions, though I speak foolishly in setting any value on those things; but it is necessary that I should show that such men have not even one natural good that they can boast of beyond me." [See also Alford, Meyer, Schrader, and others.]

22. Are they Hebrews—Speaking the sacred language, and reading in the congregation from the Hebrew Scriptures? the same is my own language. **Are they Israelites**—Regularly descended from Jacob, and not from Esau? I am also one. **Are they the seed of Abraham**—Circumcised, and in the bond of the covenant? **So am I**. I am no proselyte, but I am a Hebrew of the Hebrews, both by father and mother; and can trace my genealogy, through the tribe of Benjamin, up to the father of the faithful.

23. Are they ministers of Christ—So we find that these were professors of Christianity; and that they were genuine Jews, and such as endeavoured to incorporate both systems, and, no doubt, to oblige to be circumcised those who had believed; and this appears to have been the bondage into which they had brought many of the believing Corinthians. **I am more**—More of a minister of Christ than they are, and have given fuller proofs of it. I have suffered persecution for the cross of Christ, and of the Jews, too; and had I preached up the necessity of circumcision, I should have been as free from opposition as these are. **In labours more abundant**—Far from sitting down to take my ease in a Church already gathered into Christ, I travel incessantly, preach everywhere, and at all risks, in order to bring the heathen from the power of darkness into the kingdom of God's Son. **In**

dant, ^vin stripes above measure, in prisons more frequent, ^vin deaths oft. **24** Of the Jews five times received I ^vforty stripes save one. **25** Thrice was I ^vbeaten with rods, ^vonce was I stoned, thrice I ^vsuffered shipwreck, a night and a day I have been in the deep; **26** In journeyings often, in perils of waters, in perils of robbers, ^vin perils by mine own countrymen, ^vin perils by the heathen,

^p Acts 9, 16; 20, 23; 21, 11; chapter 6, 4, 5.—^q 1 Cor. 15, 30, 31, 32; chapter 1, 9, 10; 4, 11; 6, 9.—^r Deut. 25, 3.—^s Acts 16, 22.—^t Acts 14, 19.—^u Acts 27, 41.—^v Acts 3, 23; 13, 50;

stripes above measure—Being beaten by the heathen, who had no particular rule according to which they scourged criminals; and we find from Acts xvi, 22, 23, that they beat Paul *unmercifully*—with many stripes. In prisons more frequent—See Acts xxi, 11, and the whole of the apostle's history; and his long imprisonment of at least two years at Rome. (Acts xxviii.) It does not appear that there is any one instance of a false apostle having been imprisoned for the testimony of Christ; this was a badge of the true apostles. In deaths oft—That is, in the most imminent dangers. (See 1 Cor. xv, 31; 2 Cor. iv, 11, and the apostle's history in the Acts.)

24. Of the Jews five times received I forty stripes save one—That is, he was five times scourged by the Jews, whose law (Deut. xxv, 3) allowed forty stripes; but they, pretending to be lenient, and to act *within the letter* of the law, inflicted but thirty-nine. To except *one* stripe from the *forty* was a very ancient canon among the Jews. They thought it right to stop under *forty*, lest the person who counted should make a mistake, and the criminal get more than *forty* stripes, which would be injustice, as the law required only *forty*. The Jews did not usually repeat scourgings except for enormous offences. But they had scourged the apostle five times; for with those murderers no quarter would be given to the disciples, as none was given to the Master.

25. Thrice was I beaten with rods—This was under the Roman government, as their *lictors* beat criminals in this way. We hear of the apostle's being treated thus *once*, namely, at Philippi. (Acts xvi, 22.) **Once was I stoned**—Namely, at Lystra. (Acts xiv, 19, etc.) **A night and a day I have been in the deep**—It is generally supposed that in some shipwreck not on record the apostle had saved himself on a plank, and was a whole day and night on the sea, tossed about at the mercy of the waves. Others think, less probably, that *βυθός*, the deep, signifies a dungeon of a terrible nature at Cyzicum, in the Propontis, into which Paul was cast as he passed from Troas.

26. In journeyings often—He means the particular journeys which he took to different places, for the purpose of propagating the Gospel. **In perils of waters**—Exposed to great dangers in crossing rivers; for of *rivers* the original, ποταμών, must be understood. **Of robbers**—Judea itself, and perhaps every other country, was grievously infested by banditti of this kind; and no doubt the apostle, in his frequent peregrinations, was often attacked, but, being *poor*, and having nothing to lose, he passed unhurt, though not without great danger. **In perils by mine own countrymen**—The Jews had the most intense antipathy to him as an *apostate* from the true faith, and also as the

in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; **27** In weariness and painfulness, in watchings often, in cold and nakedness. **28** Besides those things that are without, that which cometh upon me daily; ^vthe care of all the churches. **29** Who is weak, and I am not weak? who is offended, and I burn not? **30** If

14, 5; 17, 5; 20, 3; 21, 31; 24, 10, 11; 25, 3.—^u Acts 14, 5; 19, 23.—^v Acts 20, 31; chapter 6, 5.—^w 1 Cor. 4, 11.—^x See Acts 20, 1*, etc.; Romans 1, 14.—^y 1 Cor. 8, 13; 9, 22.

means of perverting many others. There are several instances of this in the Acts; and a remarkable conspiracy against his life is related Acts xxiii, 12, etc. **In perils by the heathen**—In the heathen provinces whither he went to preach the Gospel. Several instances of these perils occur also in the Acts. **In perils in the city**—The different seditions raised against him in Jerusalem, Ephesus, and Damascus, etc. **Perils in the wilderness**—In such places it is easy to imagine many dangers from banditti, wild beasts, cold, starvation, etc. **Perils in the sea**—The different voyages he took in narrow seas, such as the Mediterranean, about dangerous coasts, and without compass. **False brethren**—Persons who joined themselves to the Church simply to act as spies or apostates from the faith.

27. In weariness and painfulness—Tribulations of this kind were his constant companions. Had not St. Paul been deeply convinced of the truth and absolute certainty of the Christian religion, he could not have continued to expose himself to such hardships.

28. Besides those things that are without—Independently of these outward things, I have innumerable troubles and mental oppressions. **Which cometh upon me**—ἡ ἐπίστασις; *this continual press* of business; this tumult of cases to be heard and solved relative to the doctrine, discipline, persecution, and supply of all the Churches. All his perils were little in comparison of what he felt relative to the peace, government, and establishment of all the Churches among the Gentiles; for as he was the apostle of the Gentiles, the government of all the Churches among these fell in some sort on him, whether they were of his own planting or of the planting of others. (See Col. ii, 1.) None but a conscientious minister, who has at heart the salvation of souls, can enter into the apostle's feelings in this place. [The ordering of the Gentile Churches, which was largely an original work, not simply a copying of the Churches of Judea, naturally and providentially devolved on St. Paul, and required of him a great amount of thought and labour.]

29. Who is weak—What Church is there under persecution with which I do not immediately sympathize? or who, from his weakness in the faith and scrupulousness of conscience, is likely to be stumbled, or turned out of the way, to whom I do not condescend, and whose burden I do not bear? **Who is offended**—Or likely to be turned out of the way, and I burn not with zeal to restore and confirm him. [The meaning of the verse is to express the most cordial and lively sympathy, (comp. 1 Cor. xii, 20,) of his care amid the dangers to which the Christian character and life of the brethren are exposed.—Meyer.]

I must needs glory, ^w I will glory of the things which concern mine infirmities. **31** *The God and Father of our Lord Jesus Christ, ^v which is blessed for evermore, knoweth that I lie not. **32** *In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: **33** And through a window in a basket

was I let down by the wall, and escaped his hands.

CHAPTER XII.

IT is not expedient for me doubtless to glory. ^aI will come to visions and revelations of the Lord. **2** I knew a man ^b in Christ above fourteen years ago, (whether in the body, I

^v Chap. 12, 5, 9, 10. — ^a Rom. 1, 9; 9, 1; chap. 1, 23; Gal. 1, 20; 1 Thess. 2, 5. — ^y Rom. 9, 5.

^z Acts 9, 24, 25. — ^a Gr. *For I will come.* — ^b Rom. 16, 7; chap. 5, 17; Gal. 1, 22.

30. I will glory . . . which concern mine infirmities—Τὰ ῥῆς ἀσθενείας, *the thing of my weakness*. I will not boast of my natural or acquired powers; neither in what God has done by me; but rather in what I have suffered for him. The verb ἀσθενέω signifies to be weak, infirm, sick, poor, despicable, through poverty, etc. And in a few places it is applied to weakness in the faith, to young converts, who are poor in religious knowledge—not yet fully instructed in the nature of the Gospel. (Rom. iv, 19; xiv, 1, 2.) And it is applied to the works of the law, to point out their inability to justify a sinner, (Rom. viii, 3;) but it is never applied to inward sin, and inward corruption. [The apostle's weakness (verse 29) and his infirmities (verse 30) indicate his sympathy with the weak; and, with his anxious care, (verse 28,) altogether imply an unrest of the flesh and spirit which is justly termed weakness. The reference also plainly extends to all that is enumerated in verses 23–28, and the term weakness is evidently used in a wide sense. See *Speaker's Com.*]

31. The God and Father of our Lord—Here is a very solemn asseveration; an appeal to the ever-blessed God for the truth of what he asserts. It is something similar to his asseveration or oath in verse 10 of this chapter. (See also Rom. ix, 5, and Gal. i, 20.) And from these and several other places we learn that the apostle thought it right thus to confirm his assertions on these particular occasions. But here is nothing to countenance profane swearing, or taking the name of God in vain, as many do in exclamations when surprised, or on hearing something unexpected, etc. St. Paul's appeal to God is in the same spirit as his most earnest prayer. This solemn appeal the apostle makes in reference to what he mentions in the following verses. This was a fact not yet generally known.

32. In Damascus the governor under Aretas—(Acts ix, 2, 23.) As to King Aretas, there were three of this name. ¹The first is mentioned 2 Macc. v, 8. The second, by Josephus, *Antiq.* l, xiii, chapter 15, section 2; and l, xvi, chapter 1, section 4. The third, who is the person supposed to be referred to here, was the father-in-law of Herod Antipas, who married the daughter of Aretas, but divorced her in order to marry Herodias, his brother Philip's wife. Aretas, on this indignity offered to his family, made war upon Herod. Herod applied to Tiberius for help, and the emperor sent Vitellius to reduce Aretas, and to bring him, alive or dead, to Rome. By some means or other Vitellius delayed his operations, and in the meantime Tiberius died; and thus Aretas was snatched from ruin. (Jos., *Antiq.* lib. xviii, chapter 5.) What Aretas did in the interim is not known; but it is conjectured that he made an irruption into Syria and seized Damascus. **The governor**—Ἐθνάρχης. Who this ethnarch was

we cannot tell. The word *ethnarch* signifies the governor of a province under a king or emperor. **Desirous to apprehend me**—The enemies of the apostle might have represented him to the governor as a dangerous spy, employed by the Romans.

33. Through a window in a basket—Διὰ θυρίδος, *by means of a little door*; ἐν σαργάνῃ, *in a wickerwork*, that is, a basket. Probably the house was situated on the wall of the city. (See Acts ix, 23–25.) [In Acts, (ix, 24,) the watching of the gates is ascribed to the Jews, and here to the ethnarch; probably the ethnarch caused the gates to be watched by the Jews themselves, at their suggestion. Michaelis suggests that "Jewish gold had perhaps also some effect with the emir." He went to Arabia (Gal. i, 17) only in consequence of this incident.—*Meyer.*] [The naming of this incident in connexion with what he immediately proceeds to declare, may suggest that not improbably the trance or vision there named took place during his abode in Arabia. The time, fourteen years before the date of this epistle, agrees sufficiently well with the date.]

NOTES ON CHAPTER XII.

1. It is not expedient for me—The plain meaning of the apostle, in this and the preceding chapter, in reference to *glorying*, is, that though to boast in any attainments, or in what God did by him, was in all possible cases to be avoided as contrary to the humility and simplicity of the Gospel, yet the circumstances in which he was found in reference to the Corinthian Church and his detractors there, rendered it necessary, not for his personal vindication, but for the honour of the Gospel, the credit of which was certainly at stake. **I will come to visions**—Ὀπτασίας, *symbolical representations of spiritual and celestial things, in which matters of the deepest importance are exhibited to the eye of the mind by a variety of emblems, the nature and properties of which serve to illustrate those spiritual things.* **Revelations**—Ἀποκαλύψεις, *a manifestation of things not before known, because they are a part of God's own inscrutable counsels.*

2. I knew a man in Christ—I knew a Christian, or a Christian man; for to such alone God now revealed himself, for vision and prophecy had been shut up from the Jews. [Ἐν Χριστῷ—in Christ, so often used by the apostle, seems to have a specific sense, indicating the *mystical* union of the believer with the personal Christ.] **Fourteen years ago**—On what occasion, or in what place, this transaction took place we cannot tell; there are many conjectures among learned men concerning it, but of what utility can they be when every thing is so palpably uncertain? Allowing this epistle to have been written some time in the year 57, fourteen years counted backward will lead this transaction to the year 42 or 43, which was *about* the time that Barnabas brought Paul from Tarsus to Antioch, (Acts

cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. **3** And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) **4** How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. **5** Of such a one will I glory: yet of myself I will not glory,

c Acts 22. 17. — d Luke 23. 43. — e Or, possible. — f Chap. 11. 30.

xi, 25, 26,) and when he and Paul were sent by the Church of Antioch with alms to the poor Christians at Jerusalem. It is very possible that, on this journey, or while in Jerusalem, he had this vision, which was intended to be the means of establishing him in the faith, and supporting him in the many trials and difficulties through which he was to pass. This vision the apostle had kept secret for fourteen years. [See note at the end of the preceding chapter.] **Whether in the body I cannot tell**—The apostle was probably in an *ecstasy* or *trance*, something like that of Peter. (Acts x, 9, etc.) **Caught up to the third heaven**—He appeared to have been carried up to this place; but whether bodily he could not tell, or whether the spirit were not separated for the time and taken up to the third heaven, he could not tell. **The third heaven**—The Jews talk of seven heavens, and Mohammed has received the same from them; but these are not only fabulous but absurd. In the sacred writings three heavens only are mentioned. The first is the *atmosphere*—the firmament or expansion, (Gen. i, 6.) The second, the starry heaven; where are the sun, moon, planets, and stars; but these two are often expressed under one term. (Gen. i, 17.) And, thirdly, the place of the blessed, or the throne of the divine glory. But on these subjects the Scripture affords us but little light; and on this distinction the reader is not desired to rely. Schoettgen has shown, that *ascending to heaven*, or being caught up to heaven, is a form of speech among the Jewish writers to express the highest degrees of inspiration. If we may understand St. Paul thus, it will remove much of the difficulty from this place; and perhaps the unspeakable words (verse 4) are thus to be understood. He had the most sublime communications from God, such as would be improper to mention; though it is very likely that we have the substance of these in his epistles. Indeed, the two epistles before us seem, in many places, to be the effect of most extraordinary revelations.

4. Caught up into paradise—The Jewish writers have no less than four paradises, as they have seven heavens; but it is needless to wade through their fables. On the word "paradise," see the note on Gen. ii, 8. Among the Christian writers paradise generally means the place of the blessed, or the state of separate spirits. Whether the third heaven and paradise be the same place we cannot absolutely say; [probably St. Paul used the two terms in reference to the state of divine rapture into which he had been thrown. It is not to be supposed that any removal to some distant place is here indicated. The whole affair, being in an *ecstasy*, must have been subjective.] **Which it is not lawful for a man to utter**—It is probable that the apostle refers to some communication concerning the divine nature and the divine econ-

omy of which he was only to make a general use in his preaching and writing. No doubt that what he learned at this time formed the basis of all his doctrines.

g Chap. 10. 8; 11. 16. — h See Ezek. 23, 24; Gal. 4. 13, 14. — i Job 2. 7; Luke 13. 16.

omy of which he was only to make a general use in his preaching and writing. No doubt that what he learned at this time formed the basis of all his doctrines.

5. Of such a one will I glory—Through modesty he does not mention himself, though the account can be understood of no other person.

6. I shall not be a fool—Who that had got such honour from God would have been fourteen years silent on the subject? **I will say the truth**—I speak nothing but truth; and the apostle seems to have intended to proceed with something else of the same kind, but, finding some reason probably occurring suddenly, says, **I forbear**—I will say no more on this subject. **Lest any man should think of me above**—The apostle spoke of these revelations for two purposes: first, lest his enemies might suppose they had cause to think meanly of him; and, secondly, having said thus much, he forbears to speak any further of them, lest his friends should think too highly of him. It is a rare gift to discern when to speak and when to be silent, and to know when enough is said on a subject, neither too little nor too much.

7. And lest I should be exalted—There were three evils to be guarded against: 1) The contempt of his gifts and call by his enemies. 2) The overweening fondness of his friends. And, 3) Self-exaltation. **A thorn in the flesh**—The word *σκόλον* signifies a stake, and *ἀνασκολοπιζέσθαι*, to be tied to a stake by way of punishment; and it is also used to signify the most oppressive afflictions. What this "thorn in the flesh" might be has given birth to a multitude of childish conjectures. I believe the apostle to refer simply to the distresses he had endured through the opposition he met with at Corinth; which were as painful and grievous to him as a thorn in his flesh, or his being bound to a stake; for, if he could have devoted himself to destruction (Rom. ix, 3) for his rebellious and unbelieving countrymen, what must he have suffered on account of an eminent Church being perverted and torn to pieces by false teachers? God permitted this to keep the apostle humble, and at last completely delivered the Church out of the hands and influence of this deceiver. **The messenger of Satan**—Another mode of expressing what he calls the "thorn in the flesh;" and he seems most plainly to refer to the false apostle at Corinth. The apostle himself was, as he styles himself to this Church, *ἀπόστολος Χριστοῦ Ἰησοῦ*, (chapter i, 1,) the apostle of Jesus Christ. The person in question is styled here *ἄγγελος Σατανᾶ*, the apostle or angel of Satan. It is almost impossible to mistake the apostle's meaning and reference. JESUS CHRIST sent Paul to proclaim his truth, and to found a Church at Corinth. SATAN, the adversary of God's truth, sent a man to preach lies at the same place, and turn the Church of God into his own synagogue;

lest I should be exalted above measure. **8** * For this thing I besought the Lord thrice, that it might depart from me. **9** And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore ¹ will I rather glory in my infirmities, ² that the power of Christ may rest upon me. **10** Therefore ³ I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake:

^k See Deut. 3, 23-27; Matt. 26, 44. — ^l Chap. 11, 30. — ^m 1 Peter 4, 14. — ⁿ Rom. 5, 3; chap. 7, 4. — ^o Chap. 13, 4. — ^p Chap. 11, 1, 16, 17.

and by his teaching, lies, and calumnies the apostle was severely *buffed*. Many, however, think that the apostle had really some *bodily infirmity* that rendered him contemptible, and was the means of obstructing the success of his ministry, and that the false apostle availed himself of this to set St. Paul at naught, and to hold him out to ridicule. I have shown this, elsewhere, to be very unlikely.

8. I besought the Lord—That is, *Christ*, as the next verse proves, and the Socinians themselves confess. And if Christ be an object of prayer in such a case as this, or indeed in any case, it is a sure proof of his *divinity*. **Thrice**—Some suppose this to be a *certain number* for an *uncertain*; as if he had said, I *often* besought Christ to deliver me from this tormentor; or, which is perhaps more likely, the apostle may refer to *three* solemn, fixed, and fervent applications made to Christ at *different* times; at the last of which he received the answer which he immediately subjoins. It is worthy of remark, that our Lord in his agony acted in the same way; at three different times he applied to God that the cup might depart from him, and in each application he spoke the same words. (Matt. xxvi, 39-44.)

9. My grace is sufficient for thee—Thou shalt not be permitted to sink under these afflictions. Thy enemies shall not be able to prevail against thee. **My strength is made perfect in weakness**—The more, and the more violently, thou art afflicted and tried, being upheld by my power and prospered in all thy labours, the more eminently will my power be seen and acknowledged. For the weaker the instrument I use, the more the power of my grace shall be manifested. (See at the end of this chapter.) **Will I rather glory in my infirmities**—His “infirmities” do not, of course, mean *corruptions, or sins, or sinfulness* of any kind; for in these no man could “glory” before God. **That the power of Christ may rest upon me**—*Ἐπισκηνώσῃ ἐπ’ ἐμὲ*, that it may *overshadow* me as a *tent, or tabernacle*; affording me shelter, protection, safety, and rest. This expression is like that of John i, 14: “And the Word was made flesh,” *καὶ ἐσκήνωσεν ἐν ἡμῖν, and made his tabernacle among us*—“full of grace and truth.” The same eternal word promised to make his *tabernacle* with the apostle, and give him a proof that he was still the same—“full of grace and truth,” by assuring him that his *grace should be sufficient for him*. Paul, knowing that the promise of *grace* could not fail, because of the divine truth, says: *Most gladly, therefore, will I rather glory in my afflictions, that such a power of Christ may overshadow and defend me*. The words are also similar to those of the Prophet Isaiah, chapter iv, 5: “On all the glory shall be a defence.” God gives

° for when I am weak, then am I strong. **11** I am become ¹ a fool in glorying; ye have compelled me: for I ought to have been commended of you: for ² in nothing am I behind the very chiefest apostles, though ³ I be nothing. **12** ⁴ Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. **13** ⁵ For what is it wherein ye were inferior to other churches, except *it be* that ⁶ I myself was not burden-

^q Chap. 11, 5; Gal. 2, 6, 7, 8. — ^r 1 Cor. 3, 7; 15, 8, 9; Eph. 3, 8. — ^s Rom. 15, 18, 19; 1 Cor. 9, 2; chap. 4, 2; 6, 4; 11, 6. — ^t 1 Cor. 1, 7. — ^u 1 Cor. 9, 12; chap. 11, 3.

the *glory*, and God gives the *defence* of that glory. The apostle had much *glory or honour*; both Satan and his apostles were very envious; in himself the apostle, as well as all human beings, was *weak*, and therefore needed the *power of God* to defend such glory. Grace alone can preserve grace. When we get a particular blessing we need another to preserve it; and without this, we shall soon be shorn of our strength and become as other men. Hence the necessity of continual watchfulness and prayer, and depending on the *all-sufficient grace of Christ*. (See on chapter xi, 30.)

10. Therefore I take pleasure—I not only endure them patiently, but am *pleased* when I feel or suffer them; for I do it *for Christ's sake*—on his account. **For when I am weak**—Most oppressed with trials and afflictions, [most sensible of my own insufficiency,] **then am I strong**; God supporting my mind with his most powerful influences, causing me to rejoice with joy unspeakable and full of glory.

11. I am become a fool in glorying—It is not the part of a wise or gracious man to *boast*; but ye have compelled me: I have been obliged to do it, in order to vindicate the cause of God. **I ought to have been commended of you**—You should have vindicated both myself and my ministry against the detractors that are among you. **The very chiefest apostles**—See on chapter xi, 1. **Though I be nothing**—Though I have been thus *set at naught* by your false apostle; and though, in consequence of what he has said, some of you have been ready to consider me as “nothing” [Although I am quite without value and without importance; the same humility as in 1 Cor. xv, 8-10. But how fraught with shame to the opposing party, with which those false apostles were of so great account. —Meyer.]

12. The signs of an apostle were wrought among you—Though I have been reputed as *nothing*, [and I confess that of myself I can do nothing, (1 Cor. iv, 40,)] I have given the fullest proof of my divine mission by various signs, wonders, and miracles, and by that *patience* which I have manifested toward you.

13. For what is it wherein ye were inferior—*ἠσώθητε, placed at disadvantage*. This is a fine, forcible, yet delicate stroke. It was your duty and your interest to have supported your apostle; other Churches have done so. But I did not require this from you; in this respect all other Churches are *superior to you*. I am the cause of your *inferiority*, by not requiring you to minister to my necessities: **forgive me this wrong** I have done you. It is the privilege of the Churches of Christ to support the ministry of his Gospel among them. Those who do not contribute their part to

some to you? forgive me ^v this wrong. **14** ^w Behold, the third time I am ready to come to you; and I will not be burdensome to you: for ^x I seek not yours, but you: ^y for the children ought not to lay up for the parents, but the parents for the children. **15** And ^z I will very gladly spend and be spent ^a for ^b you; though ^c the more abundantly I love you, the less I be loved. **16** But be it so, ^d I did not burden you: nevertheless, being crafty, I

^r Chap. 11. 7.—^s Chap. 13. 1.—^t Acts 20. 33; 1 Cor. 10. 23.
^u 1 Cor. 4. 14, 15.—^v Phil. 2. 17; 1 Thess. 2. 8.—^w A John 10. 11; chap. 1. 6; Col. 1. 24; 2 Tim. 2. 10.

the support of the Gospel ministry either care nothing for it or derive no good from it. [To be excused is to suffer a wrong.] [Bitterly ironical justification of what was said in verse 12, for in nothing have you come behind (in privileges) as compared with other Churches, except, etc. In this exception lies the painful bitterness of the passage, which, in the request that follows, "forgive me this wrong," becomes still sharper.—Meyer.]

14. The third time I am ready—That is, this is the third time that "I am ready"—have formed this resolution to visit you. He had formed this resolution twice before, but was disappointed. (See 1 Cor. xvi. 5; 2 Cor. i. 15, 16.) He now formed it a *third time*, having more probability of seeing them now than he had before. (See chapter xiii. 2.) [It is an open question, in the interpretation of this passage, whether the "third time," *τρίτον*, refers to his purpose to come to them, or that his actual coming, should it take place, would be a third visit. Meyer, favouring the latter view, remarks, "It was not on his third readiness to come that anything depended, but on the third arrival, for only as *having arrived* could he be burdensome."] **I seek not yours, but you**—I seek your *salvation*, I desire not your *property*; others have sought your *property*, but not your *salvation*. (See chapter xi. 20.) **For the children ought not to lay up for the parents**—You may have *many teachers*, but you have but one *father*; "for in Christ Jesus I have begotten you through the Gospel. (See 1 Cor. iv. 15.) Ye are my *children*, and I am your father. You have not contributed to *my* support, but I have been labouring for your life. I will act toward you as the loving father who works hard, and lays up what is necessary to enable his children to get their bread.

15. And I will very gladly spend and be spent for you—I will continue to act as a loving father, who spends all he has upon his children, and expends his own strength and life in providing for them the things necessary for their preservation and comfort. **Though the more abundantly I love you**—I will then act toward you with the most affectionate tenderness, though it happen to me, as it often does to loving fathers, that their disobedient children love them less, in proportion as their love to them is increased. Does it not frequently happen that the most disobedient child in the family is that one on which the parents' tenderness is more especially placed? See the parable of the prodigal son. It is in the order of God that it should be so, else the case of every prodigal would be utterly deplorable. The shepherd feels more for the lost sheep than for the ninety-nine that have not gone astray. [He cannot forbear appending to this avowal of ever-increasing and su-

perabounding love, a reproachful reminder of the niggardly, and, until recently, ever-diminishing, requital of it by his readers.—*Speaker's Com.*] **16. But be it so, I did not burden you**—That is, you grant that I did not burden you, that I took nothing from you, but preached to you the Gospel freely: but you say that, **BEING CRAFTY, I caught you with guile**; that is, getting from you, by means of others, what I pretended to be unwilling to receive immediately from yourselves. [*ἵλασθησθε*, *crafty*, *expert*, nearly always used in a bad sense—full of devices. The slander seems to have been, that while he pretended to be entirely disinterested, he was carrying on underhanded devices for his own advantage.]

^b Gr. *your souls*.—^c Chap. 6. 12, 13.—^d Chap. 11. 9.—^e Chap. 7. 2.—^f Chap. 8. 6, 16, 22.—^g Chap. 8. 15.—^h Chap. 5. 12.—ⁱ Rom. 9. 1; chap. 11. 31.—^k 1 Cor. 10. 33.

17. Did I make a gain of you—Did any person I ever sent to preach the Gospel to you, or help you in your Christian course, ever get any thing from you for me? Produce the proof, if you can.

18. I desired Titus—I never sent any to you but *Titus* and *another brother*. (Chapter viii. 6, 18.) **And did Titus make a gain of you**—Did he get any thing from you, either for *himself* or for *me*? You know he did not. He was actuated by the same spirit, and he walked in the same steps, as myself. [This mission of Titus is not that before alluded to, (chapter viii. 17.) upon which he had not yet been actually despatched, but that on which he had "previously initiated" (chapter viii. 6) the making up of the collection.—*Speaker's Com.*]

19. Think ye that we excuse ourselves—*Ἀπολογούμεθα*, that we make an apology for our conduct; or, that I have sent Titus and that brother to you because I was ashamed or afraid to come myself? **We speak before God in Christ**—I have not done so; I speak the truth before God; he is judge whether I was actuated in this way by any sinister or unworthy motive. **For your edifying**—Whatever I have done in this or any other way, I have done for your "edifying," not for any *emolument* to myself or friends.

20. I fear, lest, when I come—I think the

find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there* be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God

will humble me among you, and *that* I shall bewail many *which* have sinned already, and have not repented of the uncleanness and *for*nication and lasciviousness which they have committed.

11 Cor. 4. 21; chap. 10. 2; 13. 2. 10.—*m* Chap.

2. 1, 4.—*n* Chap. 12. 2.—*o* 1 Cor. 5. 1.

present time is used here for the *past*; the apostle seems most evidently to be giving them the *reason* why he *had not come* to them according to his former purposes, and why he sent Titus and his companion. He was afraid to come at that time lest he should have found them perverted from the right way, and he be obliged to make use of his apostolical *rod*, and punish the offenders; but, feeling toward them the heart of a tender *father*, he was unwilling to use the *rod*; and sent the first epistle to them, and the messengers above mentioned, being reluctant to go himself till he had satisfactory evidence that their divisions were ended, and that they had repented for and put away the evils that they had committed; and that he should not be obliged to bewail them who had sinned so abominably and had not repented for their crimes. If this verse be understood in this way, all difficulty will vanish; otherwise, what is here said does seem to contradict what is said in chapter vii. 6, 16, etc.; as well as many things both in the *eighth* and *ninth* chapters. [There is, however, no sufficient authority for this substitution of the past tense for the present, in this case; and it is quite evident, that though some things had been corrected, many abuses were still continued in the Corinthian Church.] **Debates, envyings**—From these different expressions, which are too plain to need interpretation, we see in what a distracted and divided state the Church at Corinth must have been. Brotherly love and charity seem to have been driven out of this once heavenly assembly. These “debates,” etc., are precisely the opposite to that love which the apostle recommends and explains by its different properties in the 13th chapter of his first epistle.

21. Lest, when I come again—And, even after all that has been done for you, I fear that when I *do come*, **my God will humble me**; will permit me to be affected with deep sorrow through what I may see among you; as I have been by the buffetings of the *apostle of Satan* who has perverted you. Humiliation is repeatedly used for *affliction*, and here *ταπεινωση* has certainly that meaning. **Have sinned already**—*Προμαρτηκότων*, who have *sinned before*; who were some of the first offenders, and have not yet repented. **Of the uncleanness, etc.**—And although what is here spoken could only be the case of a few, yet the many were ill disciplined, else these must have been cast out. On the whole, this Church seems to have been a composition of excellences and defects, of vices and virtues; certainly not a *model* for a Christian Church.

1. From St. Paul we receive two remarkable sayings of our Lord, which are of infinite value to the welfare and salvation of man; which are properly parts of the Gospel, but are not mentioned by any evangelist. The first is, in Acts xx. 35: “I have showed you the words of the Lord Jesus, how he said, **IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.**” Every liberal heart feels this in bestowing its bounty; and every poor man, who is obliged

to receive help, and whose independency of spirit is still whole in him, feels this too. To the *genuine* poor it is more burdensome to receive a kindness than it is to the *generous* man who gives it. The *second* is recorded in the *ninth* verse of this chapter: “He said unto me, **MY GRACE IS SUFFICIENT FOR THEE; FOR MY STRENGTH IS MADE PERFECT IN WEAKNESS.**” Of these two most blessed sayings St. Paul is the only *evangelist*. This last is of *general* application. In all states and conditions of life God’s grace is sufficient for us. If in any case we miscarry, it is because we have not *sought God earnestly*. Let no man say that he is overcome by sin through want of grace; God’s grace was sufficient for him, but he did not apply for it as did St. Paul, and therefore he did not receive it. Men often lay the issue of their own infidelity to the charge of God—they excuse their commission of sin through their scantiness of grace; whereas the whole is owing to their carelessness and refusal to be saved in God’s own way; and in *this way* alone will God save any man, because it is the only effectual way.

2. The apostle must have been brought into a blessed state of subjection to God, when he could say, “I take pleasure in infirmities;” that is, in *afflictions* and *sufferings* of different kinds. Though this language was spoken on *earth*, we may justly allow, with one, that he learned it in *HEAVEN*.

3. St. Paul preached the Gospel without being “burdensome.” In every case the *labourer is worthy of his hire*. He who labours for the cause of God should be supported by the cause of God: but woe to that man who aggrandizes himself and grows rich by the *spoils of the faithful*: and to him especially who has made a fortune out of the *pence of the poor*! In such a man’s heart the *love of money* must have its *throne*. As to his professed *spirituality*, it is *nothing*; he is a *whited sepulchre*, and an abomination in the sight of the Lord. If a man will love the world, (and he does love it who makes a fortune by the offerings of the poor,) the love of the Father is not in him.

REMARKS ON PAUL’S ECSTASY, (VERSES 1-4.)

[The original word for visions (*εκστασι*) signifies, in nearly all cases, *supernatural* sights presented to the spiritual or spiritualized gaze of one sleeping, waking, or in ecstasy. The “visions and revelations of the Lord” does not mean those in which the Lord was seen and revealed, although the words in some cases admit of that sense. (See Matt. iii. 2; Luke xxiv. 23.) Visions and revelations include not only those cases in which Christ himself was seen and revealed, and of which he was also the author, but also others. (See Acts xvi. 9.) The vision, says Theophylact, “permits only to see,” but the revelation “discloses also something deeper than the thing seen.” It may reasonably be conjectured that, in the case before us, the vision and revelation concerned, in part at least, St. Paul’s return from Arabia to a new sphere of action. For other instances take, above all, his conversion, and those cases referred to in Gal. ii. 2; Acts xxiii. 9,

and xxii, 17-21. As he received many such disclosures of Christ's will, his teaching, his conduct of his ministry, and his government of the Churches were placed beyond question or appeal.

[In this particular case the personal will (and normal consciousness) was so completely overborne that he speaks of himself as though he were another, and not himself. "A man in Christ" might merely describe his Christian state, but in this context it expresses that his individuality was swallowed up in Christ; that it was the Spirit of Christ, in which (for the time being) he lived, that rendered him capable of the translation and its experiences. The specific date, "fourteen years ago," enables us to synchronize this rapture approximately with events at Damascus, (chapter xi, 32, 33,) as Paul's mind passes vividly over the event of his escape from that city and his retirement into Arabia. The circumstantiality of the exact time shows that he is describing an actual event. Of the rapture itself he *knows*. What he does *not* know is, whether the entire man was rapt, or the man without the body. His human consciousness as to this point was obliterated; and he was also probably alone, otherwise the doubt might have been solved by information. It is impossible to determine precisely St. Paul's conception of the heavens, though no doubt he had one; he mentions a third, and also paradise, which may mean the same, or it may indicate a further stage of translation. The sameness in kind of this ecstasy with that of Isa. vi, with the transfiguration, and with John's vision in Patmos, is manifest.—See *Speaker's Com.*]

[The revelations which Paul received were so sublime and holy, that the further communication of them would have been at variance with their character. What was disclosed to him was to be for him alone—for his special enlightenment, strengthening, comforting, with a view to the fulfilment of his great task. To others it was to remain a mystery, in order to preclude fanatical or other misuse. As to what it was that Paul heard for himself, the fathers and schoolmen make many conjectures, after their fashion. From *whom*, as to the organ of communication, he heard it, remains veiled in apocalyptic indefiniteness.—*Meyer.*]

THE THORN IN THE FLESH, (verses 7 and 8.)

[The exposition given of verses 7 and 8 of the foregoing chapter will probably be generally accepted as sufficiently clearly setting forth its most probable meaning. A somewhat fuller presentation of the subject, giving the views of the best commentators, may be acceptable to the reader.

[As regards the *thorn itself*, (σκόζον), *any body with a sharp point*, DODDGE'S *Lexicon*.) very many and some very absurd conjectures have been hazarded. They may be resolved into three heads, two of which, from the nature of the case, may be said to be out of the question: 1) That Paul alludes to *spiritual solicitations of the devil*, (injections *Satanæ*), who suggested to him blasphemous thoughts, (so Luther, how characteristically!) or remorse for his former life, (so Osiander and Mosheim,) or (according to the Romanist interpreters, who want to find here a precedent for their monkish stories of temptations) *incitements to lust*. 2) That he alludes to *opposition from his adversaries, or some especial adversary*. (So many commentators, both ancient and modern.) 3) That he points to *some grievous bodily pain*, which has been curiously specified by different commentators as

κεφαλαλγία, (headache,) hypochondria. On the whole, putting together the figure here used—that of a *thorn* occasioning pain, and the *κοζαρσμός*, *buffeting, or putting to shame*—it seems quite necessary to infer that the apostle alludes to *some painful and tedious bodily malady which at the same time put him to shame* before those among whom he exercised his ministry. Of such a kind may have been the disorder of his eyes, more or less indicated in several passages in his history and epistles. (See Acts xiii, 9; xxiii, 1, etc.; Gal. iv, 14, 15; vi, 11.) But it also may have been something besides this, and to such an inference probability would lead us; disorders in the eyes, however sad in their consequences, not being usually of a very painful or distressing nature *in themselves*.—*Alford.*]

[It is necessary to insist, that, when St. Paul ascribes to the *stake* (σκόζον), *thorn*) a twofold relation to the invisible world, and sees in it a concurrence of divine and of Satanic agency, the latter controlled by the former, he is neither speaking figuratively nor merely stating his own personal impressions in accordance with popular views, but affirming what he *knew* to be a truth, and his statement is amply supported by other representations in Scripture.

[The admixture of Satanic action makes the attempt precarious to identify the "stake" (*thorn*) with any known malady or ailment, such as acute headache, earache, a complaint of the eyes, or epilepsy. The view which chiefly claims consideration under this head, although there is an ancient and sustained tradition in favour of headache, is, that it was epilepsy. Both Jews and pagans deemed epilepsy a supernatural visitation, and hence its name, *morbus divinus*, or *sacer*. . . . Persons may become subject to epilepsy at middle age by a great shock, physical or moral, or both, such as St. Paul's conversion was. Those who may have seen a person seized with epilepsy while officiating in divine service will comprehend the language of Gal. iv, 14, and how natural it would be for St. Paul to regard any bodily liability at all resembling it as a terrible hindrance to his ministry. . . .

[It may be questioned whether such inquiries and speculations as these, although interesting, can lead to any solid results, on account of the perfectly exceptional character of the apostle's case. There is reason to think that no malady or bodily disorder brought about by demoniacal agency, is ever identical with ordinary disease. If similarities are traceable, they are rather symptomatic than essential affinities. There are not sufficient data for determining what peculiar ingredient characteristic of Satanic malignity there was in the apostle's affliction, but it would seem to have been something calculated to overwhelm him with ignominy rather than to excruciate him with pain. It is consolatory to know, that, however hard it was to bear, the grace of Christ enabled him ultimately to rejoice and glory in it as a means whereby the power of the Lord more fully tabernacled upon him and invested him with true strength for doing his Master's work.—*Speaker's Com.*]

[In respect to this "angel of Satan," which should not be identified with the σκόζον, (*thorn*.) Meyer well remarks "at his first and second request no answer was given to him; on the third occasion it came; and his faithful resignation to the Lord's will prevented his asking again." He prayed the Lord (Christ) that it, or *he*, (the angel of Satan,) might depart. See Luke iv, 13, Acts xxii, 29. (See *Alford.*)]

THIS *is* ^a the third time I am coming to you.
^b In the mouth of two or three witnesses shall every word be established. **2** ^c I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them ^d which heretofore have sinned, and to all other, that, if I come again, ^e I will not spare: **3** Since ye seek a proof of Christ ^f speaking in me, which to you-ward is not

^a Chap. 12, 14. — ^b Num. 35, 30; Deut. 17, 6; 19, 15; Matt. 18, 16; John 8, 17; Heb. 10, 28. — ^c Chap. 19, 2. — ^d Chap. 12, 21. — ^e Chap. 1, 23. — ^f Matt. 10, 20; 1 Cor. 5, 4; chap. 2, 10.

NOTES ON CHAPTER XIII.

1. This is the third time I am coming to you—(Chapter xii, 14.) According to Schoettgen, the *first* coming of the apostle to Corinth was when he *personally* visited them, and there founded the Christian Church. By his *second* coming we are to understand his first epistle to them; and, by his being now ready to come to them the *third* time, we are to understand this *second* epistle, which he was then going to send them. These were the *two* witnesses, and the apostle the *third*, which he gave to the Corinthians concerning the truth of his own ministry, or the falsity of the ministry of the pretended apostle. Calmet, on the other hand, contends that the apostle had been *twice* before at Corinth, and that he now purposed to go a *third* time; and that these visits were the *two or three witnesses* to which the apostle appeals. [This latter opinion is now very generally accepted as the more probable.] With respect to the **two or three witnesses** establishing the subject, Dr. Whitby says: "Though these words seem to be cited from Deut. xix, 15, rather than from Matt. xviii, 16, it being rare to find this apostle citing any thing from the New Testament without calling it an ordinance of the Lord, yet it is probable that he here alludes to the practice there prescribed for the reclaiming of offenders. (See Matt. xviii, 16.)"

2. I told you before, etc.—As Calmet maintains that Paul had already been *twice* at Corinth, it is well to hear his reasons: "St. Paul came to Corinth the latter end of the year of our Lord 52, and remained there eighteen months. (Acts xvii, 1, etc.) He came there a *second* time in the year 55, but stayed only a short time, as he had to return speedily to Ephesus, (1 Cor. xvi, 7;) hence it is that St. Luke makes no mention of this *second* journey in the Acts. Finally he determined to visit them a *third* time; as in effect he did about the year 57. Of his *second* voyage to Corinth, which is not mentioned in the Acts, he speaks expressly in this verse." **I will not spare**—I will inflict the proper punishment on every incorrigible offender. [Paul at his second presence threatened those who had before transgressed, and he threatens them also now. On the two occasions the threat referred to the same *kind of persons*, to those who had before sinned, (chapter xii, 21,) and were still sinners. But the *individuals* were not (may not have been) quite the same, on the two occasions.—Meyer.]

3. Since ye seek a proof of Christ—The conversion of the Corinthians was to themselves a solid proof that Christ spoke by the apostle; and therefore he could, with great propriety, say that this *power of Christ*, far from being *weak*, was *mighty* among them. **But is mighty in you**—

weak, but is mighty *in* you. **4** ^b For though he was crucified through weakness, yet ^c he liveth by the power of God. For ^d we also are weak ^e in him, but we shall live with him by the power of God toward you. **5** ^m Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, ⁿ how that Jesus Christ is in you, except ye be ^o reprobates? **6** But I trust that ye shall know that we are not reprobates.

^o 1 Cor. 9, 2. — ^h Phil. 2, 7, 8; 1 Peter 3, 18. — ⁱ Romans 6, 4. — ^k See chap. 10, 3, 4. — ^l Or, *with him*. — ^m 1 Cor. 11, 28. — ⁿ Romans 8, 10; Gal. 4, 19. — ^o 1 Cor. 9, 27.

[Not of the *internal indwelling* and *pervading*, (Christ;) but the Christ speaking in Paul has the power of asserting himself *de facto* as the vindicator of his word and work in the Church.—Meyer.]

4. For though he was crucified through weakness—[The fact that Christ died was proof of his mortality; itself distinctively a "weakness;" but over against this stands the fact of his resurrection, by the power of God, in which glorified state he liveth (in perpetuity) by the same glorious power.] [The "weakness" which culminated in a death suffered once for all, not only thereby ceased forever, but was succeeded by a life coming from the power of God. **For we also are weak in him**, etc.—As he (Paul) is in Christ, Christ's weakness is reproduced in him; but, on the other hand, Christ's might also took effect in him, and the time was at hand when he would put it forth.—Speaker's Com.]

5. Examine yourselves, whether ye be in the faith—*Ἐαυτοὺς πειράζετε, try yourselves; pierce your hearts; test yourselves by what I have written, and see whether ye retain the true faith of the Gospel. Prove your own selves*—*Ἐαυτοὺς δοκιμάζετε, put yourselves to the test*, as you would try gold or silver suspected of adulteration. No longer take that for Gospel which is not so. **Know ye not your own selves**—Does Jesus Christ dwell in you? You have his Spirit, his power, his mind, if ye be Christians; the Spirit of Christ bears witness with your spirit that ye are the children of God. And this is the case except ye be *reprobates*, *ἄδοκμοι, base counterfeits*, mongrel Christians. They had a Judaizing Christian among them; such, presumptively, was the false apostle: they had received his Judaico-Christian doctrine, and were what the prophet said of some of the Israelites in his time: "Reprobate silver shall men call them." (Jer. vi, 30.) And thus, when they were brought to the *test*, they were found reprobate; that is, adulterated with this mixture of bad doctrine. This reprobation came of the people themselves. Man pollutes himself; then God reprobates the polluted.

6. Ye shall know that we are not reprobates—Ye have had, and ye shall have, the fullest proof that I (we) have preached the true faith among you; and that God has confirmed it by his testimony; and thus that I am *proved* and manifested to be what I ought to be, and shown to be *approved* of God. He courted the fullest and freest investigation of his spirit and actions. [However it may fall out with your proof of *yourselves*, I hope (confidently believe) that ye shall know that we are not *worthless*, that is, unable to abide the proof to which you put us.—Alford.]

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. **8** For we can do nothing against the truth, but for the truth. **9** For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. **10** Therefore I write these things

p Chap. 6. 9.—*q* 1 Cor. 4. 10; chap. 11. 30; 12. 5, 9, 10.—*r* 1 Thess. 3. 10.—*s* 1 Cor. 4. 21; chap. 2. 3; 10. 2; 12. 20, 21.—*t* Titus 1. 13.—*u* Chap. 10. 8.

7. I pray to God that ye do no evil—That ye do not persist in that course which will oblige me to use the authority of Christ to punish you. Some apply this prayer to the apostle himself: *Now I pray to God that I may do you no evil*—that I may not be obliged to use my apostolic rod, and inflict evil upon you. [The proper sense of this rather obscure passage has been much disputed; perhaps the conclusions of Dr. Whedon may be accepted as the most probable: "Their salvation, from (by reason of) well-doing, was his supreme object. If by such (their) well-doing he was proved a true apostle, very good; if it rendered him as a *no apostle*, still may they do well."] **Not that we should appear approved**—We are not concerned to give this proof that we are approved of God; (let that take care of itself.) **But that ye should do that which is honest**—That ye may do that which is *right and seemly*, τὸ καλόν, though we should be, in consequence of that, as reprobates, as persons not approved of God; because your reformation will prevent the exercise of this power, which would otherwise have given an awful proof that we are approved of God. [There is here an evident apposition—an alliteration—between καλόν and καλόν: the one to be shunned, the other sought.]

8. For we can do nothing against the truth, but for the truth—The Gospel of Jesus is truth; and my testimony concerning it is truth. In my coming, and in my rod, you have nothing to fear, if you retain and abide in this truth. [Should those who have fallen away from the true Gospel (xi, 3) return; should those who had violated the obligation of love (xii, 20) and purity (xii, 21) repent;—the cause of truth, doctrinal and practical, would be thus far re-established, and his power of chastising would be nullified, because it is, in its very nature, capable of being applied only for and never against the truth.—*Speaker's Com*.]

9. For we are glad, when we are weak—It will give me only pleasure that I should still appear to be poor, and without any display of power to punish, so that you be strong in all the gifts and graces of the Holy Spirit. **And this also we wish, even your perfection**—We cannot be satisfied that persons with such eminent capabilities, and who have once received the truth as it is in Jesus, should be deficient in any of the graces that constitute the mind of Christ. Κατάστασις, complete restoration, re-articulation. Beza says on this passage: "The apostle's meaning is, that whereas the members of the Church were all, as it were, dislocated and out of joint, they should be joined together in love; and they should endeavour to make perfect what was amiss among them, either in faith or morals." The "perfection," or rejoining which the apostle wishes, is that which refers to the state of the Church in its fellowship, unity, order, etc. And perfection in the soul is the same,

being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. **11** Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. **12** Greet one another with a holy kiss. **13** All the saints

p Rom. 12. 16, 18; 15. 5; 1 Cor. 1. 10; Phil. 2. 2; 3. 16; 1 Pet. 3. 8.—*q* Rom. 15. 33.—*r* Rom. 16. 16; 1 Cor. 16. 20; 1 Thess. 5. 26; 1 Peter 5. 14.

in reference to it, as perfection in the Church is to its order and unity.

10. Therefore I write these things—I only warn you now, by this epistle, to put you on your guard, and lead you to reformation before I visit you; that I may not then have occasion to use sharpness, μη ἀποτόμως χρίσασμαι, that I may not deal sharply in the use of a power which God has given me to be employed in your edification rather than in your destruction. [Verse 10 indicates the aim and special purpose of this whole epistle, namely, to put the Church on his arrival in person into that frame of mind which it was necessary that Paul should find, in order that he might thereupon set to work among them, not with stern corrective authority, but for their edification. But in order to attain this aim, he had to make it his chief task to elucidate, confirm, and vindicate his apostolical authority, which, in consequence of his former letter, had been assailed still more vehemently, openly, and influentially by his opponents. For if that were regained, his whole influence would be regained; if the Church were again confirmed on this point, and the opposition defeated, every hindrance to his successful personal labour among them would be removed. With the establishment of his apostolical character and reputation he is therefore chiefly occupied in the whole epistle.—*Meyer*.]

11. Finally—Λοιπόν. All that remains for me now is, to wish you all manner of happiness, and so to take my leave. **Farewell**—Χαιρετε, all hail. A good wish from our old mother tongue, *May you go well; go on prosperously!* **Be perfect**—Καταρτίσθε, be compact; get into joint again; let unity and harmony be restored. **Be of good comfort**—Παρακαλεῖσθε, receive admonition, that ye may receive comfort. **Be of one mind**—Τὸ αὐτὸ ὁρᾶτε, think the same; let there be no dissensions among you. Be of the same creed, and let disputes about that religion which should be the bond of peace for ever subside. **Live in peace**—Εἰρηνεύετε, be peaceable; or, as he says elsewhere, follow peace. (Heb. xii, 14.) Cultivate a peaceable disposition, and neither say nor do any thing which has a tendency to irritate each other. **And the God of love and peace shall be with you**—"Love" cannot exist where there are brawls, contentions, and divisions. And where neither "peace" nor "love" is to be found, there God cannot be. And if HE be not there, yourselves and the devil make the whole assembly.

12. Greet one another with a holy kiss—Use every means by which a good understanding may be brought about. Let the spirit of friendship live among you, and encourage its continuance by every friendly act. (See Rom. xvi, 16.)

13. All the saints—The Christians of Macedonia or Philippi. In the primitive Church a saint and a Christian meant the same.

salute you. **14** The grace of the Lord Jesus Christ, and the love of God, and ^zthe

communion of the Holy Ghost, *be* with you all. Amen.

v Rom. 16. 24.

z Phil. 2. 1.

14. The grace of the Lord Jesus Christ—All the *favour* and *beneficence* that come *from* and *through* the Redeemer of the world; as the LORD, the ruler, the governor, of all things; as JESUS, the Saviour of all men by his passion and death; as Christ, the distributor of all that divine *unction* which enlightens, comforts, harmonizes, and purifies the mind. May this most exalted, glorious, and all-sufficient Saviour be ever with you! **And the love of God**—In the fullest manifestations of that love which caused him to give his only-begotten Son, that they who believe on him should not perish, but have everlasting life. May this *God of love*, and this *love of God*, be ever with you! **And the communion of the Holy Ghost**—May that Holy Spirit, that divine and eternal energy which proceeds from the Father and the Son; that heavenly *fire* that gives *light* and *life*, that purifies and refines, sublimates and exalts, comforts and invigorates, make you all *partakers* with himself! *Koinonia*, which we translate *fellowship* and *communion*, signifies properly *participation*; having things *in common*; *partaking* with each other. This points out the astonishing privileges of true believers; they have *communion* with God's Spirit; share in all his *gifts* and *graces*; *walk* in his *light*; through him they have the fullest *confidence* that they are of God, that he is their father and friend, and has blotted out all their iniquities; this they know by the Spirit which he has given them. And is it possible that a man shall be a *partaker* with the *Holy Ghost*, and *not know* it! that he shall be *full of life* and *love*, and *not know* it! that he shall have the *spirit* of *adoption*, by which he can cry, Abba, Father! and yet *know nothing* of his *relationship* to God but by *inference* from indirect proofs! In a word, that he shall have the *grace of our Lord Jesus Christ*, the *love of God*, and the *communion of the Holy Ghost* with him, and all the while *know* nothing certain of the *grace*, as to his *portion* in it; *feel* nothing *warming* from the *love*, as to its part in him; and nothing *energetic* from the *communion*, as to his *participation* in the

gifts and graces of this divine energy! This is all as absurd as it is impossible. Every genuine Christian, who maintains a close walk with God, may have at all times a comfortable assurance of the divine favour, and his acceptance with God through Christ, and to deny this gracious privilege to all true believers is to refuse them the consolations designed for them by the Spirit of all grace, in infinite goodness for them all. This text, as well as that in Matthew iii, 16, 17, and that other, Matthew xxviii, 19, *strongly* marks the doctrine of the *holy TRINITY*. (See the note on this latter text.) And had not the apostle been convinced that there was a *personality* in this *ever-blessed* and *undivided Trinity*, he could not have expressed himself thus. And had not our Lord intended to be understood in *this way*, he would not have given such a commission to his apostles, to baptize the nations in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*. The doctrine is the teaching of God, let men make of it what they please. And the genuine Church of God have ever received and understood it in this way. **Amen**—This word is wanting, as usual, in almost every MS. of authority. "Amen" seems to have been anciently added at the conclusion of books, exactly as we add the word *finis*, both merely signifying the end. As to the *in-scription*, it is wanting, either in whole or in part, in almost all the ancient MSS. The subscriptions to this epistle in the various MSS. and Versions are exceedingly various, but none of them of any value. It has been often remarked that no dependence can be placed on many of the subscriptions to the sacred books, which are found in MSS. and Versions, because those subscriptions were not written by the *authors* of those books, but were afterwards added by the *transcribers* or *copyists*, who either followed tradition or their own judgment. It is generally allowed that this second epistle was written from some part of Macedonia—probably from the city of Philippi, then a place of considerable importance. It is now a mass of ruins. See the *preface* to this epistle.

PREFACE TO THE EPISTLE

TO

THE GALATIANS.

AUTHORSHIP.

OF all the epistles that bear the name of St. Paul no one is more clearly shown to be genuine than this. The character of its style, spirit, and manner of argumentation is so clearly Pauline that the case admits of no question. The external testimony to the same point is also abundant; and it need not be here rehearsed.

THE PERSONS ADDRESSED.

Galatia, called also Gallo-Grecia by Strabo, derived its name from the Gauls, who settled in that region in the third century before Christ. It was situated near the middle of Asia Minor, having Bithynia and Paphlagonia for its northern boundary; Phrygia for its western; Lycaonia for its southern; and Pontus and Cappadocia for its eastern. Jerome states in his time: "The Galatians—excepting the Greek, which all the East speaks—have nearly the same language which the Treviri have." There can be no doubt that the most of them understood Greek, so that there could have been no difficulty either in preaching or writing to them in that language. It appears, also, that "as early as the time of Augustus many Jews lived in Galatia, to whom the emperor granted a letter of protection." These Jews, then, and others who doubtless adhered to them, would naturally be first addressed, and the converts from among them would form the nucleus of the Church, which had already become very powerful in that region in the first part of the second century. And yet it seems, from chapter iv, 8, that the greatest part of the Galatian Church were converted Gentiles.

TIME AND PLACE OF WRITING.

Paul's second visit to Galatia was made about A. D. 55, and the epistle was written after that, though probably not very long afterward.

Paul and Timothy preached the Gospel to the Galatians about A. D. 52. (Acts xvi, 6.) About three years later the apostle passed through the country of Galatia and Phrygia, "strengthening the disciples." (Acts xviii, 23.) These are all the references to the Galatians in the Acts. In the First Epistle to the Corinthians (chapter xvi, 1) Paul states that he had "given order to the Churches of Galatia" respecting a collection. The First Epistle to the Corinthians was written about A. D. 58, (our date says 56,) and Paul refers here to his visitation of the Galatians about three years earlier, which was his second missionary tour through that country.

If the above date is accepted as that of the writing of the epistle, then Ephesus would be the probable place of its composition. If not that, then Corinth.

ITS OBJECT.

This is clearly indicated in the epistle itself. Judaizing teachers had followed the apostle in Galatia, opposing his doctrine respecting the non-use of the ceremonial law by Gentile converts, and also calling in question his apostolic authority, (chapter i, 1-11,) and requiring that all converts should be circumcised and keep the law, (chapter v, 2; vi, 12;) and evidently a strong party had been raised up against Paul personally, as well as against his doctrine. He had already testified against these in person, (i, 9; iv, 16,) and now, because the evil was still increasing, he writes the epistle to expressly and directly controvert it.

The object of the epistle was, therefore, (to borrow the words of Alford,) "1) To defend his own apostolical authority. 2) To oppose the Judaistic error by which they were being deceived. Accordingly it contains two parts, the apologetic, (chapters i, ii,) and the polemic, (chapters iii-v, 12.) These are naturally followed by a hortatory conclusion."

MATTER AND STYLE.

Its apologetic portion is especially valuable as containing a statement and defence of St. Paul's calling to the apostleship, and of his apostolic career. The polemical portion is in the same line with the epistle to the Romans—asserting and proving the doctrine of salvation through Christ to be secured by faith alone, but less elaborate in its arguments and more directly controversial. It mingles somewhat strangely together severity and tenderness; and is among the most valuable portions of holy writ "for doctrine, for reproof, for correction, for instruction in righteousness."

[Judaizing Christian teachers with Pharisaic leanings—probably from Palestine—had made their appearance among the Galatian Churches after Paul, and with their attacks upon his apostolic dignity, and their assertion of the necessity of circumcision for Christians, which involved as a necessary consequence the obligation of the whole law, had found but too ready a hearing, so that a Judaizing tendency was on the point of getting the upper hand. . . . In accordance with this state of things, which gave occasion to the letter, it was the object of Paul to defend in it his apostolic authority, and to bring his readers to a triumphant conviction of the freedom of the Christian from circumcision and the Mosaic law through the justification arising from the grace of Christ. Nor are we to assume that he overstates the danger of the case, as it involved the most vital question of Pauline Christianity, and along with it, also, the whole personal function and position of the apostle, who was divinely conscious of the truth of his Gospel, and therefore must not be judged in relation to his opponents according to the usual standard of party against party.—*Meyer.*]

THE EPISTLE OF PAUL THE APOSTLE

TO

THE GALATIANS.

CHAPTER I.

PAUL, an apostle, (^anot of men, neither by man, but ^bby Jesus Christ, and God the Father, ^cwho raised him from the dead;) **2** And all the brethren ^dwhich are with me, ^eunto the churches of Galatia: **3** ^fGrace be to you, and peace, from God the Father, and

^a Verses 11, 12. — ^b Acts 9, 6; 22, 10, 15, 21; 26, 16; Titus 1, 3. — ^c Acts 2, 24. — ^d Phil. 2, 22; 4, 21. — ^e 1 Cor. 16, 1. — ^f Rom. 1, 7; 1 Cor. 1, 3; 2 Cor. 1, 2; Eph. 1, 2; Phil. 1, 2; Col.

NOTES ON CHAPTER I.

[The very beginning of the Epistle to the Galatians introduces to us the peculiar state of things which prevailed in their Churches, and which caused the apostle to compose it. The Judaizing false teachers had impugned Paul's apostolical authority, and represented him as subordinatè to the Twelve.—*Olshausen.*]

1. **Paul, an apostle**—[Paul asserts his apostleship, and also declares its originality, *ὅτι ἀπ' ἀνθρώπων οὐδὲ δὲ ἀνθρώπων*. 'Από, in the first clause, refers to the remote or *originating* cause; *διά*, in the second, to the nearer or *instrumental* cause; from both of which human agency is excluded, and the divine, both of the Father and of Christ, is asserted. See Alford.] **Not of men**—Not commissioned by any *assembly* or *council* of the *apostles*, nor according to any order or institution among men, or any other man, nor by any *one* of the *apostles*. **But by Jesus Christ**—Having his mission immediately from Christ himself. **And God the Father**—[Christ is the immediate agent of Paul's apostleship, inasmuch as he was the instrument through which God called him; but God was the *causa principalis*.—*Meyer.*] **Who raised him from the dead**—[The resurrection, including and implying the ascension, was the Father's bestowal on Christ of gifts for men, by virtue of which Paul's apostleship had been received.—*Alford.*] **Raised him from the dead**—(See Acts xxii, 14, 15,) and commanded him to go both to the Jews and to the Gentiles, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might obtain remission of sins, and an inheritance among them that are sanctified. (See Acts ix, 1, etc., and the notes there.)

2. **And all the brethren which are with me**—Those who were his *assistants* in preaching the Gospel, [probably at Ephesus.] **Churches of Galatia**—Galatia was a region or province of Asia Minor; there was neither *city* nor *town* of this name. But as, in this province, St. Paul had

from our Lord Jesus Christ, **4** ^aWho gave himself for our sins, that he might deliver us ^bfrom this present evil world, according to the will of God and our Father: **5** To whom *be* glory for ever and ever. Amen. **6** I marvel that ye are so soon removed ^cfrom him that called you into the grace of Christ unto an-

1, 2; 1 Thess. 1, 1; 2 Thess. 1, 2; 2 John 3. — ^a Matt. 20, 28; Rom. 4, 25; chap. 2, 20; Titus 2, 14. — ^b See Isa. 65, 17; John 15, 19; 17, 14; Heb. 2, 5; 6, 3; 1 John 5, 19. — ^c Chap. 5, 8.

planted several Churches, he directs the epistle to the whole of them, as they all needed the same instructions.

3. **Grace be to you, etc.**—See on Rom. i, 7.

4. **Who gave himself for our sins**—Who became a *sin-offering* to God in behalf of mankind, that they might be saved from their sins. [*Ἐπὶ τῶν ἀμαρτιῶν ἡμῶν*, concerning, or in respect to, our sins; not *ἐνέπρ*, as in chapter ii, 20, where *for* me, means *instead* of me. Christ gave himself to die *instead* of (*ἐνέπρ*) sinners, and in respect to their sins, which were the *occasion* of his dying.] **Deliver us from this present evil world**—[Our personal deliverance consists partly in our pardon, and partly in strength to overcome the evil which comes to us in the form of temptation. . . . This deliverance rests on the atonement, without which it could not be; it is the end and purpose of the atonement.—*Howson.*]

5. **To whom be glory for ever**—Let him have the glory to whom alone it is due, for having *delivered us from the present evil world*. [St. Paul's manner is to break out suddenly into thanksgiving when he had occasion to make mention of the mercy of God. (2 Cor. ix, 15; Eph. iii, 20.)—*Howson.*]

6. **I marvel that ye are so soon removed**—It was a matter of wonder to the apostle that a people so soundly converted to God, should have so soon made shipwreck of their faith. [This abruptness of manner is indicative of the apostle's deep feeling respecting their falling away. This is seen all through the epistle.] [*Ὁαυτί*, in this sense, is a word of mildness, inasmuch as it imports that better things were expected of them, and of condescension, as letting down the writer to the level of his readers, and even challenging explanation of them. Still, like many other such mild words, it carries to the guilty conscience even sharper rebuke than a harsher one would.—*Alford.*] **From him that called you**—[Of course God only, not Paul. The medium of the call is the grace of Christ, (*Olshausen*;) their removal consisted

other gospel: **7** ^k Which is not another; but there be some ^l that trouble you, and would pervert the gospel of Christ. **8** But though ^m we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. **9** As we said before, so say I now again, If any ⁿ man preach any other gospel unto you than that ye have received, let him be accursed. **10** For ^o do I now ^p persuade men, or God? or ^q do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. **11** ^r But I certify you, brethren, that the gospel which was preached of me is

^k 2 Cor. 11. 4.—^l Acts 15. 1, 24; 2 Cor. 2. 17; 11. 13; chap. 5. 10, 12.—^m 1 Cor. 16. 22.—ⁿ Deut. 4. 2; 12. 32; Prov. 30. 6; Rev. 22. 13.—^o 1 Thess. 2. 4.—^p 1 Sam. 24. 7; Matt. 28. 14; 1 John 3. 19.—^q 1 Thess. 2. 4; James 4. 4.—^r 1 Cor. 15. 1.—^s 1 Cor. 15. 1, 3; verse 1.—^t Eph. 3. 3.

in their going back from the doctrine of salvation by faith without the deeds of the law, "to that of salvation by the works of the Jewish law," which indeed was entirely **another gospel** than that which was at first preached to them, and in following which they had been brought into the liberty of the sons of God.]

7. Which is not another—It is called a *gospel*, but it differs essentially from the real one published by the evangelists. It is not *gospel*, that is, *good tidings*, for it loads you again with the burdens from which the *genuine Gospel* has disencumbered you. Instead of giving you *peace*, it *troubles you*; instead of being a useful *supplement* to the Gospel of Christ, it *perverts* that Gospel.

8. But though we, or an angel—That Gospel which I have already preached to you is the only true Gospel; were I to preach *any other*, I should incur the curse of God. If your false teachers pretend, as many in early times did, that they received their accounts by the *ministry of an angel*, let them be accursed—*separate them* from your company, and have no *religious communion* with them. Leave them to that God who will show his displeasure against all who *corrupt*, all who *add to*, and all who *take from*, the word of his revelation.

9. Let him be accursed—*Ἀνάθεμα*. The word here may be understood as implying that such a person should have no countenance in his bad work, but let him, as Theodoret expresses it, *Ἀλλότριος ἔστω τοῦ κοινῆς σώματος τῆς ἐκκλησίας*, be separated from the communion of the Church: This, however, would also imply that unless the person repented, the divine judgments would soon follow.

10. Do I now persuade men, or God—The words *πειθεῖν τὸν Θεόν* may be rendered *to court or solicit the favour of God*, as the after clause sufficiently proves. While the apostle was a persecutor of the Christians, he was the *servant of men*, and *pleased men*. When he embraced the Christian doctrine, he became the *servant of God*, and *pleased him*. He therefore intimates that he was a widely different person now from what he had been while a Jew.

11. But I certify you, brethren, etc.—I wish you fully to comprehend that the Gospel which I preached to you is not after man; there is not a spark of human invention in it, nor the slightest touch of human cunning.

12. I neither received it of man—By means of any *apostle*, as was remarked on verse 1. No

not after man. **12** For ^s I neither received it of man, neither was I taught *it*, but ^t by the revelation of Jesus Christ. **13** For ye have heard of my conversation in time past in the Jews' religion, how that ^u beyond measure I persecuted the church of God, and ^v wasted it: **14** And profited in the Jews' religion above many my ^w equals in mine own nation, ^x being more exceedingly zealous ^y of the traditions of my fathers. **15** But when it pleased God, ^z who separated me from my mother's womb, and called *me* by his grace, **16** ^a To reveal his Son in me, that ^b I might preach him among the heathen; immediately I conferred

^s Acts 9. 1; 22. 4; 26. 11; 1 Tim. 1. 13.—^t Acts 8. 3.—^u Gr. *ἐξ ἴσης ἐν ἡμεῖς*.—^v Acts 22. 3; 26. 9; Phil. 3. 6.—^w Jer. 9. 14; Matt. 15. 2; Mark 7. 5.—^x Isa. 49. 1, 5; Jer. 1. 5; Acts 9. 15; 13. 2; 22. 14, 15; Rom. 1. 1.—^y 2 Cor. 4. 6.—^z Acts 9. 15; 22. 21; 26. 17, 18; Rom. 11. 13; Eph. 3. 8.

man taught me what I have preached to you. **But by the revelation of Jesus Christ**—Being commissioned by himself alone; receiving the knowledge of it from Christ crucified. [When did this revelation take place? Clearly, soon after his conversion, imparting to him as it did the knowledge of the Gospel which he afterward preached; in all probability it is to be placed during that sojourn in Arabia referred to in verse 17.—*Alford*]

13. Ye have heard of my conversation—*Τὴν ἐμὴν ἀναστροφὴν*, my *manner of life*; the *mode* in which I *conducted myself*. [Ye heard, *ἤκουσατε*, not "have heard," when I was among you.] **Beyond measure I persecuted the church**—For proofs of this the reader is referred to Acts ix. 1, 2; xxii. 4, and the notes there.

14. And profited in the Jews' religion—[*Προέκοπτον ἐν τῷ Ἰουδαίῳ*, became proficient in Judaism.] The apostle does not mean that he became more exemplary in the love and practice of the pure love of God than any of his countrymen, but that he was more profoundly skilled in the *traditions* of the *fathers* than most of his *fellow students* or *contemporaries* were.

15. Who separated me from my mother's womb—[The language of the passage calls our attention, as distinctly as possible, to the fact that the divine will acted supremely in this whole matter, independently of any human plan or effort. The verb, (*εἰδοκέω*), the free and unconditioned (and at the same time good and gracious) will of God, operating first in the choosing of Paul, and secondly in his calling. The apostle now passes on to a third point, the inward revelation which fitted for the efficient discharge of his high mission.—*Howson*.]

16. To reveal his Son in me—To make me know Jesus Christ, and the power of his resurrection. **That I might preach him among the heathen**—For it was to the *Gentiles*, and the *dispersed Jews among the Gentiles*, that St. Paul was especially sent. Peter was sent more particularly to the *Jews in the land of Judea*; Paul to those in the different Greek provinces. [Paul seems to intimate that being sent to preach Christ "among the heathen," he had nothing further to do with that form of *Judaism* from which he had been converted. This he employed as an argument suited to the point in hand.] **I conferred not with flesh and blood**—I did not take counsel with *men*; *σάρξ καὶ αἷμα*, (which is a literal translation of the Hebrew *בשר ודם*, *basar vedam*, flesh and blood,) is a periphrasis

not with ^cflesh and blood: **17** Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. **18** Then after three years ^dI went up to Jerusalem to see Peter, and abode with him fifteen days. **19** But ^eother of the apostles saw I none, save ^fJames the Lord's brother. **20** Now the things which

^c Matt. 16, 17; 1 Cor. 15, 50; Eph. 6, 12.—^d Acts 9, 26.—^e Or, returned.—^f 1 Cor. 9, 5.

for man, any man, a human being, or beings of any kind. Many suppose that the apostle means he did not dally, or take counsel, with the erroneous suggestions and unrenowned propensities of his own heart, (or love of ease,) or those of others. [The expression "flesh and blood" denotes man in general, with a shade of depreciation in reference to the weakness and ignorance of human nature.—*Hewson.*]

17. Neither went I up to Jerusalem—The aim of the apostle is to show that he had his call so immediately and pointedly from God himself that he had no need of the concurrence even of the apostles, being appointed by the same authority, and fitted to the work by the same grace and Spirit, as they were. **But I went into Arabia**—That part of Arabia which was contiguous to Damascus, over which Aretas was then king. Of this journey into Arabia we have no other account. As St. Luke was not then with Paul it is not inserted in the Acts of the Apostles. Jerusalem was the stated residence of the apostles; and, when all the other believers were scattered throughout the regions of Judea and Samaria, we find the apostles still remaining, unmolested, at Jerusalem! (Acts viii, 1.)

18. After three years I went up to Jerusalem—These three years may be reckoned either from the departure of Paul from Jerusalem, or from his return from Arabia to Damascus, [though almost certainly from the time of his conversion.] **To see Peter**—*ἵνα ἴδωμαι Πέτρον*, to become personally acquainted with Peter; for this is the proper import of the verb *ἵστωρην*. [The verb here employed denotes more than would appear from the English Version. It means close and painstaking inquiry into that which deserves careful investigation.—*Hewson.*] **And abode with him fifteen days**—It was not, therefore, to get religious knowledge from him that he paid him this visit. He knew as much of the Jewish religion as Peter did, if not more; and as to the Gospel, he had received that from the same source, and had preached it three years before this.

19. James the Lord's brother—Dr. Paley observes: There were two apostles, or at least two eminent members of the Church, of the name of James. Acts xii, 2 relates the death of James, the brother of John; and in chapter xv, and in chapter xxi, 18, is a speech delivered by James in the assembly of the apostles and elders. Some think there were three of this name: 1) JAMES, our "Lord's brother," or *cousin*, as some will have it; 2) JAMES, the son of Alphaeus; and 3) JAMES, the son of Zebedee. [It seems very difficult to identify this "James the Lord's brother" with "James the son of Alphaeus." (See Farrar.)]

20. Before God, I lie not—This he speaks in reference to having seen only Peter and James at Jerusalem; and consequently to prove that he had

I write unto you, ^bbehold, before God, I lie not. **21** Afterwards I came into the regions of Syria and Cilicia; **22** And was unknown by face ^kunto the churches of Judea which ^lwere in Christ: **23** But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. **24** And they glorified God in me.

^g Matt. 13, 55; Mark 6, 3.—^h Rom. 9, 1.—ⁱ Acts 9, 30.—^k 1 Thess. 2, 14.—^l Rom. 16, 7.

not learned the Gospel from the assembly of the apostles at Jerusalem, nor consequently received his commission from them. [He confirms this communication with his oath, (solemn asseveration,) in order to remove any possible doubt, showing the importance attached by the apostle to the fact that he had neither received the Gospel nor been commissioned to preach it from the apostles or the Church of Jerusalem.]

21. Afterwards I came into the regions of Syria, etc.—The course of the apostle's travels, after his return from Arabia, was thus: He went from Damascus to Jerusalem, and from Jerusalem into Syria and Cilicia. "At Damascus the disciples took him by night, and let him down by the wall in a basket; and when Saul was come to Jerusalem, he assayed to join himself to the disciples." (Acts ix, 2, 26.) Afterward, when the brethren knew the conspiracy formed against him at Jerusalem, they brought him down to Cæsarea, and sent him forth to Tarsus, a city of Cilicia. (Acts ix, 30.) This account in the Acts agrees with that in this epistle. [Were those who conspired against Saul professed Christians?]

22. And was unknown by face—I was not personally acquainted with any of the Churches of Judea; I was converted in another place, and had not preached the Gospel in any Christian congregation in that country; I knew only those at Jerusalem. [And probably only a few individuals of them.]

23. They had heard only—As a persecutor of the Church of Christ I was well known; and as a convert to Christ I was not less so. The fame of both was great, even where I was personally unknown.

24. They glorified God in me—Hearing now that I preached that faith which before I had persecuted and endeavoured to destroy, they glorified God for the grace which had wrought my conversion. I owe nothing to them; I owe all to God; and they themselves acknowledge this. I received all from God, and God has all the glory.

1) It appeared of great importance to St. Paul to defend and vindicate his divine mission. As he had *none* from man, it was the more necessary that he should be able to show plainly that he had *one* from God. Paul was not brought into the Christian ministry by any rite ever used in the Christian Church.

2) The apostle was particularly anxious that the Gospel should not be corrupted, that the Church might not be perverted. Whatever *corrupts* the Gospel *subverts* the Church. The Church is a spiritual building, and stands on a spiritual foundation. Its members are compared to stones in a building, but they are *living* stones—each instinct with the spirit of a divine life; Jesus is not only the foundation and the headstone, but the *spirit* that quickens and animates all.

CHAPTER II.

TWENTY fourteen years after ^aI went up again to Jerusalem with Barnabas, and took Titus with me also. ^b2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but ^cprivately to them which were of reputation,

^a Acts 15, 2. — ^b Acts 15, 12. — ^c Or, *severally*. — ^d Phil. 2, 16; 1 Thess. 3, 5.

3) If he is a dangerous man in the Church who introduces Jewish or human ceremonies which God has not appointed, how much more is he to be dreaded who introduces any *false doctrine*, or who labours to undermine or lessen the influence of that which is *true*? And even he who does not faithfully and earnestly preach and inculcate the true doctrine is not a true pastor.

4) How is it that we have so many Churches like those in Galatia? Is it not because, on one hand, we disturb the simplicity of the Christian worship by Jewish, heathenish, or improper rites and ceremonies; and on the other, corrupt the purity of its doctrines by the inventions of men? How does the apostle speak of such corrupters? *Let them be accursed.*

5) St. Paul well knew, that if he endeavoured to *please men*, he could not be the servant of Christ. The interests of Christ and those of the world are so opposite, that it is impossible to reconcile them; and he who attempts it shows thereby that he knows neither Christ nor the world, though so deeply immersed in the spirit of the latter.

6) God generally confounds the expectations of men-pleasing ministers; they seldom ultimately succeed, even with men. God abhors them, and those whom they have flattered find them to be dishonest, and cease to trust them. He who is unfaithful to his God should not be trusted by man.

NOTES ON CHAPTER II.

1. **Then fourteen years after**—There is a considerable difference among critics concerning the time specified in this verse: the apostle is, however, generally supposed to refer to the journey he took to Jerusalem, about the question of circumcision, mentioned in Acts xv, 4, etc. These years, says Dr. Whitby, must be reckoned from the time of his conversion, (mentioned here chapter i, 18,) which took place A. D. 35, (33;) his journey to Peter was A. D. 38, (36,) and then between that and the council of Jerusalem, assembled A. D. 49, (52,) will be *fourteen* intervening years. The dates in parentheses are according to the chronology which I follow in the *Acts of the Apostles*. [A very great amount of learned labour has been bestowed upon the question of this date; but that here given still remains the most probable.] [The point of importance in the argument is, that he was labouring in the cause of Christ many years without any interference from the older apostles, and without any dependence upon them.—*Howson.*]

2. **I went up by revelation**—This either means, that he went up at that time by an *express revelation* from God that it was his duty to do so, made either to the Church of Antioch to send these persons to Jerusalem, or to these persons to go according to the directions of that Church; or it may refer to the revelation made to certain prophets who came to Antioch, and particularly Agabus, who signified by the Spirit that there would be a

lest by any means ^dI should run, or had run, in vain. ^e3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: ^f4 And that because of *“false brethren unawares brought in, who came in privily to spy out our ^gliberty which we have in Christ Jesus, ^hthat they might bring us into*

^e Acts 15, 1, 24; 2 Cor. 11, 26. — ^f Chap. 3, 25; 5, 1, 13. — ^g 2 Cor. 11, 20; chap. 4, 3, 9.

death; in consequence of which the disciples purposed to send relief to their poor brethren at Jerusalem. [In the history, (Acts xv,) his outward commission is named; in the epistle, the inward communication to himself. This is quite natural, and we have several parallel cases.—*Howson.*] **Communicated unto** (laid before) **them**—[*Ἀπεθέμην*; giving the apostles at Jerusalem a statement of the Gospel which he had preached to the heathen. Though he would not subject either himself or the Churches he had formed to the apostles, yet he was free to lay before them a statement of the subject-matter of his preaching.] **But privately to them which were of reputation**—[*Τοῖς δοκοῦσιν*, to the *chief men*; those who were highest in reputation among the apostles. *Δοκοῦντες*, according to Hesychius, is *οἱ ἐνδοξοί, the honourable*. With these the apostle intimates that he had some private conferences. **Lest by any means**—As he held these private conferences with these more eminent men to give them information how, in consequence of his divine call, he had preached the Gospel to the Gentiles, and the great good which God had wrought by his ministry, so it was also necessary that he should give the apostolic council the fullest information that he had acted according to the divine mind in every respect, and had been blessed in his deed. [The rendering of the Revised Version of this somewhat difficult clause seems to express its real meaning; “Lest by any means I should be running, or had run, in vain.” Either it was designed to show that Paul *had* preached the pure Gospel of Christ, or else to submit the case to the chiefs of the Church at Jerusalem, that they might correct him if found to be in error.]

3. **But neither** (*οὐδὲ, not even*) **Titus, who was with me**—The apostle proceeds to state that his account was so satisfactory to the apostles, that they not only did not require him to insist on the necessity of circumcision among the Gentiles, but did not even require him to have Titus, who was a Greek, circumcised; though that might have appeared expedient, especially at Jerusalem, to have prevented false brethren from making a handle of his uncircumcision, and turning it to the prejudice of the Gospel in Judea.

4. **And that because of false brethren, etc.**—[The construction is difficult; but the simplest way to understand the sentence seems to be, that because of the mischievous influence and bad counsel of these “false brethren” Paul refused to yield to the moral compulsion brought to bear upon him.—*Howson.*] **To spy out our liberty**—The Judaizers got into the assembly of the apostles in order to find out what was implied in the *liberty of the Gospel*, that they might know the better how to oppose St. Paul and his fellows in their preaching Christ to the Gentiles, and admitting them into the Church without obliging them to observe circumcision and keep the law.

bondage: **5** To whom we gave place by subjection, no, not for an hour; that ^bthe truth of the gospel might continue with you. **6** But of those ^cwho seemed to be somewhat, whatsoever they were, it maketh no matter to me: ^dGod accepteth no man's person: for they who seemed *to be somewhat* ^ein conference added nothing to me: **7** But contrariwise, ^fwhen they saw that the gospel of the uncircumcision ^gwas committed unto me, as *the gospel of the circumcision* ^hwas unto Peter; **8** (For he that wrought effectually in Peter to the apostleship of the circumcision, ⁱthe same was ^jmighty in me toward the Gentiles;) **9** And when James, Cephas, and John, who seemed to be ^kpillars, perceived ^lthe grace

that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. **10** Only *they would* that we should remember the poor; ^mthe same which I also was forward to do. **11** But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. **12** For before that certain came from James, ⁿhe did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. **13** And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. **14** But when I saw that they walked not up-

^b Verse 14; chap. 3, 1; 4, 16.—^c Chap. 6, 3.—^d Acts 10, 34; Rom. 2, 11.—^e 2 Cor. 12, 11.—^f Acts 13, 46; Rom. 1, 5; 11, 13; 1 Tim. 2, 7; 2 Tim. 1, 11.—^g 1 Thess. 2, 4.—^h Acts 9, 15; 13, 2; 22, 21; 26, 17, 18; 1 Cor. 15, 10; chap. 1, 16; Col. 1, 29.

^m Chap. 3, 5.—ⁿ Matt. 16, 18; Eph. 2, 20; Rev. 21, 14.—^o Rom. 1, 5; 12, 3, 6; 15, 15; 1 Cor. 15, 10; Eph. 3, 8.—^p Acts 11, 30; 24, 17; Rom. 15, 25; 1 Cor. 16, 1; 2 Cor. chaps. 8, 9.—^q Acts 15, 35.—^r Acts 10, 28; 11, 3.

5. To whom we (Paul and his fellows) gave place by subjection—[This decided refusal to yield had been adequately explained by the characterization "false brethren;" it is now given again.—*Schmoller*.] They continued to insist on the exemption of the Gentiles from the necessity of submitting to Jewish rites; that the truth of the gospel—this grand doctrine, that the Gentiles are admitted by the Gospel of Christ to be fellow-heirs with the Jews—**might continue**. [See the rendering of this text in the Revised Version, *margin*.]

heathen, etc.—[This division of labour was not, and could not be, strictly observed. Everywhere in the Acts we find Paul preaching "to the Jews first," and everywhere the Judaizers followed on his track.—*Alford*.]

10. Only they would that we should remember the poor—They saw plainly that God had as expressly called Barnabas and me to go to the Gentiles as he had called them to preach to the Jews; and they did not attempt to give us any new injunctions, only wished us to remember the poor in Judea; but this was a thing to which we were previously disposed.

6. Those who seemed to be somewhat—Τῶν δοκούντων εἶναι τι, *those who were of acknowledged reputation*; so the words should be understood. (See verse 2.) The verb *dokein*, to seem, is repeatedly used by the best Greek writers, not to call the sense in question, or to lessen it, but to deepen and extend it.

11. When Peter was come to Antioch—There has been a controversy whether Πέτρος, *Peter*, here should not be read Κηφᾶς, *Kephus*; and whether this *Kephus* was not a different person from *Peter the apostle*. [The reading *Kephus* is probably the correct one, but it in no wise changes the sense. There can be no question that the apostle Peter is meant. An open outbreak had been with some difficulty avoided at Jerusalem; but at Antioch, where Paul and his party could use greater liberty, the collision at length occurred.] **Because he was to be blamed**—[Κατ' ἐνομήνιον, *was blameworthy*. This was a case of temporizing, *hypocritism*, which might or might not be allowable, (for even Paul temporized in the circumcision of Timothy,) but Paul saw in it the betrayal of a most sacred principle in the work of the Gospel. Later developments showed that Paul had the right of the matter; though Peter ought not to be too severely blamed.]

7. But contrariwise—They were so far from wishing me to alter my plan, or to introduce any thing new in my doctrine to the Gentiles, that they saw plainly that my teaching was the same as their own, coming immediately from the same source; and therefore gave to me and to Barnabas the right hand of fellowship. **The gospel of the uncircumcision**—They saw, to their utmost satisfaction, that I was as expressly sent by God to preach the Gospel to the Gentiles as Peter was to preach it to the Jews.

12. Before that certain came from James—[Who, it appears, considered the ritual law still to be in force.] **He did eat with the Gentiles**—[Thus leading them to suppose that he deemed the restrictions imposed by the law to be done away.]

8. For he that wrought effectually—Ὁ ἐνεργήσας Πέτρω, ἐνέργησεν καὶ ἐμοί, *he who wrought powerfully with Peter, wrought powerfully also with me*. He gave us both those talents which were suited to our work, and equal success in our different departments.

13. And the other Jews dissembled likewise—The converted "Jews," who had ceased to observe the Jewish ritual, seeing Peter act this part, and also *fearing them that were of the circumcision*, separated themselves from the converted Gentiles, and acted so as to concede the moral obligation of that ritual: and so great was the force of such an example, that **Barnabas also was carried away by their dissimulation**, ἀντὶ τῆς ὑποκρισεως, *with their hypocrisy*—feigning to be what they really were not.

9. James, Cephas, and John, who seemed to be pillars—Οἱ δοκούντες στῆλοι εἶναι, *who were known to be very eminent, and acknowledged as chief men* among the apostles. Among the Jews, persons of great eminence and importance are represented as pillars and foundations of the world. So Schoettgen: "These pillars must be distinguished from the foundation. The foundation of the Church is Jesus Christ alone; the pillars are the more eminent teachers, which, without the foundation, are of no value." **The right hands of fellowship**—Giving the right hand to another was the mark of confidence, friendship, and fellowship. (See Lev. vi, 2.) **That we should go unto the**

14. That they walked not uprightly—Οὐκ ἠπλάτυνον, *they did not walk with a straight step*,

rightly according to ^v the truth of the gospel, I said unto Peter ^w before *them* all, ^x If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as ^{do} the Jews? **15** ^y We *who* are Jews by nature, and not ^z sinners of the Gentiles, **16** ^a Knowing that a man is not justified by the works of the law, but ^b by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by

^v Verse 5.—^w 1 Tim. 5. 20.—^x Acts 10. 28; 11. 3.—^y Acts 15. 10, 11.—^z Matt. 9. 11; Eph. 2. 3, 13.—^a Acts 13. 38, 39.—^b Rom. 1. 17; 3. 22, 28; 8. 3; chap. 3. 24; Heb. 7. 15, 19.

[they dissembled;] they did not maintain a firm footing. **According to the truth of the gospel**—According to that *true doctrine* which states that *Christ is the end of the law for justification to every one that believeth*; and that such are under no obligation to observe circumcision and the other peculiar rites and ceremonies of the law. [Paul beheld, in the conduct of Peter and other Jewish Christians, an infringement of the “truth of the Gospel,” (its essential spirit,) especially of the principle of Christian freedom founded in the Gospel.—*Schnollér*.] **Before them all**—[Very probably in an assembly of the Church, although not convened immediately for this purpose.—*Meyer*.] **If thou, being a Jew, livest**, etc.—[Notably in the case of Cornelius, (Acts x.) and probably afterward, Peter had departed from Jewish custom by eating with uncircumcised persons; but now, because of the clamour raised by the Judaizers, he apparently abandoned the principle he had been taught of God, and on which he had then acted, not to call any man common or unclean.] **Why compellest thou the Gentiles**—Thou didst *once* consider that *they* were not under such an obligation, and *now* thou attest as if thou didst consider the law in full force; but thou art convinced that the contrary is the case, yet attest differently! This is *hypocrisy*.

15. We who are Jews by nature—We (you and I) who have been *born, bred, and educated* Jews. **And not sinners of the Gentiles**—*Ἀναπαύοι*. Not *without the knowledge of God*, as they have been. *Ἀναπαύοις* often signifies a *heathen*—one who had no knowledge of the true God. [Paul puts himself for the moment in the position of the most prejudiced Jew, uses his language, and thus makes his argument as strong as possible. Admitting, to the full, all the religious advantages of Judaism, and all the moral degradation of Heathenism, yet “even we” have renounced this hope of being justified through Judaism. This manner of speaking of the heathen was customary and proverbial among the Jews.—*Housson*.]

16. Knowing that a man is not justified—(See the notes on Rom. i. 17; iii. 24, 27; and viii. 3; and see on Acts xiii. 38, 39; in which places the subject of this verse is largely discussed.) Neither the works of the Jewish law, nor of any other law, could justify any man; and if justification or salvation could not have been attained in some other way, the whole world must have perished. Justification by faith in the boundless mercy of God is as reasonable as it is scriptural and necessary. **For by the works of the law**—[Paul here adduces the same quotation from Psalm cxliii as in Rom. iii. 20, and in the same form and with the same freedom. . . .

the works of the law: for ^a by the works of the law shall no flesh be justified. **17** But if, while we seek to be justified by Christ, we ourselves also are found ^b sinners, *is* therefore Christ the minister of sin? God forbid. **18** For if I build again the things which I destroyed, I make myself a transgressor. **19** For I ^c through the law ^d am dead to the law, that I might ^e live unto God. **20** I am ^f crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life

^c Psal. 143. 2; Rom. 3. 20; chap. 3. 11.—^d 1 John 8. 9.—^e Rom. 8. 2.—^f Rom. 6. 14; 7. 4, 6.—^g Rom. 6. 11; 2 Cor. 5. 15; 1 Thess. 5. 10; Heb. 9. 14; 1 Pet. 4. 2.—^h Rom. 6. 6; chap. 5. 24; 6. 14.

No fitter and more pointed sentence can be imagined for the termination of his address to St. Peter.—*Housson*.] [With this verse it is supposed that the address of Paul to Peter, as recollected and rehearsed by the writer of the epistle, ended; and what follows is addressed as original arguments to the Galatians.]

17. But if, while we seek to be justified—[*Εἰ δὲ ζητοῦντες δικαιθῆναι ἐν Χριστῷ, κ. τ. λ., but if, seeking to be justified in Christ, we are found sinners*, for only sinners can be so justified, and coming to Christ for justification implies the recognition and confession of sin, from which it is conceded the law is not able to save.] **Is therefore Christ the minister of sin**—[The apostle rejects the inference of the adversaries of the doctrine of justification by faith with the greatest abhorrence and detestation. It is no new prejudice, though a very unjust one, against the doctrine of justification by faith alone, that it opens a door to licentiousness, and makes Christ the minister of sin.—*Riddle*.] **God forbid**—*Μὴ γένοιτο*, is something much more than a direct negation, such as “No verily;” it is a vehement expression of indignant aversion. . . . And therefore the English *God forbid!* properly understood, that is, God forbid that any one should so speak, is a fit rendering of it.—*Riddle*.] [The phrase is clearly an imperative negative. Its literal and grammatical equivalent in English is, “Let it not be,” or, “It must not be.” Its idiomatic equivalent is *No, no!* of course with an imperative signification.]

18. For if I build again the things which I destroyed—If I act like a Jew, and enjoin the observance of the law on the Gentiles, which I have repeatedly asserted and proved to be superseded by Christ, then I *build up what I destroyed*, and thus make myself a transgressor.

19. For I through the law am dead to the law—[I, (emphatic, as a case of personal experience,) I, for my own part, letting my own experience speak, to say nothing of the experience of others.—*Meyer*.] [The law itself had taught him (chapter iii. 24) that he must utterly discard the law as the ground of justification. He had tried the experiment of being justified by the law, and had failed at every point. See Romans vii, *passim*.—*Riddle*.]

20. I am crucified with Christ—The death of Christ on the cross has showed me that there is no hope of salvation by the law; I am therefore as truly dead to all expectation of justification by the law as Christ was dead when he gave up the ghost upon the cross. Through him alone I *live*—Enjoy a present life, and have a prospect of future glory. **Yet not I**—It is not of my natural life I speak,

which I now live in the flesh ¹I live by the faith of the Son of God, ²who loved me, and gave himself for me. **21** I do not frustrate the grace of God: for ³if righteousness come by the law, then Christ is dead in vain.

CHAPTER III.

O FOOLISH Galatians, ⁴who hath bewitched you, that ye should not obey ⁵the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among

¹2 Cor. 5, 15; ²1 Thess. 5, 10; ³1 Pet. 4, 2.—⁴g Chap. 1, 4; Eph. 5, 2; Titus 2, 14.—⁵h Chap. 3, 21; Heb. 7, 11; see Rom. 11, 6; chap. 5, 4.—⁶a Chap. 5, 7.—⁷b Chap. 2, 14; 5, 7.—⁸c Acts 2, 38; 8, 15; 10, 47; 15, 8; verse 14; Eph. 1, 13; Heb. 6, 4.

nor of any spiritual things which I myself have procured; *but Christ liveth in me.* God made man to be a habitation of his own Spirit; the law cannot live in me so as to give me a divine life; it does not animate, but kills; but Christ lives in me; he is the soul of my soul; so that I now live to God. But this life I have **by the faith of the Son of God**; by believing on Christ as a sacrifice for sin; for he **loved me**, and because he did so, he **gave himself for me**: made himself a sacrifice unto death, that I might be saved from the bitter pains of death eternal. [Paul, beyond all doubt—as in the parallel expressions of Christ *abiding* in believers, of his making his abode in their hearts, (John xiv, 23),—means to assert a real indwelling of Christ in the soul through the communication of his being. . . . The personality does not cease through Christ in us, nor even the life of faith; but it is in that very abiding faith that we receive Christ. . . . Faith is here taken for a spiritual receptivity for God and the divine workings of grace, not as the mere accepting of certain doctrines as true, which is merely a consequence of living faith.—*Olshausen.*]

21. I do not frustrate—ὅχι ἀθετῶ, I do not contemn, despise, or set aside the **grace of God**; the doctrine of Christ crucified; which I must do if I preach the necessity of observing the law. **For if righteousness**—If *justification and salvation come by an observance of the law, then Christ is dead in vain*; his death is useless if an observance of the law can save us; but no observance of the law can save us, and therefore there was an *absolute necessity for the death of Christ*. [This verse contains an implied charge against those of the opposite part, of doing what the apostle says he does not do; for, as Luther says, “to seek to be justified by works of the law is to reject the grace of God.”]

NOTES ON CHAPTER III.

1. **O foolish Galatians**—[*Ἀνόητοι, slow of understanding.*] O stupid people; you act like those who are *fascinated*. **That ye should not obey the truth**—This clause is wanting in nearly all the ancient MSS. and in the most important of the Greek and Latin Fathers. It should certainly be expunged. There are several various readings on this verse, from which it appears that the verse in the best ancient MSS. and Versions was read thus: *O foolish Galatians, who hath bewitched you? Before whose eyes Jesus Christ crucified hath been plainly set forth.* [Christ crucified, as preached by the apostles, logically implied Paul's doctrine of justification by faith.] **Among you**—*Ἐν ὑμῖν* is wanting in the best MSS. and Versions, and should be omitted.

you? **2** This only would I learn of you, Received ye ¹the Spirit by the works of the law, ²or by the hearing of faith? **3** Are ye so foolish? ³having begun in the Spirit, are ye now made perfect by ⁴the flesh? **4** ⁵Have ye suffered ⁶so many things in vain? ⁷if it be yet in vain. **5** He therefore ⁸that ministereth to you the Spirit, and worketh miracles among you, *doeth he it by the works of the law, or by the hearing of faith?* **6** Even as ⁹Abraham believed God, and it was ¹⁰accounted to

¹d Romans 10, 16, 17.—²e Chap. 4, 9.—³f Hebrews 7, 16; 9, 10.—⁴g Hebrews 10, 35, 36; 2 John 8.—⁵h Or, so great.—⁶i 2 Cor. 3, 8.—⁷k Genesis 15, 6; Romans 4, 3, 9, 21, 22; James 2, 23.—⁸l Or, imputed.

2. **Received ye the Spirit by the works of the law**—This may refer to the *miraculous gifts* of the “Spirit,” which were very common in the apostolic Church. It may also refer to the “Spirit” of adoption, and consequently to their *sonship*. [The “works of the law and the hearing of faith” are contrasted as sharply as possible. (See Rom. i, 5; xvi, 26.) The phrase, “hearing of faith,” comprises in its meaning (objectively) the preaching which addresses itself to faith, and (subjectively) that hearing of the heart which is the result of faith in that which is preached.—*Hawson.*]

3. **Having begun in the Spirit**—Having received a spiritual religion, and having received the Holy Spirit, the Spirit of adoption, by whom ye were assured of the remission of sins, and incorporation with the family of God. **Are ye now made perfect by the flesh**—Are ye seeking to complete that spiritual religion, and to perfect these spiritual gifts, by the *carnal* right of circumcision, [with its implied obligations and observances?] It appears that by the “Spirit,” here, both the Holy Spirit and his gifts are to be understood; and by the “flesh,” circumcision itself. [Σάρξ (*flesh*) and πνεῦμα (*Spirit*) are here united, (contrasted,) in the same way as γράμμα (the letter) and πνεῦμα (the spirit) in Rom. ii, 29, as designations of the outward and the inward, the form and the essence.—*Olshausen.*]

4. **Have ye suffered** (did ye suffer) **so many things in vain**—[Have you not profited by what you have experienced.] Though it is possible that the Galatians had suffered some persecution for the truth of Christ, yet it is as likely that the apostle refers also to the benefits which they had received. Ye have received faith, the pardon of your sins, the gift of the Holy Spirit, and with it many extraordinary gifts and graces; and have ye *suffered the loss of all these things?* Have ye *received all these in vain?* **If yet in vain**—[A repetition of the question in verse 2, in another form.]

5. **He therefore that ministereth to you the Spirit**—The apostle means himself, [though his words may have a wider application.] He had been the means of conveying the Holy Spirit to them, and by that “Spirit” he wrought miracles among them; and he did all this, not as a Jew, (for as such he had no power,) but he did all as a believer in Christ. The word ἐπιχορηγῶν, which we translate “ministereth,” is very emphatic, and signifies *leading up the chorus, bringing up one after another, adding grace to grace, benefit to benefit.* God, by means of his apostle, had greatly enriched them with various spiritual blessings.

6. **Abraham believed God**—This is quoted from Gen. xv, 6; and St. Paul produces it, Rom.

him for righteousness. **7** Know ye therefore that ^{the} which are of faith, the same are the children of Abraham. **8** And ^{the} Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, ^oIn thee shall all nations be blessed. **9** So then they which be of faith are blessed with faithful Abraham. **10** For as many as are of the works of the law are under the curse: for it is written, ^oCursed *is* every one that continueth not in all things which are written in the book of the

law to do them. **11** But ^athat no man is justified by the law in the sight of God, *it is* evident: for, ^rThe just shall live by faith. **12** And ^sthe law is not of faith: but, ^tThe man that doeth them shall live in them. **13** ^uChrist hath redeemed us from the curse of the law, being made a curse for us: for it is written, ^vCursed *is* every one that hangeth on a tree: **14** ^wThat the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive ^xthe promise of the Spirit through faith. **15** Brethren,

^m John 8. 39; Rom. 4. 11, 12, 16. — ⁿ See Rom. 9. 17; verse 22.
— ^o Gen. 12. 3; 18. 18; 22. 18; Acts 3. 25. — ^p Deut. 27. 26; Jer. 11. 3. — ^q Chap. 2. 16. — ^r Hab. 2. 4; Rom. 1. 17; Heb. 10. 38.
— ^s Rom. 4. 4, 5; 10. 5, 6; 11. 6. — ^t Lev. 18. 5; Neh. 9. 29;

Ezek. 20. 11; Rom. 10. 5. — ^u Rom. 8. 3; 2 Cor. 5. 21; chap. 4. 5. — ^v Deut. 21. 23. — ^w Rom. 4. 9, 16. — ^x Isa. 32. 15; 44. 3; Jer. 31. 33; 32. 40; Ezek. 11. 19; 36. 27; Joel 2. 28, 29; Zech. 12. 10; John 7. 39; Acts 2. 33.

iv, 3–5. Abraham, while yet uncircumcised, believed in God, and his faith was reckoned to him for justification, and so he is called the *father of the faithful*, or of believers. If, then, he was justified without the deeds of the law, he was justified by *faith*; and if he was justified by faith, long before the law was given, then the law is not necessary to salvation.

7. They which are of faith, etc.—[Going back of the law, and before the institution of the rite of circumcision, the doctrine of justification by faith is found to be exemplified in the case of Abraham himself; and therefore they who are now saved by faith alone are in that fact shown to be the sons of Abraham.]

8. The Scripture, foreseeing—See the notes on Rom. iv, 3–16. As God intended to justify the heathen (that is, all men) through faith, he preached the Gospel of salvation by faith *before*, to Abraham, while he was yet outside of the special Abrahamic covenant, and thus he is called the *father of believers*; all, therefore, who shall believe the same Gospel, whether Jews or Gentiles, with a genuine faith, should find in themselves the promise fulfilled: *In thee shall all the nations of the earth be blessed*.

9. They which be of faith—All who believe, as Abraham believed, are made partakers of Abraham's blessing. ["Of faith," πίστις, has the emphasis . . . σύν (is used) to show their community with him (Abraham) in the blessing. τῷ πιστῷ, to show wherein the community consists, namely, FAITH.—*Alford*.]

10. As many as are of the works of the law—All that seek salvation by the performance of the works of the law are under the curse, because it is impossible for them to come up to the spiritual meaning and intent of the law; and the law pronounces them *cursed* that *continue not in all things which are written in the book of the law to do them*. Hence, every Jew is necessarily under the curse of God's broken law; and every one is under the same curse, though he be not a Jew, who does not take refuge in the salvation provided for him by the Gospel. ["Of the works of the law," ὅσας γὰρ ἐξ ἔργων νόμον, those who depend upon the works of the law, ὑπὸ κατάραν εἰσίν, are under the curse, being in that state, ἐν ὅσῃ, by nature, and never having been delivered, since "works" cannot accomplish that deliverance, they remain "under the curse."] **Cursed is every one**, etc.—[Probably quoted from Deut. xxvii, 26, which says: "Cursed *be* (is) he that confirmeth not *all* the words of this law, to do them," and in Jer. xi, 3, are the words, "Cursed *be* (is) the man that obey-

eth not the words of this covenant." The law prescribed *duties*, and pronounced *curses* upon all possible forms and degrees of delinquents, but made no provisions either to help the feeble and erring, or to pity or relieve the guilty.]

11. But that no man is justified by the law—By the observance of the law, suppose he had even continued in all things that are written in it to do them, is evident; for the Prophet Habakkuk (chapter ii, 4) has declared, under the direct influence of the Spirit of God, "The just shall live by faith;" or, *he* who is just by faith shall live: therefore this justification comes not by *works*, or the observance of the law, but by *faith*. (See Rom. i, 17; Heb. x, 38.)

12. And the law is not of faith—It promises no forgiveness to believing, but requires obedience. It asks not, What do you *believe*? but, What have you *done*? The man that doeth them perfectly, at all times, and in all places, **shall live in them**; —But if in any case he fails, he forfeits his life.

13. Christ . . . redeemed us—Ἐξηγόρασεν. [Redeemed, not "hath;" the tense is important as referring the act to a definite time.] Bought us with a price, namely, his blood or life. **Being made a curse for us**—Being made an atonement for our sins; for whatever was offered as an atonement for sin was considered as bearing the punishment due to sin, and the person who suffered for transgression was considered as bearing the curse in his body. Every culprit was considered *accursed of God*, (Deut. xxi, 22, 23;) hence the necessity of removing the accursed **thing out of sight**, by a speedy burial. [It is to be observed, on the one hand, that *κατάρα*, (curse,) is without the article, thus (being unlimited) covering the whole ground of the disadvantage and condemnation under which we lay; and on the other hand, that Paul does not say, in the words of the original quotation, that Christ was "cursed and separated by God," (κεκατηραμένος ὑπὸ Θεοῦ).—*Hewson*.]

14. That the blessing of Abraham—That is, justification, or the pardon of sin, with all other blessings consequent on it, such as *peace with God*, *spiritual life*, and *eternal glory*. **Might come on the Gentiles through Jesus Christ**—So we find that he was made a *curse* for (instead of) *us*, that the blessings promised to Abraham might be given to all who believe on him, he having been made a curse, that is, an *expiatory victim*, for them. [The sacrifice of Christ was not merely a Jewish offering for a specially favoured race: it was as wide in its purpose as the promise to Abraham, "in thy seed shall all the nations of the earth be blessed."] **The promise of the Spirit**—The Spirit of adop-

I speak after the manner of men; [†] Though *it be* but a man's ² covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. **16** Now ² to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is ¹ Christ. **17** And this I say, *that* the covenant, that was confirmed before of

God in Christ, the law, [†] which was four hundred and thirty years after, cannot disannul, [†] that it should make the promise of none effect. **18** For if [†] the inheritance *be* of the law, [†] *it is* no more of promise: but God gave *it* to Abraham by promise. **19** Wherefore then *serveth* the law? [†] It was added because of transgressions, till [†] the seed should come to

[†] Heb. 9, 17.—² Or, *testament*.—^a Gen. 12, 3, 7; 17, 7; verse 8.—^b 1 Cor. 12, 12.—^c Exod. 12, 40, 41.—^d Rom. 4,

13, 14; verse 21.—^e Rom. 8, 17.—^f Rom. 4, 14.—^g John 15, 22; Rom. 4, 15; 5, 20; 7, 8, 13; 1 Tim. 1, 9.—^h Verse 16.

tion, *sonship* with God; and the *Spirit* of God to attest that *sonship*. And all this was *through faith*. Hence, from the beginning God had purposed that salvation should be *through faith*, and never expected that any soul of man should be justified by the works of the law; and only gave that law that the exceeding sinfulness of sin might appear, and that man might be prepared to welcome the Gospel, which proclaimed salvation to a lost world through the atoning passion and death of Christ. [The rendering of this verse in the Revised Version is especially felicitous. By placing "upon the Gentiles" foremost, according to the original, due prominence is given to that ultimate object of the blessing (*εὐλογία*) of Abraham which was to be made effective "in Christ Jesus;" and then in the last clause, in opposition to "the blessing," is placed the *ἐπαγγελίαν τοῦ πνεύματος*, the promised things of the Spirit, which *we*, all believers in common, are to receive through faith.]

15. I speak after the manner of men—I am about to produce an example taken from civil transactions. **If it be confirmed**—If an agreement or bond be properly executed. **No man disannulleth**—It stands under the protection of the law, and nothing can be legally erased or added.

16. Now ² to Abraham and his seed—The promise of salvation by faith was made to Abraham and his posterity; [spiritual rather than natural.] **He saith not, And to seeds**—The difficulty of this passage has been generally confessed, and the attempted solutions have not always been satisfactory. [Dean Howson remarks, "The apostle sees in the promise something far beyond the mere Jews, however numerous and however widely scattered. He sees in it that deep unity which comprehends all mankind. . . . The whole force of the fulfilment is concentrated in CHRIST; and the more it is concentrated in HIM, the more comprehensive and universal is its meaning." To Paul's mental vision the Old Testament seemed radiant with prophecies of Christ.] As we know that promises of justification, etc., could not properly be made to *Christ* in himself, we must conclude his members to be here intended, and the word *Christ* is put here for *Christians*. It is from Christ that the grace flows which constitutes Christians. Christians are those who believe after the example of Abraham; they, therefore, are the spiritual seed. Christ, working in and by these, makes them the light and salt of the world; and through them, under and by Christ, are all the nations of the earth blessed. This appears to be the most consistent interpretation, though everything must be understood of Christ in the first instance, and then of Christians only through him [and as of his mystical body.]

17. And this I say—[Τοῦτο δὲ λέγω, *this is what I mean*.] **The covenant**—[Rather, a covenant, *διαθήκη*, (without the article.) Any covenant so made, would be safe against subse-

quent changes. *Εἰς Χριστόν, in Christ*, is wanting in the best MSS., and is now generally given up.] **Confirmed before of God in Christ**—[The covenant made with Abraham was wider than the law; and being before it in point of time, was of higher authority; and, being a *covenant* in which two parties were concerned, it was not allowable that one of the parties to it, acting as a legislator, should set it aside.] **Four hundred and thirty years after**—[There are various methods of obviating the chronological discrepancies of this passage, as collated with the Old Testament. If taken from the call of Abraham to the giving of the law, the interval would be about six hundred years. If from Jacob's going down to Egypt, about four hundred and thirty; but why assume the latter date as the *terminus a quo*?] [Paul follows the statement of the Septuagint, which was well known to and current among his readers, without entering further into this point of chronology, which was foreign to his aim.—*Meyer*.] Justification by faith is promised in the Abrahamic covenant, and attributed to that alone; therefore it is not to be expected from the law, nor can its works justify any, for the law in this respect cannot annul or affect the Abrahamic covenant. But suppose, ye say, that the law, which was given four hundred and thirty years after the covenant with Abraham, has superseded this covenant, and limited and confined its blessings to the Jews? I answer: This is impossible, for the covenant most specifically refers to the *Messiah*, and takes in, not the Jewish people only, but *all nations*; for it is written, *In thy seed—the Messiah and his spiritual progeny—shall all the nations of the earth be blessed*. This universal blessedness can never be confined, by any figure of speech or by any legal act, to the Jewish people exclusively; and, as the covenant was properly made and confirmed, it cannot be annulled; it must therefore remain in reference to its object.

18. For if the inheritance be of the law—See the preceding arguments, in which this is proved. [The proof depends on the relation of *contrast* between law and promise, whereby the working of the one excludes the like working of the other. *For, if the possession of the Messianic salvation proceeds from the law*, which must have been the case if God's covenant with Abraham had lost its validity by means of the law, then *this possession comes no longer from promise*. "But God gave it unto Abraham by promise."—*Meyer*.]

19. Wherefore then serveth the law—If the law does not annul (supersede) the Abrahamic covenant, and cannot confer salvation on its votaries, why did God give it? This was a very natural objection, and must arise in the mind of any Jew who had paid attention to the apostle's reasoning. **It was added because of transgressions**—It was given that we might know (detect) our sinfulness, and need of the mercy of God. The law is the

whom the promise was made; *and it was* ¹ordained by angels in the hand ^kof a mediator. **20** Now a mediator is not *a mediator* of one, ¹but God is one. **21** *Is the law then against the promises of God?* God forbid: ^mfor if there had been a law given which could have given life, verily righteousness should have been by the law. **22** But ⁿthe Scripture hath

ⁱ Acts 7. 53; Heb. 2. 2.—^k Exod. 20. 19, 21, 22; Deut. 5. 5, 22, 23, 27, 31; John 1. 17; Acts 7. 38; 1 Tim. 2. 5.—^l Rom. 3. 28, 30.—^m Chap. 2. 21.

right line, the straight edge, that determines the obliquity of our conduct. (See the notes on Rom. iv, 15; and especially on Rom. v, 20, where this subject is largely discussed, and the figure explained.) **Till the seed should come**—The law was to be in force till the advent of the Messiah, (the true seed of Abraham.) After that it was to cease. [The law was temporary and intermediary, extending from Moses to Christ, during which time it served to reveal God's essential righteousness, and to show to men their sins, and the impossibility of justification by the "deeds of the law," and to lead them to accept Christ and his salvation.—Verse 24.] **It was ordained by angels**—The ministry of angels was certainly used in giving the law. (See Psa. lxxviii, 17; Acts vii, 53; Heb. ii, 2.) But they were only instruments for transmitting; Moses was the mediator between God and the people. (Deut. v, 5.) [The term "angels" may here be taken in the most general sense as including every kind of intermediary agencies. Before the advent of Christ divine communications to men were made at second hand; but Christ, as the Sent of God, and himself the eternal Word, spake directly to men without any intermediary agency.]

20. A mediator is not a mediator of one—As a mediator (*μεσίτης*) signifies a *middle* person, there must necessarily be *two* parties, between whom he stands and acts in reference to both, as he is supposed to have the interests of both equally at heart. [Of these, in the former case, God was one and Israel the other party; but of this latter covenant Christ is the mediator, and God and man the parties severally; who, at first separated on account of man's sin, are now reconciled through Christ's mediation with a sacrifice.] The sense of the whole is: Moses was the mediator of *one* (the literal) part of Abraham's seed, namely, the *Israelites*; but of the other seed, the *Gentiles*, he was certainly not the mediator, for the mediator of that seed, according to the promise of God and the covenant made with Abraham, is Christ. Dr. Whitby sums up the case in the following words: "But this mediator (Moses) was only the mediator of the Jews, and so was only the mediator of one party, to whom belonged the blessings of Abraham. (Verses 8, 14.) But God, who made the promise that in one should all the families of the earth be blessed, is *ONE*; the God of the other party, the Gentiles, as well as of the *Jews*, *ἐπεὶ περ εἰς ὁ Θεός*, seeing he is *ONE* God, who will justify the circumcision by faith and the uncircumcision through faith." (Rom. iii, 30.) This exposition is so plain, and so well supported by the different Scriptures already quoted, that there can be but small, if any, doubt of its propriety. The clause has been translated thus: "Now a mediator supposes two parties, of which God is but one."

21. Is the law then against the promises of God—[Paul saw that this thought might arise,

concluded ^oall under sin, ^pthat the promise by faith of Jesus Christ might be given to them that believe. **23** But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. **24** Wherefore ^qthe law was our schoolmaster to bring us unto Christ, ^rthat we might be justified by faith. **25** But after that faith is

ⁿ Verse 8.—^o Rom. 3. 9, 19, 23; 11. 32.—^p Rom. 4. 11, 12, 16.—^q Matt. 5. 17; Rom. 10. 4; Col. 2. 17; Heb. 9. 9, 10.—^r Acts 13. 39; chap. 2. 16.

and therefore he anticipates it, first with a strong negation, and next with the true exposition of the case.] [Notwithstanding all the above features of contrast between the law and the promise, it is not against them, for it does not pretend to perform the same office; *if it did*, then there would be this rivalry, which now does not exist.—*Alford*.] **For if there had been a law**, etc.—If any law or rule of life could have been found out that would have given life—saved sinners from death and made them truly happy—then righteousness (justification) *should have been by that law*. [Christ's atonement met an emergency in our case.]

22. But the Scripture hath concluded—All the writings of the *prophets* have uniformly declared that men are all sinners, and the law declares the same by the continual sacrifices which it prescribes. All have sinned and come short of the glory of God; and, being found guilty, *συνέκλεισεν ἡ γραφή, the Scripture* (as the voice of God) *hath shut them up*—put them in *prison*, till the time should come in which the sentence of the law should be executed upon them. (See Rom. iii, 9–20; Rom. xi, 32, where the apostle uses the same metaphor.) **That the promise (of justification) by faith of Jesus Christ**, etc.—(Rom. viii, 3, 4.)

23. But before faith came—Before the Gospel was published. **We were kept under the law, shut up**—*Εφρουροῦμεθα, we were kept as in a stronghold, (συνεκλεισμένοι,) locked up.* **Unto (εἰς) the faith**—The religion of the Lord Jesus. **Which should afterwards be revealed**—[Eis indicates the preparatory *design*, and not merely the *result* of the arrival of the manifestation of the way of salvation by faith.] Here the same metaphor is used as above, and for its explanation I must refer the reader to the same place. (Rom. xi, 32.)

24. The law was (became) our schoolmaster—*Ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, the law became our pedagogue unto (in respect to) Christ.* The *παιδαγωγός* (*pedagogue*) is not the *schoolmaster*, but the servant who had the care of the children to lead them to and bring them back from school, and had the care of them out of school hours. [The word "schoolmaster" does not express the meaning fully; but it disturbs the sense less than those have done who have selected one portion only of the pedagogue's duty, and understood by it the *slave who leads a child* to the house of the schoolmaster, thus making Christ the (real) schoolmaster, which is inconsistent with the imagery. On the contrary, the whole schoolmaster's work is included in the *παιδαγωγός*, and Christ represents the *ἐλευθερία* (liberty) of the grown-up son. . . . To Christ, as teacher, there is here no allusion.—*Alford*.]

25. But after that faith is come—(Faith having come.) [Through the power of the Holy Spirit, received by faith, we (all believers) have

come, we are no longer under a schoolmaster. **26** For ye ^aare all the children of God by faith in Christ Jesus. **27** For ^aas many of you as have been baptized into Christ ^ahave put on Christ. **28** ^aThere is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all ^aone in Christ Jesus. **29** And ^aif ye be Christ's, then are ye Abraham's seed, and ^aheirs according to the promise.

^a John 1. 12; Rom. 8. 14, 15, 16; chap. 4. 5; 1 John 3. 1, 2.—
^b Rom. 6. 3.—^c Rom. 13. 14.—^d Rom. 10. 12; 1 Cor. 12. 13;
chap. 5. 6; Col. 3. 11.—^e John 10. 16; 17. 20, 21; Eph. 2. 14,
15, 16; 4. 4, 5.—^f Gen. 21. 10, 12; Rom. 9. 7; Heb. 11. 18.—
^g Rom. 8. 17; chap. 4. 7, 28; Eph. 3. 6.

ceased to be children, to be led passively, and taught only the first element of the truth, by the law, acting as a pedagogue.] It is worthy of remark, that as *ὁ νόμος*, the LAW, is used by St. Paul to signify not only the law, properly so called, but the whole of the Mosaic economy, so *ἡ πίστις*, the FAITH, is used by him to express not merely the act of believing in Christ, but the whole of the Gospel.

26. For ye—Who have believed the Gospel. Are all the children (sons) of God by faith in Christ Jesus—But no man is a child of God by *circumcision*, nor by any observance of the Mosaic law.

27. As many of you as have been baptized into Christ—All of you who have believed in Christ as the promised Messiah, and received baptism as a public confession of your faith, **have put on Christ—**have received his Spirit, and entered into his interests and copied his manners. To "put on," or to be *clothed with one*, is to assume the person and character of that one; and they who do so are bound to act his part, and to sustain the character which they have assumed. The profession of Christianity is an assumption of the character of Christ; he has left us an example that we should follow his steps; and we should, as Christians, have that mind in us which was in him. (See Rom. vi. 3, 4; xiii. 14.)

28. There is neither Jew nor Greek—*Ἑθνη, Greek*, is put here for *ἔθνηκος, heathens*. Under the Gospel all distinctions are done away, as either helping or hindering; all are equally welcome to Christ, and all have an equal need of him; all persons, of all sects and conditions and sexes who believe in him, become one family through him; they are *one body*, of which he is the head. **Neither male nor female—**Between the privileges of men and women there was a great disparity among the Jews. In many cases women were treated more like children than as adults; and to this day they are not permitted to assemble with the men in the synagogues, but are put up in galleries, where they can scarcely see, nor can they be seen. Under the blessed spirit of Christianity they have equal rights, equal privileges, and equal blessings; and, let me add, they are equally useful.

29. And if ye be Christ's—If ye have all received justification through his blood, and the mind that was in him, then are ye Abraham's seed; (that other seed, to whom the promises were made;) and then heirs according to that promise, being fitted for the rest that remains for the people of God—that heavenly inheritance which was typified to the Jews by the earthly Canaan.

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CHAPTER IV.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; **2** But is under tutors and governors until the time appointed of the father. **3** Even so we, when we were children, ^awere in bondage under the ^belements of the world: **4** But ^cwhen the fulness of the time was come, God sent forth his Son, ^dmade ^eof a woman, ^fmade under the

^a Verse 9; chap. 2. 4; 5. 1; Col. 2. 8, 20; Heb. 9. 10.—^b Or, rudiments.—^c Gen. 49. 10; Dan. 9. 24; Mark 1. 15; Eph. 1. 10.
^d John 1. 14; Rom. 1. 3; Phil. 2. 7; Heb. 2. 14.—^e Gen. 3. 15; Isa. 7. 14; Micah 5. 3; Matt. 1. 23; Luke 1. 31; 2. 7.—
^f Matt. 3. 17; Luke 2. 27.

NOTES ON CHAPTER IV.

[The supposition in our text, is that a father has pre-ordained a time for his son and heir to come of age, and till that time has subjected him to guardians and stewards. In the *type*, the reason might be absence, or decease, or even high office or intense occupation of the father; in the *antitype*, it is the father's sovereign will; but the *circumstances* equally exist.—*Alford*.]

1. The heir, as long as he is a child—Though he be appointed by his father's will heir of all his possessions, yet till he arrive at the legal age he is master of nothing, and does not differ from one of the common domestics.

2. But is under tutors—*Ἐπιτρόπους, guardians and governors; οικονόμους*, those who have the charge of the family. These words are nearly similar; but we may consider the former as *executor*, the latter as the person who *superintends the concerns of the family and estate* till the heir become of age; such as we call trustee. **Until the time appointed of the father—**The time of maturity mentioned in his father's will or testament.

3. Even so we—The whole Jewish people were in a state of nonage while under the law. [Christians generally, the Jewish and Gentile Christians together. . . . *The pre-Christian condition* in relation to the Christian condition of the same persons, was their *age of boyhood*.—*Meyer*.] **The elements of the world—**A mere Jewish phrase, "the principles of this world." The apostle intimates that the law was not the (complete) science of salvation, it was only the *elements or alphabet* of it; and in the Gospel this alphabet is composed into a most glorious system of divine knowledge. [The Jewish religion, and in a certain sense all heathen religions too, had this relation to the full revelation of the Gospel.—*Houson*.]

4. When the fulness of the time was come—[This "fulness of the time" will appear in the following particulars: 1) Christ was manifested in the flesh when the world needed him the most. 2) When the powers of the human mind had been cultivated to the utmost both in Greece and Rome, and had made every possible effort, but all in vain, to find out some efficient scheme of happiness. 3) When the Jews were in the lowest state of corruption, and had the greatest need of the promised Deliverer. 4) When the fulness of the time came foretold by the prophets. 5) When both Jews and Gentiles, the one from their jealousy the other from their learning, were best qualified to detect imposture and to ascertain fact. 6) In a word, Christ came when his advent was most likely to promote its great object—glory to God in the highest, and peace and goodwill among men.

law. **5** ^εTo redeem them that were under the law, ^bthat we might receive the adoption of sons. **6** And because ye are sons, God hath sent forth ¹the Spirit of his Son unto your hearts, crying, Abba, Father. **7** Wherefore thou art no more a servant, but a son; ^kand if a son, then an heir of God through Christ. **8** Howbeit then, ¹when ye knew not God, ^mye did service unto them which by nature are no gods. **9** But now, ⁿafter that ye

have known God, or rather are known of God, ^ohow turn ye ^pagain to ^qthe weak and beggarly ^relements, whereunto ye desire again to be in bondage? **10** ^sYe observe days, and months, and times, and years. **11** I am afraid of you, ^tlest I have bestowed upon you labour in vain. **12** Brethren, I beseech you, be as I ^uam; for I ^vam as ye ^ware: ^xye have not injured me at all. **13** Ye know how ^ythrough infirmity of the flesh I preached the gospel

^σ Matt. 20. 28; chap. 3. 13; Eph. 1. 7; Titus 2. 14; Heb. 9. 12; 1 Pet. 1. 18, 19. — ^h John 1. 12; chap. 3. 26; Eph. 1. 5. — ⁱ Rom. 5. 5; 8. 15. — ^j Rom. 8. 16, 17; chap. 3. 29. — ^k Eph. 2. 11, 12; 1 Thess. 1. 9. — ^l Rom. 1. 25; 1 Cor. 12. 24; Eph. 2. 11, 12; 1 Thess. 1. 9.

ⁿ 1 Cor. 8. 3; 13. 12; 2 Tim. 2. 19. — ^o Chap. 3. 3; Col. 2. 20. — ^p Or, *back*. — ^q Rom. 8. 3; Heb. 7. 18. — ^r Or, *rudiments*. — ^s Rom. 14. 5; Col. 2. 16. — ^t Chap. 3. 3; 2. 1; 1 Thess. 3. 5. — ^u 2 Cor. 2. 5. — ^v 1 Cor. 2. 3; 2 Cor. 11. 30; 12. 7, 9.

And the success that attended the preaching of Christ and his apostles, together with the wide and rapid spread of the Gospel, all prove that it was the *due time*, κατὰ καιρὸν, the *proper season*; and that divine wisdom was justified in fixing upon *that* time in preference to all others. **God sent forth his Son**—Him who came immediately from God himself. **Made of a woman**—According to the promise, (Gen. iii, 15;) produced by the power of God in the womb of the Virgin Mary without any intervention of man; *the Son of God*. (See Luke, chapter i, 35, and the note there.) [Ἐξαπέστειλεν, *sent forth*, from himself; the same word is used in verse 6 in respect to the sending forth of the Spirit, indicating that both the Son and the Spirit “*proceeded forth and came from God*.”] **Made under the law**—In subjection to it, that in him all its designs might be fulfilled, and by his *death* the whole might be abolished. [Both γυναῖκός (woman) and νόμος (law) without the limitation of the article, *made of woman*, *made under law*, the former implying our Lord's identification with *universal humanity*, the latter, his subjection to *universal law*. The Jewish law is indeed included herein, but only as the less in the greater, a part in the all-comprehending whole.]

5. To redeem them—Ἐξαγοράσῃ, [that he might redeem,] *to pay down a price* for them, and thus *buy them off* from the curse, and to bring them into the liberty of children of God. **That we might receive the adoption of sons**—It is the Gospel only that puts us among the children, and gives us a place in the heavenly family. (On the nature of *adoption*, see the notes on Rom. viii, 15.)

6. And because ye are sons—By faith in Christ Jesus being redeemed both from the bondage and curse of the law; God—the *Father*, called usually the First Person of the glorious TRINITY—hath through Jesus Christ, the Second Person, sent forth the Spirit, the Holy Ghost, the Third Person, **crying, Abba, Father**, from the fullest and most satisfactory evidence that God, the Father, Son, and Spirit, had become their portion. (See Mark xiv, 36, and Rom. viii, 15.)

7. Thou art no more a servant—Thou who hast believed in Christ art no longer a slave, either under the *dominion of sin* or under *obligation* to the Mosaic ritual; but a **son of God**, adopted into the heavenly family, [saved by grace, not of works.] **And if a son, then an heir**—Having a right to the inheritance. But this heirship is the most extraordinary of all; it is not an heirship of any tangible possession, either in heaven or earth; it is not to possess a part or the whole of either; it is to possess Him who made all things; not God's works, but God himself; heirs of God through Christ.

8. When ye knew not God—[The Galatian converts having escaped from one form of bondage, and come into the liberty of sons of God, are now exhorted to maintain that liberty.]

9. Now, after that ye have known God—After having been brought to the knowledge of God as your Saviour. **Or rather are known of God**—Are *approved* of him, having received the adoption of sons. [They did not so much *acquire* the knowledge of God, as they were taken into knowledge, recognised, by him. And this made their fall from him the more matter of indignant appeal, as being a resistance of his will respecting them.—*Alford*.] **To the weak and beggarly elements**—After receiving all this, will ye turn again to the ineffectual rites and ceremonies of the Mosaic law—rites too weak to counteract your sinful habits, and too poor to purchase pardon and eternal life for you. [Having given up external formalism in one shape, they were now ready to renew it in another. It startles us to see Heathenism and Judaism thus classed together. . . . In no way could the apostle have more severely condemned the Judaistic system of justification than by this co-ordination.—*Ellicott*.]

10. Ye observe days—Ye superstitiously regard the sabbaths, and particular days of your own appointment. **And months**—New moons. **Times**—Festivals, such as those of tabernacles, dedication, passover, etc. **Years**—Annual atonements, sabbatical years, and jubilees.

11. I am afraid of you—I begin now to be seriously alarmed for you, and fear you may become so thoroughly perverted from the Gospel of Christ, that all my pains and labour in your conversion will prove to have been thrown away.

12. Be as I am—Thoroughly addicted to the Christian faith and worship, from the deepest conviction of its truth. **For I am as ye are**—I was formerly a Jew, and as zealously addicted to the rites and ceremonies of Judaism as ye are, but I am saved from that mean and unprofitable dependence: “Be therefore as I am now, who was once as you now are.” Others think the sense to be this: “Be as affectionate to me as I am to you, for ye were once as loving to me as I am now to you.” **Ye have not injured me at all**—I do not thus earnestly entreat you to return to your Christian profession because your perversion has been a loss to me, nor chiefly because your conversion can be to me any gain. Ye have not injured me at all; ye only injure yourselves. [Personally, I have nothing to gain or lose in the matter.] I entreat you, therefore, through the intense love I bear to you, as my once-beloved brethren in Christ Jesus, to return to him from whom ye have revolted.

13. Ye know how through infirmity—[A?

unto you ^{was} at the first. **14** And my temptation which was in my flesh ye despised not, nor rejected; but received me ^{as} an angel of God, ^{even} as Christ Jesus. **15** ^{Where} is then the blessedness ye spake of? for I bear you record, that, if *it had been possible*, ye would have plucked out your own eyes, and have given them to me. **16** Am I therefore become your enemy, ^{because} I tell you the

¹⁴ Chap. 1. 6.—¹⁵ 2 Sam. 19. 27; see Zech. 12. 8; Mal. 2. 7.
¹⁶ Matt. 10. 40; Luke 10. 16; John 13. 20; 1 Thess. 2. 15.—
¹⁷ Or, *What was then.*

ἀσθενειαν τῆς σαρκὸς, on account of an attack of bodily illness.—*Hewson.*] [It is clear that on Paul's first journey through Galatia (Acts xvi, 6) he was compelled, by reason of bodily weakness, to make a stay there, which probably did not form a part of his plan. . . . Whether he suffered from natural sickness or from ill-treatment, which he had previously endured on account of the Gospel, (Gal. vi, 17,) we do not know.—*Meyer.*] The apostle seems to say that he was much afflicted in body when he first preached the Gospel to them. This might have been only an occasional affliction, while labouring in that part of Asia Minor; and not a continual and incurable infirmity, as some have too hastily conjectured.

14. And my temptation which was in my flesh—The word *πειρασμὸν*, which we translate "temptation," signifies *trial* of any kind. The verse therefore may be read, "Ye despised not your trial, which was in my flesh:" that is, what my flesh suffered on your account, the afflictions I passed through in consequence of my severe labours on your account. You did not consider me less an apostle of God on account of my sinking for a time under the weight of my work. Had they been disaffected toward him at that time, they would have used this to the prejudice of his apostolic mission. But, on the contrary, notwithstanding these afflictions, they **received him as an angel of God**—as a messenger from heaven, and as **Christ Jesus** himself. That St. Paul had frequent and severe afflictions, in consequence of his constant and severe exertions in the Gospel ministry, we may readily believe, and of this his own words bear sufficient testimony. (See 2 Cor. xi, 23–29.)

15. Where is then the blessedness [*ευχαριστιὰς, gratulation*] **ye spake of**—[What was that demonstrative enthusiasm on my account worth, if it is so soon passed away?—*Hewson.*] If we understand the words as implying the benedictions they then heaped on the apostle, the sense will be sufficiently natural, and agree well with the concluding part of the verse: *for I bear you record, that, if possible, ye would have plucked out your own eyes, and have given them to me.* You had then the strongest affection for me; you loved God, and you loved me for God's sake, and were ready to give me the most unequivocal proof of your love. *Dearer than one's eyes*, or to profess to *give one's eyes* for the sake of a person, appears to have been a proverbial expression, intimating the highest tokens of the strongest affection. [The inference of any ocular disease from these words, seems to me precarious.—*Alford.*]

16. Am I therefore become your enemy—How is it that you are so much altered toward me, that you who formerly loved me with the most fervent affection now treat me as an enemy? Is it **because I tell you the truth?** [rather, "*speaking*

truth? **17** They ^{have} zealously affect you, but not well; yea, they would exclude ^{you}, that ye might affect them. **18** But *it is* good to be zealously affected always in a good thing, and not only when I am present with you, **19** ^{My} little children, of whom I travail in birth again until Christ be formed in you, **20** I desire to be present with you now, and to change my voice; for ^I stand in doubt of

¹⁷ a Chap. 2. 5, 14.—¹⁸ b Rom. 10. 2; 2 Cor. 11. 2.—¹⁹ c Or, *us.*—
²⁰ d 1 Cor. 4. 15; Philem. 10; James 1. 12.—²¹ e Or, *I am perplexed for you.*

the truth," not only in this letter, but eminently in preaching to you the Gospel,] that very "truth" for which you at first so ardently loved me?

17. They zealously affect you, but not well—*Ζηλοῦσιν ὑμᾶς οὐ καλῶς.* [They are very zealous about you, but "not well," to any good end.] These false teachers *endeavour to conciliate your feelings, but not on honest or true principles*; they work themselves into your good graces; they wish you to place all your affection upon themselves. **They would exclude you**—They wish to *shut you out* from the affection of your apostle, that **ye might affect them**, *ἵνα αὐτοῖς ζηλοῦτε*, that you might love them alone, hear them alone, abide by their directions only, and totally abandon him who called you into the grace of the Gospel of Christ. [The sharpness of the controversy then carried on between the two parties in the apostolic Church is indicated in this passage.]

18. It is good to be zealously affected—It is well to have a *determined mind* and an *ardent heart* in reference to things which are laudable and good. [If understood as a *middle*, *ζηλοῦσθαι* would indicate that the Galatians were (perhaps ironically) congratulated for their great interest in religious inquiry; but Grotius and others understand it *passively*, and to refer to the apostle himself: "It is good when others court our favor." Either interpretation makes a good sense.] **Not only when I am present**—You were thus attached to me when I was among you, but now ye seem to have lost both your reverence and affection for me. Your false teachers pretended great concern for you, that you might put all your confidence in *them*; they have gained their end; they have estranged you from me, and got you to renounce the Gospel, and have brought you again into bondage.

19. My little children—*Τεκνία μου*, my *beloved children*. As their conversion to God had been the fruit of much labour and prayers, so he felt toward them as his children, and peculiarly dear to him; therefore he represents himself as suffering the same anxiety and distress which he endured at first when he preached the Gospel to them, when their conversion to Christianity was a matter of great doubt and uncertainty. The metaphor which he uses needs no explanation. **Until Christ be formed in you**—Till you once more receive the Spirit and unction of Christ in your hearts, from which you are fallen by your rejection of the spirit of the Gospel. [The state of "Christ having been formed in man" is by no means realized (completed) so soon as a man becomes a Christian, but, . . . (it) is the goal of development, which the process of becoming Christian (in all its fulness) has to reach; when this goal is attained, the Christian is he in whom Christ lives.—*Meyer.*]

20. I desire to be present with you—[I wish we were once more face to face. (See verse 18,

you. **21** Tell me, ye that desire to be under the law, do ye not hear the law? **22** For it is written, that Abraham had two sons, ^fthe one by a bondmaid, ^gthe other by a free woman. **23** But he *who was* of the bondwoman ^hwas born after the flesh; ⁱbut he of the free woman *was* by promise. **24** Which things are an allegory: for these are the two ^kcovenants;

^f Gen. 16. 15. — ^g Gen. 21. 2. — ^h Rom. 9. 7, 8. — ⁱ Gen. 18. 10, 14; 21. 1, 2; Heb. 11. 11. — ^k Or, *testaments*. — ^l Gr.

last clause.]—*Howson*.] I wish to accommodate my doctrine to your state; I know not whether you need stronger reprehension, or to be dealt with more leniently. **To change my voice**—[If possible, from rebuke to commendation.] **I stand in doubt of you**—I have doubts concerning your state, the progress of error and conviction among you, which I cannot fully know without being among you.

21. Tell me—[Now follows an illustration of the relative positions of the law and the promise, by an allegorical interpretation of the history of the two sons of Abraham. See Alford.] **Ye that desire to be under the law**—Ye who desire to incorporate the Mosaic institutions with Christianity, and thus bring yourselves into bondage to these oppressive rites. **Do ye not hear the law**—Do ye not understand what is written in the *Pentateuch* relative to Abraham and his children? [Here, in its first use, the word *νόμος* (*law*) is without the article, *ὁ νόμος*, under *law*; and the second has the article, *τὸν νόμον*, do ye not hear the *law*, that is, as it was given to Abraham. The Galatian Christians were seeking for a legal justification, and the apostle seeks to show them, that even under the Abrahamic covenant justification was by faith.]

22. For it is written—Namely, in Gen. xvi. 15, and xxii. 1, etc., that Abraham had two sons, Ishmael and Isaac; the one, Ishmael, by a bondmaid, Hagar; the other, Isaac, by a free woman, Sarah. [Paul, of course, accepts the patriarchal narrative as literally and historically true. But he says that it is capable also of an allegorical interpretation. A mystical meaning lies hid under this literal history, and the spiritually-instructed mind can see in it an expression of principles deeper than that which lies on the surface.—*Howson*.] [Just as the house of Abraham was the true Church, so there is no doubt that the principal and most memorable events that happened therein were types for us. Just as there was allegory in circumcision, in the sacrifices, in the whole Levitical priesthood, so likewise there was allegory in the house of Abraham.—*Calvin*.]

23. Was born after the flesh—Ishmael was born according to the ordinary course of nature, his parents being both of a proper age, so that there was nothing uncommon or supernatural in his birth; this is the proper meaning of the apostle's *κατὰ σάρκα*, after or according to the flesh; naturally, according to the common process of nature. **By promise**—The birth of Isaac was supernatural; the effect of an especial promise of God; and it was only on the ground of that promise that it was either credible or possible.

24. Which things are an allegory—They are to be understood spiritually; more being intended in the account than meets the eye. **For these are the two covenants**—These signify two dif-

ferent systems of religion: the one by Moses, the other by the Messiah. **The one from the mount Sinai**—On which the law was published; which was typified by Hagar, Abraham's bondmaid. **Which gendereth to bondage**—For as the bond-maid or slave could only bring forth her children in a state of slavery, and were themselves slaves from their birth, so all that live under those Mosaic institutions live in a state of bondage.

Sinai.—*m* Deut. 33. 2.—*n* Or, *is in the same rank with*. — *o* Isa. 2. 2; Heb. 12. 22; Rev. 3. 12; 21. 2, 10.—*p* Isa. 54. 1.

25. For this Agar is mount Sinai in Arabia—*Tò γὰρ Ἀγὰρ Σινὰ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ*. This is the common reading; but it is read differently in some of the most respectable MSS., Versions, and Fathers; thus: *τὸ γὰρ Σινὰ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ*, for this Sinai is a mountain of Arabia, the word *Ἀγὰρ*, *Agar*, being omitted. [The discovery of the Sinaitic manuscript has settled a point which was previously doubtful, and it appears that the true reading is simply this: "For Mount Sinai is in Arabia," the very region which was the home of Agar and Ishmael.] **Answereth to Jerusalem**—Hagar, the bondmaid, bringing forth children in a state of slavery, "answereth to Jerusalem that now is," *ἀνστοιχεί*, points out, or, bears a similitude to, Jerusalem in her present state of subjection; which, with her children—her citizens, is in bondage to the law, to its oppressive ordinances, and to the heavy curse which it has pronounced against all those who do not keep them. [The burdensomeness of the ordinances of the law was not the substance of its slavery, but the fact that it had, in itself, no power to set free the guilty, but only to condemn.]

26. But Jerusalem which is above—The apostle still follows the Jewish allegory, showing not only how the story of Hagar and Sarah, Ishmael and Isaac, was allegorized, but pointing out also that even "Jerusalem" was the subject of allegory. [Jerusalem represents here, as it always did in the Old Testament, the Jewish people.—*Schmoller*.] **Is free, which is the mother of us all**, (which is our mother)—There is a spiritual Jerusalem, of which this is the type; and this Jerusalem, in which the souls of all the righteous are, is free from all bondage and sin; or by this, probably, the kingdom of the Messiah was intended; and this certainly answers best to the apostle's meaning, as the subsequent verse shows. There is an earthly Jerusalem, but this earthly Jerusalem typifies a heavenly Jerusalem: the former, with all her citizens, is in bondage; the latter is a free city, and all her inhabitants are free. And this Jerusalem is our mother; it signifies the Church of Christ, (the true city of God); the state of liberty into which all true believers are brought.

27. Rejoice, thou barren that bearest not—This quotation is taken from Isa. liv. 1, and is certainly a promise which relates to the conversion of the Gentiles, as the following clause proves: for the desolate—the Gentile world—hath many

forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. **28** Now we, brethren, as Isaac was, are the children of promise. **29** But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. **30** Nevertheless what saith the Scripture? "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman." **31** So then, brethren, we

are not children of the bondwoman, but of the free.

CHAPTER V.

STAND fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage. **2** Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. **3** For I testify again to every man that is circumcised, that he is a debtor to do the whole law. **4** Christ is become of no effect unto

^a Acts 3. 25; Rom. 9. 8; chap. 3. 29.—^b Gen. 21. 9.—^c Chap. 5. 11; 6. 12.—^d Chap. 3. 8, 22.—^e Gen. 21. 10, 12.—^f John 8. 35.—^g John 8. 36; chap. 5. 1, 13.

^a John 8. 32; Rom. 6. 18; 1 Pet. 2. 16.—^b Acts 15. 10; chap. 2. 4; 4. 9.—^c Acts 15. 1; see Acts 16. 3.—^d Chap. 3. 10.—^e Rom. 9. 31, 32; chap. 2. 21.

more children—is a much larger and more numerous Church—than she, Jerusalem, the Jewish state, which hath a husband; has been so long in covenant with God, living under his continual protection, and in possession of so great spiritual advantages; and especially those offered to her by the Gospel which she has rejected, and which the Gentiles have accepted.

28. Now we (who believe in the Lord Jesus) **are the children of promise**—Are the spiritual offspring of the Messiah, the seed of Abraham, in whom the promise stated that all the nations of the earth should be blessed.

29. But as then he (Ishmael) **that was born after the flesh**—Whose birth had nothing supernatural in it, but was according to the ordinary course of nature. **Persecuted him** (Isaac) **who was born after the Spirit**—Who had a supernatural birth according to the promise, and through the efficacy of the Holy Spirit giving effect to that promise, "Sarah shall have a son." (Gen. xvii. 16–21, xxi. 1, etc.) **Persecuted him**—The persecution here referred to is that mentioned in Gen. xxi. 9. It consisted in Ishmael's mocking his brother Isaac. **Even so it is now**—So the Jews, in every place, persecute the Christians, and show thereby that they are rather of the posterity of Hagar than of Sarah.

30. What saith the Scripture—(In Gen. xxi. 10.) **Cast out the bondwoman and her son**—And what does this imply in the present case? Why, that the present Jerusalem and her children shall be cast out of the favour of God, and shall not be heir with the son of the free woman—Shall not inherit the blessings promised to Abraham, because they believe not in the promised Seed. [It implies that they who seek to be justified by the deeds of the law must be rejected—cast out—and must give place to those who are the saved according to the grace of the Gospel.]

31. So then . . . we (Jews and Gentiles, who believe on the Lord Jesus) **are not children of the bondwoman**—Are not in subjection to the Jewish law. **But of the free**—And consequently are delivered from all its bondage, obligation, and curse. Thus the apostle, from their own Scripture, explained by their own allegory, proves that it is only by Jesus Christ that they can have redemption: and because they have not believed in him, therefore they continue to be in bondage; and that shortly God will deliver them up into a long and grievous captivity: for we may naturally suppose that the apostle has reference to what had been so often foretold by the prophets, and confirmed by Jesus Christ himself. And this

was the strongest argument Paul could use to show the Galatians their folly and their danger in submitting again to the bondage from which they had escaped, and exposing themselves to the most dreadful calamities of an earthly kind, as well as to the final ruin of their souls. *They desired to be under the law*; then they must take all the consequences; and these the apostle sets fairly before them.

On *allegorizing*, in explaining the word of God, something has already been said, under verse 24; but on the subject of allegory in general much might be said. That very learned and accurate critic Dr. Lowth, in his work *De Sacra Poesi Hebræorum* has entered at large into the subject of allegory as existing in the sacred writings, in which he has discovered three species of this rhetorical figure. *First*, that which rhetoricians term a *continued metaphor*, as Solomon's portraiture of old age. (Eccles. xii. 2–6.) A *second* kind of allegory is that which, in a more proper and restricted sense, may be called *parable*. (See Matt. xiii. and the note on verse 3 of that chapter.) The *third* species of allegory is that in which a *double meaning* is couched under the same words. These are called *mystical* allegories; and the two meanings are termed the *literal* and *mystical* senses. For examples of all these kinds I must refer to the learned prelate above named.

NOTES ON CHAPTER V.

1. Stand fast therefore in the liberty—Hold fast your Christian profession [and faith in Christ, as your sole and sufficient Saviour, that] brings spiritual liberty; on the contrary, Judaism is spiritual bondage. The "liberty" mentioned by the apostle is not only freedom from Jewish rites and ceremonies, called properly the **yoke of bondage**, but also and eminently liberty from the power and guilt of sin, which nothing but the grace of Christ can take away.

2. If ye be circumcised—By circumcision you take on you the whole obligation of the Jewish law, and consequently profess to seek salvation by means of its observances; and therefore Christ can profit you nothing; for, by seeking justification by the *works of the law* you renounce justification by *faith in Christ*.

3. He is a debtor to do the whole law—Lays himself, by receiving circumcision, under the obligation to fulfil all its precepts, ordinances, etc.

4. Christ is become of no effect unto you—It is vain for you to attempt to unite the two systems. You must have the law and no Christ, or

you, whosoever of you are justified by the law; ye are fallen from grace. **5** For we through the Spirit wait for the hope of righteousness by faith. **6** For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. **7** Ye did run well; who did hinder you that ye should not obey the truth? **8** This persuasion cometh not of him that calleth you.

f Heb. 12, 15. — *g* Rom. 8, 24, 25; 2 Tim. 4, 8. — *h* 1 Cor. 7, 19; chap. 3, 28; 6, 15; Col. 3, 11. — *i* 1 Thess. 1, 3; James 2, 18, 20, 22. — *k* 1 Cor. 9, 24. — *l* Or, who did drive you back. — *m* Chap. 3, 1. — *n* Chap. 1, 6.

Christ and no law, for your justification. **Ye are fallen** (away) **from grace**—From the Gospel. They had been brought into the grace of the Gospel; and now, by adopting the Mosaic ordinances, they had abandoned the Gospel as a system of personal faith. [The verse expresses the consequence of becoming a "debtor to keep the whole law."] The two conditions of *grace* and *merit*, the former distinguishing the Gospel and the latter the Law, are not compatible, and cannot be conjoined as means of salvation. To accept the former is, *de facto*, to fall away from the latter.]

5. For we (Christians) through the Spirit—Through the operation of the Holy Ghost, under this spiritual dispensation of the Gospel. **Wait for the hope of righteousness**—Expect that which is the object of our hope, on being justified by faith in Christ. "Righteousness," δικαιοσύνη, may here, as in many other places of St. Paul's epistles, mean *justification*; and the hope of justification, or (the object of) the hope excited and inspired by it, is the *possession of eternal glory*; for, says the apostle, (Rom. v, 1, 2,) *Being justified by faith we have peace with God . . . and rejoice in hope of the glory of God.* But, as this glory is necessarily future, it is to be *waited for*; but this waiting is not only a blessed expectation, but also a continual foretaste of it; and therefore the apostle says, ἀπεκδεχόμεθα, *we receive out of it.* This is the experience of every genuine Christian; he is continually receiving foretastes of that glory, the fulness of which he expects after death. Thus they are *receiving the end of their faith, the salvation of their souls.* (1 Pet. i, 9.)

6. For in Jesus Christ—By the dispensation of the Gospel all legal observances, as essential to salvation, are done away; the Gentile state contributes as much to salvation as the Jewish state; that is, they are both equally ineffectual; and nothing now avails in the sight of God but that faith (ἐν ἀγάπῃ ἐνεργουμένη) which is made active, or energetic, by love. Faith which does not work by love will not stand its possessor in stead when God comes to take away his soul: it *availeth nothing*. Faith without love has neither soul nor operation; in the language of the Apostle James, it is *dead*, and can perform no function of the spiritual life.

7. Ye did run well—Ye once had the faith that worked by love—ye were genuine, active, useful Christians. **Who did hinder**—Who prevented you from continuing to obey the truth? Ye could only be turned aside by your own consent. St. Paul here, (as in 1 Cor. ix, 24,) compares the Christian life to a *race*.

8. This persuasion—[Πεισμονή, *persuading force*, convincing you of the necessity of being circumcised and obeying the law of Moses, is not of him that calleth you. I never preached such a

9 A little leaven leaveneth the whole lump. **10** I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. **11** And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. **12** I would they were even cut off which trouble you. **13** For, brethren,

o 1 Cor. 5, 6; 15, 23. — *p* 2 Cor. 2, 3; 8, 22. — *q* Chap. 1, 7. — *r* 2 Cor. 10, 6. — *s* Chap. 6, 12. — *t* 1 Cor. 15, 30; chap. 4, 29; 6, 17. — *u* 1 Cor. 1, 23. — *v* Josh. 7, 25; 1 Cor. 5, 13; chap. 1, 8, 9. — *w* Acts 15, 1, 2, 24.

doctrine to you; I called you out of bondage to liberty, from a *galling yoke* to a *cheerful service*. Some translate πεισμονή, *obedience* or *subjection*. This *subjection* of yours to the Mosaic law is opposed to the will of God, and never was preached by me.

9. A little leaven leaveneth the whole lump—A proverbial expression, (see 1 Cor. v, 6,) very aptly applied to those who receive the smallest tincture of false doctrine relative to the things essential to salvation, which soon influences the whole conduct, so that the man becomes totally perverted. They might have argued, "It is a *small thing*, and should not be made a subject of serious controversy, whether we be circumcised or not." Granted that in *itself* it is a small matter; but if it is relied on as a means of life, every man who is circumcised is a debtor to do the whole law, (verse 3,) and so your circumcision leads necessarily to your total perversion; as the little portion of leaven mixed with the meal soon *leavens the whole lump*. [Since each of the fundamental doctrines of the Gospel implies all the rest, the acceptance of any one essential untruth perverts the whole system.]

10. I have confidence in you—I now feel a persuasion from the Lord that I shall not be permitted to expostulate with you in vain. **That ye will be none otherwise minded**—That ye will come to see the danger to which ye are exposed, and will retreat in time, and recover the grace which ye have lost. **But he that troubleth you**—The false teacher, who sowed doubtful disputations among you, and thus has troubled the repose of the whole Church, **shall bear his judgment**—shall meet with the punishment the deserves, for having sown *his tares* among *God's wheat*.

11. If I yet preach circumcision—It is very likely that some of the false apostles, hearing of Paul's having circumcised Timothy, (Acts xvi, 3,) which must have been done *about this time*, reported him as being an advocate for circumcision, and by this means endeavoured to sanction their own doctrine. To this the apostle replies: Were I a friend to this measure, is it likely that I should suffer persecution from the Jews? But were I a friend to this doctrine, the *offence of the cross*—preaching salvation only through the sacrifice of Christ—would soon cease; the Jews would be no longer my enemies.

12. I would they were even cut off which trouble you—[O that they who disturb you would mutilate (emasculate) themselves.] This saying has puzzled many, and different interpretations of the place have been proposed by learned men. At first sight it seems as if the apostle was praying for the destruction of the false teachers who had perverted the Churches of Galatia. As the persons

ren, ye have been called unto liberty; only ¹use not liberty for an occasion to the flesh, but ²by love serve one another. **14** For ³all the law is fulfilled in one word, *even* in this; ⁴Thou shalt love thy neighbour as thyself. **15** But if ye bite and devour one another, take heed that ye be not consumed one of another. **16** *This* I say then, ⁵Walk in the

Spirit, and ⁶ye shall not fulfil the lust of the flesh. **17** For ⁷the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; ⁸so that ye cannot do the things that ye would. **18** But ⁹if ye be led of the Spirit, ye are not under the law. **19** Now ¹⁰the works of the flesh are manifest, which are *these*, Adul-

¹ 1 Cor. 2, 9; 1 Peter 2, 16; 2 Peter 2, 19; Jude 4. — ² 1 Cor. 9, 19; chap. 6, 2. — ³ Matt. 7, 12; 22, 40; James 2, 8. — ⁴ Lev. 19, 18; Matt. 22, 39; Rom. 13, 8, 9. — ⁵ Rom. 6, 12; 8, 1, 4, 12;

13, 14; verse 25, 1 Peter 2, 11. — *c* Or., *fulfil not*. — *d* Rom. 7, 23; 8, 6, 7. — *e* Rom. 7, 15, 19. — *f* Rom. 6, 14; 8, 2. — *g* 1 Cor. 3, 3; Eph. 5, 3; Col. 3, 5; James 3, 14, 15.

who were breeding all this confusion in the Churches of Galatia were members of that Church, the apostle appears to me to be simply expressing his desire that they might be cut off, or excommunicated, from the Church. And the whole passage is so parallel to that in 1 Cor. v, 6, 7, that I think there can be no reasonable doubt of the apostle's meaning; "Let those who are unsettling the Church of Christ in your district be excommunicated; this is my wish, that they should no longer have any place among you." [Modern critics and commentators have been even more perplexed with this passage than the older ones were. The verb is conceded to have a middle sense, and its grammatical sense is the act of self-emasculation, which but for reasons of taste and good morals all would be ready to accept. And it has been pertinently asked, "Have we a right to adopt forced interpretations in order to avoid a natural one, because it seems to us unrefined?"]

13. Ye have been called unto liberty—A total freedom from all the burdensome rites and ceremonies [and impossible requirements] of the Mosaic law. **Only use not** (this) **liberty for an occasion to the flesh**—By "flesh," here, we may understand all the unrenewed desires and propensities of the mind; whatsoever is not under the influence and guidance of the Holy Spirit of God. The Gospel proclaims liberty from the ceremonial law; but binds you still faster under the moral law; [not, however, as a basis of justification before God, but as the fruit of that faith whereby we are saved.] To be freed from the ceremonial law is the Gospel liberty; to pretend freedom from the moral law is Antinomianism. **By love serve one another**—Having that faith which worketh by love, serve each other to the uttermost of your power. (Chapter vi, 2.)

14. For all the law is fulfilled—All which respects our duty to our fellows is comprehended in one word: [ἐν ἑνὶ λόγῳ, in one sentence, or precept.] "*Thou shalt love thy neighbour as thyself.*" [Ἡὸς νόμος, the totality of the law in contradistinction to its single utterances, (precepts.) πληροῦναι, is complied with, (comprehended in,) τὸν πλησίον, Neighbour originally meant "thy fellow Israelite," but our Lord, in the parable of the Good Samaritan, gave it the wider sense, which must be here understood and accepted.] (See Matt. xix, 19, and Rom. xiii, 9.)

15. If ye bite and devour one another—These Churches seem to have been in a state of great distraction; there were continual altercations among them. They had fallen from the grace of the Gospel; and, as Christ no longer dwelt in their hearts by faith, pride, anger, illwill, and all unkind and uncharitable tempers took possession of their souls, and they were in consequence alternately destroying each other. [Chrysostom remarks at

this point, "He (Paul) says not simply *bite*, which indicates sudden anger, but *devour*, which implies continuance in an evil mind."] [Mutual anger and mutual hate must result in mutual destruction. —*Hosson.*]

16. Walk in the Spirit—["Walk," περιπατεῖτε, live continuously and actively, πνεύματι, (dative of manner,) not simply in a spiritual manner, as opposed to the *flesh*, but in the Holy Ghost. See this idea expanded in the succeeding verses.] **Ye shall not fulfil the lust of the flesh**—If the Holy Spirit dwell in and rule your heart, the whole carnal mind will be destroyed; and then not only carnal ordinances will be abandoned, but also the works and propensities of the flesh will be effectually resisted.

17. For the flesh lusteth against the Spirit—"Lusteth," ἐπιθυμεῖ, commonly with a *bad* sense, but not necessarily nor always. It is the verb to be supplied after the word Spirit, where the sense cannot be bad.] [The essential commentary on these words is in the seventh chapter of Romans. . . . It is not the final victory of the Christian that is here described, but the conflict that precedes it. —*Hosson.*]

18. But if ye be led of the Spirit—If ye receive again, and abide in, the grace of Christ, and permit yourselves to be governed by the Holy Spirit, *ye are not under the law*. [Through the ruling power of the Spirit ye find yourselves in such a condition of moral life (newness of life, Rom. vi, 4) that the law has no power to censure, to condemn, or to punish you, (because you walk by faith). —*Meyer.*]

19. Now the works of the flesh are manifest—By "flesh" we are to understand the evil and fallen state of the soul, no longer under the guidance of God's Spirit and right reason, but under the animal passions; and they are even rendered more irregular and turbulent by the influence of *sin*; and so all-commanding is this evil nature that it leads men into all kinds of crimes; and among them the following, which are **manifest**—(recognizable)—known to all, and most prevalent; and, though these are most solemnly forbidden by the law, the observance of its ordinances gives no power to overcome them, and provides no pardon for the guilt and condemnation produced by them.

Adultery—Μοιχεία; illicit connexion with a married person. This word is wanting in this place in the best MSS., Versions, and Fathers. [Is omitted in Revised Version.] **Fornication**—Πορνεία; illicit connexion between single or unmarried persons, yet often signifying *adultery* also. **Unclean-ness**—Ακαθαρσία; whatever is opposite to purity; probably meaning here, (as in Rom. i, 24; 2 Cor. xii, 21,) *unnatural* practices; sodomy, bestiality. **Lasciviousness**—Ασέλγεια; whatever is contrary to chastity; all lewdness.

tery, fornication, uncleanness, lasciviousness, **20** Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. **21** Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past,

1 Cor. 6. 9; Eph. 5. 5; Col. 3. 6; Rev. 22. 15.—*i* John 15. 2; Eph. 5. 9.—*k* Col. 3. 12; James 3. 17.

20. Idolatry—Εἰδωλολατρία; worshipping of idols; frequenting idol festivals; all the rites of Bacchus, Venus, Priapus, etc., which were common among the Gentiles. **Witchcraft**—Φαρμακία, (poison mingling,) from φαρμακόν, a drug or poison, because in all spells and enchantments, whether true or false, drugs were employed. [Sorcery was very prevalent, especially in Asia.—*Meyer*.] **Hatred**—Ἐχθραὶ; aversions and antipathies, when opposed to brotherly love and kindness. **Variance**—Ἐρις; contentions, where the principle of hatred proceeds to open acts; hence, contests, altercations, lawsuits and disputes in general. **Emulations**—Ζῆλος; that is, strife to excel at the expense of another; lowering others to set up one's self; unholly zeal, fervently adopting a bad cause, or supporting a good one by unrighteous means. **Wrath**—Θυμὸς; turbulent passions, disturbing the harmony of the mind, and producing domestic, social, and civil broils and disquietudes. **Strife**—Ἐπιθίαι; disputations, janglings, logomachies, or strife about words, [uncharitable judging.] **Seditions**—Διχοστασίαι; divisions into separate factions; parties, whether in the Church or State. **Heresies**—Αἵρεσις; factious; parties in the Church, separating from communion with each other, and setting up altar against altar. The word, which is harmless in itself, is here used in a bad sense.

21. Envyings—Φθόνοι; "pain felt and malignity conceived at the sight of excellence or happiness." A passion the most base and the least curable of all that disgrace or degrade the fallen soul. (See Rom. xiii. 13.) **Murders**—[Φθόνος; omitted by the best authorities.] **Drunkenness**—Μέθαι; taking more wine or any kind of inebriating liquor than is necessary for health; whatever unfits for public, domestic, or spiritual duties; even the cares of the world, when they intoxicate the mind. (See Rom. xiii. 13.) **Revellings**—Κῶμοι; lascivious feastings, with obscene songs, music, etc. (See Rom. xiii. 13.) **And such like**—Καὶ τὰ ὅμοια τούτοις; all that proceeds from the evil passions of a fallen spirit, besides those above specified; and all that the law of God specifies and condemns. **Of the which I tell you before**—[I forewarn you now.] **As I have also told you in time past**—When I was with you. The apostle had visited them twice. (See Acts xvi. 6; xviii. 23.) [In preaching the Gospel to the heathen the apostles were especially zealous in enforcing its morals.] **Shall not inherit**—They are not children of God, and, therefore, cannot inherit the kingdom, which belongs only to the children of the divine family.

22. But the fruit of the (Holy) Spirit—[The sharp contrast between ἔργα (works) and καρπὸς (fruit) should be carefully observed. On this Chrysostom remarks that what is bad comes readily from ourselves alone, whereas the good that we do depends not on ourselves only, but (it is primarily of the Spirit, and always) needs God's fostering care.—*Hosson*.] Both flesh—the sinful disposi-

tion which do such things shall not inherit the kingdom of God. **22** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, **23** Meekness, temperance: against such there is no law. **24** And they that are Christ's have crucified

1 Rom. 15. 14.—*m* 1 Cor. 13. 7.—*n* 1 Tim. 1. 9.—*o* Rom. 6. 6; 13. 14; chap. 2. 20; 1 Peter 2. 11.

tions of the human heart and spirit—the soul purified by the grace and Spirit of God, are represented by the apostle as trees, one yielding good, the other bad, fruit; the productions of each being according to the nature of the tree, as the tree is according to the nature of the seed from which it sprang. **Love**—Ἀγάπη; an intense, loving affection toward God and all mankind; the very soul and spirit of all true religion; the fulfilling of the law, and what gives energy to faith itself. (See verse 6.) **Joy**—Χαρά; the exultation that arises from a sense of God's mercy, revealed in the soul in the pardon of its iniquities, and the assured hope of eternal glory, of which it has the foretaste in the pardon of sin. (See Rom. v. 2.) **Peace**—Εἰρήνη; the calm quiet and order which take place in the justified soul, instead of the doubts, fears, and dreadful forebodings which every true penitent less or more feels and must feel until the assurance of pardon brings peace and satisfaction to the mind. Peace is the first sensible fruit of the pardon of sin. (See Rom. v. 1.) **Longsuffering**—Μακροθυμία; bearing with the frailties and provocations of others, from the consideration that God has borne long with ours; submitting cheerfully to every dispensation of God's providence, and thus deriving benefit from every occurrence. **Gentleness**—Χρηστότης; a long holding out of the mind before it gives room for action or passion. [A man has this grace who, having to do with injurious persons, does not suffer himself to be easily provoked by them.—*Trench*.] **Goodness**—Ἀγαθωσύνη; the perpetual and dominant desire to do good to the bodies and souls of men to the utmost of our ability, springing from a good heart—purified by the Spirit of God. **Faith**—Πίστις, here used for fidelity; punctuality in performing promises; conscientious carefulness in preserving what is committed to our trust; neither betraying the secrets nor disappointing the confidence of those who trust us.

23. Meekness—Πραΐτης; mildness, patient suffering of injuries without feeling a spirit of revenge; the entire opposite to anger. **Temperance**—Ἐγκράτεια; continence, self government, or moderation, principally with regard to sensual or animal appetites. Moderation in eating, drinking, sleeping, etc. **Against such there is no law**—Those whose lives are adorned by the above virtues cannot be condemned by any law, for the whole purpose and design of the moral law of God is fulfilled in those who have the Spirit of God producing in their hearts and lives the preceding fruits.

24. And they that are Christ's—All genuine Christians. **Have crucified the flesh**—Are so far from obeying its dictates and acting under its influences that they have crucified their sensual appetites; hence says St. Paul, (Rom. vi. 6,) *our old man*—the flesh, with its affections and lusts—*is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,*

the flesh with the ^paffections and lusts. **25** ^aIf we live in the Spirit, let us also walk in the Spirit. **26** ^rLet us not be desirous of vainglory, provoking one another, envying one another.

BRETHREN, ^aif a man be overtaken in a

^p Or, *passions*.—^q Rom. 8. 4, 5; verse 16.—^r Phil. 2. 3.—^a Rom. 14. 1; 15. 1; Heb. 12. 13; James 5. 19.—^b Or, *al-*
though.—^c 1 Cor. 2. 15; 3. 1.—^d 1 Cor. 4. 21; 2 Thess. 3. 15;
2 Tim. 2. 25.

that is, all that a man may feel contrary to love and purity, and all that he may desire contrary to moderation and that self-denial peculiar to the Christian character. [The strength of the expression “crucified” should be noted—first, because it is in harmony with the frequent mention of the crucifixion of Christ in this epistle; and secondly, because it expresses separation from sin in the most decisive way—by death—and by a painful death. (See chapter ii, 20, and vi, 14.)—*Hewson.*]

25. If we live in the Spirit—[*If by the (Holy) Spirit we have our life, ζῶμεν, (in God,) let us go forward, προχωμεν, in the Spirit.* Let us walk worthy of our vocation, (Eph. iv, 1.)] Let us show in our lives and conversation that the Spirit of God dwells in us.

26. Let us not be desirous of vainglory—*Κενόδοξοι*; let us not be vainglorious, [covetous of the honours that come from men, self-opinioned.] **Provoking one another**—[These words are addressed to all the Galatians; the danger was common to both parties, the obedient and disobedient, the orthodox and the Judaizers.—*Alford.*] But the exhortation is necessary for every Christian, and for every Christian Church. He who professes to seek the honour that comes from God should not be desirous of “vainglory.” He who desires to keep the unity of the Spirit in the bond of peace should not provoke another. He who knows that he never deserved any gift or blessing from God should not *envy* another those blessings which the divine goodness may have thought proper to bestow upon him. If all Christians would be content with the honour that comes from God, if they would take heed to give no provocations to their fellow Christians, if they would cease from envying those on whom either God or man bestows honours or advantages, we should soon have a happier and more perfect state of the Christian Church than we now see.

NOTES ON CHAPTER VI.

1. Brethren, if a man be overtaken—*Εὖν προσημύθη*; if he be surprised, seized on without warning, suddenly invaded, taken before he is aware: all these meanings the word has in connexions similar to this. [Probably during the disturbed state of the Christians of Galatia there had been on the one hand not a few personal backslidings, and on the other unbrotherly severity toward such; hence the apostle’s exhortation.] [*“Brethren,”* bespeaking their attention by a friendly address; marking also the opening of a new subject, connected, however, with the foregoing.—*Alford.*] **Overtaken in a fault**—[A lapse.] [In a mild and trustful tone Paul conceives the sin which might occur among his Galatians only as a sin of *precipitancy*.—*Meyer.*] **Ye which are spiritual**—Ye who still retain the grace of the Gospel, and have wisdom and experience in divine things. [Paul

fault, ye ^cwhich are spiritual, restore such a one ^din the spirit of meekness; considering thyself, ^elest thou also be tempted. **2** ^fBear ye one another’s burdens, and so fulfil ^gthe law of Christ. **3** For ^hif a man think himself to be something, when ⁱhe is nothing, he deceiveth himself. **4** But ^klet every man prove

^e 1 Cor. 7. 5; 10. 12.—^f Rom. 15. 1; chap. 5. 13; 1 Thess. 5. 14.—^g John 13. 14, 15, 34; 15. 12; James 2. 8; 1 John 4. 21.—^h Rom. 12. 3; 1 Cor. 8. 2; chap. 2. 6.—ⁱ 2 Cor. 3. 5; 12. 11.—^k 1 Cor. 11. 23; 2 Cor. 13. 5.

thus puts it to the consciousness of every reader to regard *himself* as included or not. Ye that are “spiritual,” (οἱ πνευματικοί, *the spiritual*), that is, who are led by the Holy Spirit, the opposite of “the mind of the flesh.” (Rom. viii, 6.) See Meyer.] **Restore such a one**—*Καταρτίετε τὸν τοιοῦτον*; bring the man back into his place. It is a metaphor taken from a dislocated limb, brought back by the hand of a skilful and tender surgeon into its place. **In the spirit of meekness**—Use no severity nor haughty carriage toward him; as the man was suddenly overtaken, he needs encouragement and lenient usage. There is a great difference between a man who, being suddenly assailed, falls into sin, and the man who transgressed in consequence of having walked in the counsel of the ungodly, or stood in the way of sinners. **Considering thyself**—*Σκοπῶν σεαυτὸν*; looking to thyself; as he fell through a moment of unwatchfulness, look about, that thou be not surprised; as he fell, so mayest thou; thou art now warned at his expense; therefore keep a good lookout. **Lest thou also be tempted**—[The change of the number of the pronoun, (thou for ye,) makes the advice all the more pointed, (σὺ, *thou*, thyself.) Hence, “the spirit of meekness” becomes us in trying to “restore” others. Nor is any other spirit likely to be successful.—*Hewson.*]

2. Bear ye one another’s burdens—Have sympathy; feel for each other; and consider the case of a distressed brother as your own. [*Ἀλλήλων, of one another.* Mutually one of the other bear ye the burdens. *Τὰ βάρος*, figuratively denotes *moral faults*, pressing on men with a sense of guilt. The mutual bearing of moral (spiritual) burdens is the mutual loving participation in another’s feeling of guilt, weeping with those who weep (in sorrow for sin).—*Meyer.*] **And so fulfil the law of Christ**—The law or commandment to love one another; or that to do unto all men as we would they should do unto us. We should be as indulgent to the infirmities of others as we can be consistently with truth and righteousness: our brother’s infirmity may be his burden.

3. If a man think himself to be something, when he is nothing—Those who suppose themselves to excel all others in piety, understanding, etc., while they are harsh, censorious, and overbearing, prove that they have not the charity that thinketh no evil; and in the sight of God are only as sounding brass and a tinkling cymbal. There are no persons more censorious or uncharitable than those among some religious people who pretend to more light and a deeper communion with God than others. They are generally carried away with a sort of sublime, high-sounding phraseology, which seems to argue a wonderfully deep acquaintance with divine things; stripped of this, many of them are like Samson without his hair.

4. Prove his own work—By the words and

his own work, and then shall he have rejoicing in himself alone, and not in another. **5** For every man shall bear his own burden. **6** Let him that is taught in the word communicate unto him that teacheth in all good things. **7** Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. **8** For he that soweth

to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. **9** And let us not be weary in well doing: for in due season we shall reap, if we faint not. **10** As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. **11** Ye see how large a

7 See Luke 18, 11.—*m* Romans 2, 6; 1 Cor. 3, 8.—*n* Romans 15, 27; 1 Cor. 9, 11, 14.—*o* 1 Cor. 6, 9; 15, 31.—*p* Job 13, 9.—*q* Luke 16, 25, Romans 2, 6; 2 Cor. 9, 6.—*r* Job 4, 8; Proverbs 11, 18; 22, 8; Hosea 8, 7; 10, 12; Romans 8, 13;

James 3, 18.—*s* 1 Cor. 15, 58; 2 Thess. 3, 13.—*t* Matt. 24, 13; Hebrews 3, 6, 14; 10, 36; 12, 3, 5; Rev. 2, 10.—*u* John 9, 4; 12, 35.—*v* 1 Thess. 5, 15; 1 Timothy 6, 18; Titus 3, 8.—*w* Ephesians 2, 19; Hebrews 3, 6.

example of Christ; and if he find that they bear this touchstone, then he shall have rejoicing in himself alone, feeling that he resembles his Lord and Master, and not in another—not derive his consolation from comparing himself with another who may be weaker or less instructed than himself. The only rule for a Christian is the work of Christ; the only pattern for his imitation is the example of Christ. He should not compare himself with others: they are not his standard. Christ hath left us an example that we should follow his steps.

5. Every man shall bear his own burden.—All must answer for *themselves*, not for their neighbours. And every man must expect to be dealt with by the divine Judge as his character and conduct have been. The greater offences of another will not excuse thy smaller offences. Every man must give account of himself to God. [Evidently the reference is, not to the final judgment, but to the course of affairs in human life; there are burdens to be borne by all, and toward all charity and forbearance should be cheerfully exercised. See Alford.]

6. Let him that is taught in the word—He who receives instructions in Christianity by the public preaching of the word. **Communicate unto him that teacheth.**—Contribute to the support of the man who has dedicated himself to the work of the ministry, and who gives up his time and his life to preach the Gospel. It appears that some of the believers in Galatia could receive the Christian ministry without contributing to its support. [From the mention of bearing one another's burdens, the apostle naturally passes to one way and one case in which those burdens may be borne, namely, by relieving the necessities of their ministers.—*Alford*.] [It is often found among the relatively poor, and in mission Churches gathered from the heathen, that it is especially necessary to instruct them in respect to this duty.]

7. Be not deceived.—Neither deceive yourselves nor permit yourselves to be deceived by others. He seems to refer to the Judaizing teachers. **God is not mocked.**—Ye cannot deceive him, and he will not permit you to mock him with *pretended* instead of *real* services. **Whatsoever a man soweth.**—Whatsoever kind of seed a man sows in his field, of that shall he reap; for no other species of fruit can proceed from that which is sown. Darnel will not produce wheat, nor wheat darnel.

8. He that soweth to his flesh.—In like manner, he that sows "to the flesh"—who indulges his sensual and sinful appetites—shall have **corruption** as the crop. According as your present life is, so will be your eternal life; whether your sowing be to the flesh or to the Spirit, so will your eternal reaping be. To *sow*, here, means transacting the concerns of a man's natural life: to *reap*, signifies his enjoyment

or punishment (both in the present and) in another world. [Every art in life, and every imagination of the heart, are of the nature of seeds; they root themselves in the soul, and reproduce their kind, whose fruits must be reaped soon or late.] He who rejects the Gospel, and follows the leadings of his own depraved lusts, will reap endless disappointment and misery. He who trusts in Christ, and receives the gifts and graces of the Holy Spirit, shall reap life everlasting. [If carnal indulgence (or worldly pursuits) is the end for which a man lives, moral ruin must be the result. If he aims at the higher life, which comes through the operations of the Holy Spirit, the higher life will be his reward.—*Houston*.] ["Corruption," *φθορά*, destruction, here, is, in accordance with the contrast of "eternal life," eternal destruction. (Rom. viii, 13.)—*Meyer*.]

9. Let us not be weary in well doing.—"Well doing" is easier in itself than *ill doing*; and the danger of growing "weary" in the former arises only from the opposition to good in our own nature, or the outward hindrances we may meet with from a gainsaying and persecuting world. **In due season we shall reap.**—As the husbandman, in ploughing and sowing, is supported by the hope of the harvest; so every follower of Christ may be persuaded that if he shall live in conformity to his Master's will, he will assuredly reap the fruit of it in eternal glory. This is *sowing to the Spirit*; and the impulse and the grace to persevere to the end are furnished by Christ Jesus, and by him the kingdom of heaven is opened to all believers; but only those who believe, love, and obey, (and endure to the end,) shall enter into it.

10. As we have . . . opportunity.—While it is the time of sowing let us sow the good seed; and let our love be, as the love of Christ is, freely manifested to all. Let us help all who need help according to our power, but let the first objects of our regards be those who are of the household of faith, the members of the Church of Christ, who form one family, of which Jesus Christ is the head. These have the first claims on our attention; but all others have their claims also, and therefore we should do good unto all.

11. Ye see how large a letter.—There is a strange diversity of opinions concerning the apostle's meaning in this place. Some think he refers to the length of the epistle, others to the largeness of the letters in which this epistle is written, others to the inadequacy of the apostle's writing. It appears plain that most of his epistles were written by an amanuensis, and simply subscribed by himself; but the whole of the epistle to the Galatians was written by his own hand. As to writing the Greek, there was in his time nothing difficult, because the uncial character was that which was alone in use in those days, and this character is as easily

letter I have written unto you with mine own hand. **12** As many as desire to make a fair show in the flesh, ^athey constrain you to be circumcised; ^bonly lest they should ^csuffer persecution for the cross of Christ. **13** For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. **14** ^aBut

God forbid that I should glory, save in the cross of our Lord Jesus Christ, ^bby whom the world is ^ccrucified unto me, and I unto the world. **15** For ^din Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but ^ea new creature. **16** ^fAnd as many as walk ^gaccording to this rule, peace ^hbe on them, and mercy, and upon ⁱthe Israel of God.

^a Ch. 2, 3, 14. — ^b Phil. 3, 18. — ^c Ch. 5, 11. — ^d Phil. 3, 3, 7, 8. — ^e Or, *whereby*. — ^f Rom. 6, 6; ch. 2, 20. — ^g 1 Cor. 7, 19;

ch. 5, 6; Col. 3, 11. — ^h 2 Cor. 5, 17. — ⁱ Psa. 125, 5. — ^j Phil. 3, 16. — ^k Rom. 2, 29; 4, 12; 9, 8, 7, 8; ch. 3, 7, 9, 29; Phil. 3, 3.

made as the capitals in the Roman alphabet, which have been taken from it. I conclude, therefore, that what the apostle says must be understood of the length of the epistle, in all probability the largest he had ever written with his own hand; though several, much larger, have been dictated by him, but they were written by his *scribe* or *amanuensis*. [Paul adds to the letter, which up to this point he had dictated, the conclusion from verse 11 onward in his own handwriting. By means of these autograph endings the epistles indicated their *authentic* character. But this close of our epistle . . . was intended to catch the eyes of the readers, as *something so especially important*, that, from verse 12 to the end, the apostle wrote it in very large letters, just as we, in writing and printing, distinguish by letters of a larger size any thing we wish to be considered as peculiarly significant. — *Meyer*.]

12. A fair show in the flesh—The Jewish religion, as it was then professed and practised among the Jews, had nothing very grievous to the "old man;" an unrenewed nature might go through all its observances with little pain or crossbearing. On the other hand Christianity could not be very popular; it was too strict. A Jew made a "fair show," according to his carnal system, and it was a temptation to a weak Christian to swerve into Judaism, that he might be exempted from persecution, and be creditable among his countrymen. This is what the apostle intimates: "They constrain you to be circumcised, lest they should suffer persecution for the cross of Christ."

13. Neither they themselves who are circumcised—They receive circumcision and profess Judaism, not from a desire to be conformed to the will of God, but because Judaism is popular, and the more converts the false teachers can make the more occasion of glorying they will have; and they wish to get those Christian converts to receive circumcision, that they may glory in their *flesh*. Thus they would have gloried, or boasted, not that the people were converted to God, but that they were circumcised [—immersed, or confirmed.]

14. But God forbid that I should glory—[But let me not glory, ἐν ᾧ δὲ μὴ γένοιτο καυχᾶσθαι. The phrase "God forbid" is not found in the original, neither here nor elsewhere.] Whatever others may do, or whatever they may exult or glory in, I will exult only in the cross of our Lord Jesus Christ; in the grand doctrine that justification and salvation are only through Christ crucified, he having made an atonement for the sin of the world by his passion and death. And I glory, also, in the disgrace and persecution which I experience through my attachment to this crucified Christ. **By whom the world is crucified unto me**—Jewish rites and Gentile vanities are equally insipid to me; I know them to be empty and worthless. If Jews and Gentiles despise me, I despise that in which they trust; through Jesus, all are *crucified to me*—

their objects of dependence are as vile and execrable to me as I am to those in whose sight these things are of great account.

15. In Christ Jesus—Under the dispensation of the Gospel, of which he is head and supreme; **neither circumcision**—nothing that the Jew can boast of, nothing that the Gentile can call excellent; **availeth any thing**—can in the least contribute to the salvation of the soul. [The words rendered "in Christ" are now, by general consent, excluded as not authentic. The universal worthlessness of circumcision is the object of the apostle's earnest asseveration.] **But a new creature**—*Ἄλλὰ κτίριον*, but a new creation, [but a new thing:] a total renewal of the whole man, of all the powers and passions of the soul: and as creation could not be effected but by the power of the Almighty, so this change cannot be effected but by the same energy; no rites nor ceremonies can do this; only the power that made the man at first can *new make him*. (See 1 Cor. vii, 19; 2 Cor. v, 17.) [The idea of *creation* is probably not here intended, but the fact that only the *something new*, "that which by nature we cannot have," can avail to the soul's salvation.]

16. As many as walk according to this rule—*Τὸ κατὰ τοῦτο, this canon*; namely, that redemption is through the sacrifice of Christ; that circumcision and uncircumcision are equally unavailable; and that none can be saved without being created anew. This is the *grand canon* or *rule* in Christianity. **Peace be on them**—Those who act from this conviction will have the peace and mercy of God; for it is in this way that mercy is communicated and peace obtained. **The Israel of God**—The *true Christians*, called here the "Israel of God," to distinguish them from *Israel according to the flesh*. (See Rom. ii, 29; iv, 12.) [What Paul says in this section (11–18) of the Judaistic teachers applies strikingly, *mutatis mutandis*, to the great mass of nominal Christians. They by no means wish to keep the law in its whole extent,—that is much too burdensome for them; on the contrary, they appeal to the fact that they, forsooth, believe on Christ, and therefore are free from the yoke of the law. But now, on the other hand, they have as little mind to believe on Christ in the whole extent of faith; what is inconvenient in this they leave behind, and that is the *cross* of Christ; that is, so far as it is a means of quieting the conscience it is willingly accepted, but so far as it includes the dying of the old man, and the entering into a fellowship of the cross with Christ, they will none of it. Instead of this, men turn rather to the otherwise despised law, and arbitrarily make the law to consist in this or that particular, some practice, some abstinence, and imagine themselves thus to be satisfying all the severer requirements of God, while yet they are far from this (the apostle's) utterance: "The world is crucified to me,

17 From henceforth let no man trouble me:
for ¹I bear in my body the marks of the Lord

2 Cor. 1. 5; 4. 10; 11. 23; chap. 5. 11;

and I to the world!" Christ's cross is the touchstone of true Christianity; it is in this that salvation and comfort is to be sought, and so far it would not be very hard to glory in the cross of Christ, which many are willing to do. But salvation and consolation are to be sought exclusively in that,—no longer in the world, no longer in one's self, every thing else is to be accounted loss, and on the other hand the fellowship with the cross of Christ is to be counted no loss: in brief, there must come into being a new creature. This, (verse 16,) is the "canon" for a Christian; and only he who guides himself according to this is, in truth, a Christian.—*Schnoller in Lange.*

17. From henceforth let no man trouble me—Put an end to your contentions among yourselves; return to the pure doctrine of the Gospel; abandon those who are leading you astray; separate from the Church those who corrupt and disturb it; and let me be grieved no longer with your defections from the truth. **I bear in my body the marks of the Lord Jesus**—The *στίγματα* (*stigmata*) of which the apostle speaks here, may be understood as implying the scars of the wounds which he had received in the work of the ministry. Or, the apostle may allude to the *stigmata* or marks with which servants and slaves were often impressed in order to ascertain whose property they were. "Do not trouble me; I bear the marks of my Lord and Master, *Jesus*; I am his, and will remain so. You glory in your mark of *circumcision*; I glory in the marks which I bear in my body for the testimony of the Lord; I am an open, professed Christian, and have given full proof of my attachment to the cause of Christianity." The first sense appears to be the best: "I have suffered already sufficiently; I am suffering still; do not add any more to my afflictions." [Τὰ *στίγματα*, the marks branded on slaves to indicate their owners. These marks, in St. Paul's case, were of course the scars of his wounds received in the service of his Master. (See 2 Cor. xi, 23.) There is no allusion whatever to any similarity between himself and our Lord, "the marks which Jesus bore;" such an allusion would be quite irrelevant: and with its irrelevancy falls a whole fabric [of mystic sentimentalism, and ascetic egotism as well as] of Romanist superstition which

Jesus. 18 Brethren, ¹the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Col. 1. 24.—1 Tim. 4. 22; Philem. 25.

has been raised on this verse, and which the fair and learned Windischmann, giving, as he does, the honest interpretation here, yet attempts to defend in a supplemental note. Neither can we naturally suppose any comparison intended between these *στίγματα*, as Christ's servant, (bondman,) and *circumcision*, for he is not now on that subject, but on his authority as sealed by Christ; and such a comparison is alien from the majesty of the sentence.—*Alford.* [In this passage the Church of Rome pretended to find its authority for the miracle of *stigmatization*,—the most remarkable instance of which is that of St. Francis of Assisi, who, after submitting to the severest austerities, during many years, at length received the *stigmata*. "His hands and feet," says the account, "were (miraculously) pierced with nails in the middle. The heads of the nails, round and black, were in the palms of his hands and forepart of the feet. The points of the nails, which were a little long, and which appeared on the other side, were bent backward on the wound which they made. He also had on his right side a red wound, as if it had been pierced with a lance, which often shed sacred blood on his tunic." Other instances, to the number of eighty, occur in the traditions of the Romish Church, though the stigmatization in some of them is only partial. The affair, in all its phases, constitutes a remarkable case of the effects of an intense fanaticism, turned to account by priestcraft in its worst forms. See M'Clintock and Strong.]

18. Brethren—[Ἀδελφοί. This word is the last one in the Greek text of this epistle, emphasizing by its position the writer's tender regard for those whom he had so warmly rebuked.] [The epistle, in great part so severe, ends with a mode of address which still breathes unaltered love.—*Meyer.*] **The grace**—Favour, benevolence, and continual influence of the Lord Jesus *be* with your spirit—may it live in your heart, enlighten and change your souls, and be conspicuous in your life! **With your spirit**—[Instead of the *persons*, simply, we find, that with greater simplicity and fervor, the *spirit* of the persons is named, because it is on the spirit (*πνεῦμα*) of man (the higher principle of life) that the grace of Christ works.—*Meyer.*] **Amen**—So let it be!

PREFACE TO THE EPISTLE

TO

THE EPHESIANS.

I. TO WHOM ADDRESSED.

IN the first verse of the Authorized Version this question seems to be decided in favour of the commonly accepted opinion, that this epistle was written to the “saints,” (believers,) *at Ephesus*, and the Revised Version also retains that reading, but with a marginal note that says, “Some very ancient authorities omit *at Ephesus*.” The question thus recognised is one of long standing, and for each side of which there is a very considerable show of authority. In the last century those two eminent scholars, Drs. Lardner and Paley, took opposite sides, the former arguing in favour of its destination to Ephesus, and the latter opposing, with his characteristic fulness of argumentation, and favouring the notion that this was the epistle to the Laodiceans referred to Col. iv, 16.

The *subscriptions* found at the end of the epistle in most of the MSS. and Versions favour the traditional opinion, though these are of very little authority as witnesses in the case. Among modern critics of the highest authority, Tregelles adopts *ἐν Ἐφέσῳ*, *in Ephesus*, and Tischendorf inserts it in brackets, as of doubtful authenticity. Meyer, after reviewing the argument on both sides, decides, “In view of all that has been said we must defend *ἐν Ἐφέσῳ*, that is, as *decidedly genuine*,” and Alford sums up a full review of both sides of the question with these decided words: “I infer, then, in accordance with the prevalent belief of the Church in all ages, that this epistle was *veritably addressed to the saints in Ephesus*, and to no other Church. The testimony of the most ancient MSS. is divided. In both the *Vaticanus* and the *Sinaiticus*, the *ἐν Ἐφέσῳ* in the first verse is wanted, but both of them have the subscription *to the Ephesians*. In all others of the oldest and best MSS., with a single unimportant exception, it is found, and the authority of the Fathers and of the Versions is decidedly in its favour. There seems, therefore, no sufficient reason against the commonly accepted opinion; and though the question may be accounted an open one among critics, there is no good reason to seek any change of the title.

THE PLACE AND THE PEOPLE.

Ephesus was a city of Ionia, in Asia Minor, and once the metropolis of that part of the world. The ancient city was situated at the mouth of the river Cayster, on the shore of the Ægean Sea, about fifty miles south of Smyrna. The Ephesus in which St. Paul founded a Church, and which for a time flourished

gloriously, was not the ancient Ephesus; for that was destroyed, and a new city of the same name was built by Lysimachus.

This most famous of all the Asiatic cities is now a miserable village, composed of mean huts formed out of the ruins of its once magnificent structures.

In its ancient glory Ephesus was an abode of commerce, arts, and sciences, and the seat of the world-renowned worship of Artemis, the Diana of the Romans. Here Paul, having been preceded by Aquila and Priscilla, planted Christianity, (Acts xviii, 19; xix, 1;) and his successful labours in that city for nearly three years placed him in those close confidential relations to the Church of which his touching farewell to the elders (Acts xx, 17) is an imperishable memorial. At first the Church was a mixed one, composed of Jewish and Gentile converts, perhaps chiefly of the former, but at the later date, when this epistle was written, it is evident that the latter predominated. Paul's address at Miletus shows that the Church at Ephesus was thoroughly organized under its own proper officers, having, after Paul's departure, remained for some time under the care of Timothy. Here, too, the apostles encountered some rather formidable antagonists, notably the sons of Sceva, Hymeneus and Alexander, and also Phygellus and Hermogenes. The name of the Apostle John is also closely connected with Ephesus, which Church was one of those written to by him under the direct instruction of Christ, (Rev. ii, 1,) and also in the story of his later life as given by Eusebius. Ignatius, also, addressed one of his epistles to this Church.

THE AUTHOR AND THE PURPOSE OF THIS EPISTLE.

The epistle opens with the name and title of its reputed author, and the evidence in favour of the correctness of its implication as to its authorship is too clear and strong to admit of any serious question. And accordingly, critics and biblical scholars of every class have, with almost absolute unanimity, conceded its Pauline original. "The genuineness and authenticity," says Bishop Ellicott, "admit of no reasonable doubt. The testimonies of the early Church are usually strong and persistent, and have never been called in question till comparatively recent times." In addition to the united testimony of the early Church, that of the early heretics may also be cited, for they without dissent concur in confessing its genuine Pauline authorship.

As to the occasion that called it out: it does not appear to have been written to meet any special demand, but rather as an expression of the deep love felt by the apostle for his converts and fellow Christians of the Ephesian Church, and his earnest desire not only that they should remain steadfast in the faith, but also attain to all of their high privileges in the Gospel. "The epistle thus contains many thoughts that had pervaded the nearly contemporaneous epistle to the Colossians, reiterates many of the same practical warnings and exhortations, bears even the tinge of the same diction, but at the same time enlarges upon such profound mysteries of the divine counsels, displays so fully the *origin and development of the Church in Christ*, its union, communion, and aggregation in him, that this majestic epistle can never be rightly deemed otherwise than one of the most sublime and consolatory outpourings of the Spirit of God on the children of men. To the Christians at Ephesus dwelling under the shadow of the great temple of Diana, daily seeing its outward grandeur, and almost daily hearing of its pompous ritualism, the allusions in this epistle to that mystic building of which Christ was the corner stone, the apostles the foundations, and himself and his fellow Christians portions of the august superstructure, (ii, 19-22,) must have

spoken with a force, an appropriateness, and a reassuring depth of teaching that cannot be overestimated.”—*M’Clintock and Strong*.

[We are unable to perceive from the letter itself any special occasion for it on the part of the Ephesians. It appears that Paul simply availed himself of the opportunity offered by the mission of Tychicus and Onesimus to Colosse, to send Tychicus also to Ephesus, in order not only to supply the Christians there with oral news of himself and to obtain news of them, but also to address to them a written discourse, partly on the glory of redemption and of their state as Christians, and partly on the conduct in keeping with it, in order to strengthen and further them in steadfastness and unity of faith and Christian morality. There are no traces of Ephesian false teachers similar to those at Colosse in this epistle, neither is a precautionary regard to such theosophy and asceticism hinted at in the epistle. Paul may, however, have had in the background the thought of the possible approach of that Gnostic danger, though he did not consider it necessary or suitable at this time to furnish an express reference or warning to that effect.—See Meyer.]

THE TIME AND PLACE OF ITS COMPOSITION.

The writer of this epistle styles himself “the prisoner of the Lord,” (chapter iv, 1; vi, 20,) which definitely fixes the place of the writing, and approximately the time; for it has always been the prevailing opinion that this imprisonment was the captivity at Rome, extending over the two years named at the close of the Acts of the Apostles. (*See preface to Philippians*.) [St. Paul’s (first) imprisonment at Rome commenced early in A. D. 61, and lasted at least two years. The three epistles (Colossians, Ephesians, and Philemon) were certainly sent at one and the same time. In speaking therefore of the time and place of writing this epistle, we are dealing with the others likewise. That all these were written at Rome during that imprisonment has been the general belief from ancient times downward, and all the circumstances of this epistle are readily adapted to that theory. The theory that assigns its composition to Paul’s imprisonment at Cesarea, (Acts xxiv, 27,) which is favoured by Meyer, is not so easily adjusted to statements and allusions in the epistle. From Ephesians vi, 19, 20, we gather that Paul had a certain amount of freedom in preaching the Gospel which is not consistent with what we read in Acts xxiv, 23, of his imprisonment at Cesarea: At Rome also his friends had much more ready access to him than seems to have been the case in the former place. The mention of the companions that were with him agrees much better with the circumstances of the latter imprisonment. Probably this question (of the place of writing, as between Cesarea and Rome) will never be settled with absolute certainty, though the evidence seems to be decidedly in favour of the Roman side. We may then safely assume that our epistle was from Rome, probably during the period comprised in Acts xxviii, 30, before St. Paul’s imprisonment assumed the harsher character which seems to come before us in the epistle to the Philippians. See Alford.]

CONTENTS OF THE EPISTLE.

The apostle thanks God for the privileges enjoyed in the Gospel through the divine predestination, and declares that he ever gives thanks and prays for those to whom he writes, that God may enable them to see the riches of the Gospel and the greatness of its power as displayed in God’s raising Christ from the dead and exalting him to heaven. (Chapter i.) He reminds them of what they once were, when dead in sins; but now he declares they have been saved by grace

through faith in Jesus Christ, who is our peace, and has broken down the middle wall of partition between Jews and Gentiles, and that they are no longer strangers, but fellow-citizens with the saints. He declares that a dispensation of the Gospel has been committed to him, to whom it was revealed that the Gentiles should be fellow heirs and partakers of the blessings of the Gospel, which it is his mission to preach among the Gentiles. He prays that they may be fully established in grace, and be enabled to know fully the love, and to be filled with the fulness, of God. (Chapters ii, iii.) He exhorts them to walk worthy of their high vocation, in humility, love, and unity, and speaks of the various officers in the Church appointed by Christ for its edification and unity. He exhorts them to live, not as other Gentiles, in blindness and lust, but to put on the new man of righteousness and holiness; to be truthful, angry without sin, honest, chaste in conversation; to lay aside all bitterness, anger, and evil speaking, and to walk in love and purity of life, redeeming the time; to be sober, to praise God in sacred songs, and to be thankful. He illustrates the relation existing between husbands and wives by that which exists between Christ and his Church; describes the mutual duties of parents and children, of servants and masters, and exhorts the saints to put on the whole armour of God, which he describes, that they may master their spiritual foes. He asks their prayers for himself in his bonds, and informs them that he has sent Tychicus, who will give them information respecting his affairs, and closes by invoking upon them the divine blessing. (Chapters iv-vi.)—*Harman.*

[The student of the epistle to the Ephesians must not expect to go over his ground rapidly; must not be disappointed if the week's end find him still on the same paragraph, or even on the same verse, weighing and judging—penetrating gradually, by the power of the mind of the Spirit, through one outer surface after another—gathering in his hand one and another of the ramifying threads, till at last he grasps the main cord whence they all emerged, and where they all unite, and stands rejoicing in his prize, deeper rooted in the faith, and with a firmer hold on the truth as it is in Christ.—*Alford.*]

THE EPISTLE OF PAUL THE APOSTLE

TO

THE EPHESIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ ^a by the will of God, ^b to the saints which are at Ephesus, ^c and to the faithful in Christ Jesus: **2** ^d Grace be to you, and peace, from God

^a 2 Cor. 1. 1.—^b Rom. 1. 7; 2 Cor. 1. 1.—^c 1 Cor. 4. 17; chap. 6. 21; Col. 1. 2.—^d Gal. 1. 3; Titus 1. 4.—^e 2 Cor. 1. 3; 1 Pet.

NOTES ON CHAPTER I.

1. An apostle of Jesus Christ—[Rather, of Christ Jesus; which is the order of the Greek text.] The expression Χριστοῦ Ἰησοῦ seems rather to denote possession, than to belong to ἀπόστολος and designate the person by whom sent.—*Alford.* **By (through) the will of God**—[διὰ θελήματος Θεοῦ. Referring to the *preveniently* purposed grace, by the operation of which all actual and perfected grace among believers is “begun, continued, and finished.”] **To the saints which are at Ephesus**—The words ἐν Ἐφέσῳ, in Ephesus, have been called in question. The consideration of the subject will be found in the *preface*. By the term “saints,” ἁγίοις, we are to understand those who in that place professed Christianity, and were members of the Christian Church. “Saint” properly signifies a *holy person*, and such the Gospel of Christ requires every man to be, and such every true believer *is*, both in heart and life; but “saint” appears to have been as ordinary a denomination of a believer in Christ in those primitive times, as the term *Christian* is now. Yet many had the *name* who had not the *thing*. [The first verse may be rendered—Paul an apostle (belonging to) Jesus Christ, (made such) through the will of God, to those who are saints [in Ephesus] and to the believers in Christ Jesus.] **The faithful in Christ Jesus**—Πιστοί, the *believers*; the persons who received Christ as the promised Messiah and the Saviour of the world, (their personal Saviour,) and continued in the grace which they had received.

2. Grace be to you—See note on Romans i. 7.

3. Blessed be the God—See the note on 2 Cor. i. 3, where the same form is used. **With all spiritual blessings**—[Πνευματικὰ, in the New Testament, always implies the working of the Holy Spirit, never bearing merely our modern inaccurate sense of spiritual as opposed to bodily.—*Alford.*] With the pure doctrines of the Gospel, and the abundant gifts and graces of the Holy Ghost, justifying, sanctifying, and building us up on our most holy faith. **In heavenly places**—Ἐν τοῖς ἐπου-

ραῖς, and *from* the Lord Jesus Christ. **3** ^e Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly ^f places in Christ: **4** According as ^g he hath chosen us in him

1. 3.—^f Or, things, chap. 6. 12.—^g Rom. 8. 28; 2 Thess. 2. 13; 2 Tim. 1. 9; James 2. 5; 1 Pet. 1. 2; 2. 9.

παισί, in heavenly things, such as those mentioned above. Some think the word should be understood as signifying *blessings* of the most *exalted* or *excellent kind*, such as are *spiritual* in opposition to those that are *earthly*; such as are *eternal* in opposition to those that are *temporal*; and all these *in, through, and by* CHRIST. [Besides in this passage, the phrase ἐν τοῖς ἐπουρανίοις is found in verse 20; ii. 6; iii. 10; vi. 12, and in all with a local sense—in the domain of the heavenly; hence, in accordance with the nature of the matter, it is not to be taken in any coarse, sensuous signification as measurable space, but as domain, region.—*Braune.*]

4. According as he hath chosen us in him—As he has decreed from the beginning of the world, and has kept in view from the commencement of the religious system of the Jews, (which the phrase sometimes means,) to bring us Gentiles to the knowledge of this glorious state of salvation by Christ Jesus. The Jews considered themselves an *elect* or *chosen* people, and wished to monopolize the whole of the divine love and beneficence. The apostle here shows that God had the Gentiles as much in the contemplation of his mercy and goodness as he had the Jews; and the blessings of the Gospel, now so freely dispensed to them, were the proof that God had *thus* chosen them, and that his end in giving them the Gospel was the same which he had in view by giving the Law to the Jews, namely, that they might be holy and without blame before him. [Καθὼς, *according, since, seeing that*. This word explains and expands the foregoing, showing wherein the εὐχολογία (blessing) consists as regards us, and in God's working toward us.—*Alford.*] [Ἡμεῖς, *us, we, our*, (used thirteen times in verses 3–12,) while it *explicitly* includes himself (the apostle) and the Ephesians, it also by *implication* takes in all believers.—*Whedon.*] [*“Hath chosen us,” ἐξελέξατο, selected us.* I render selected in preference to elected, as better giving the middle sense, “he choose us for himself,” and the ἐξ (shows) that it is a choosing *out of* the world.—*Alford.*] [The prefix ἐκ, *out of*, implies an unchosen remainder really or conditionally left, which remainder consti-

^h before the foundation of the world, that we should ⁱ be holy and without blame before him in love: **5** ^k Having predestinated us unto ^l the adoption of children by Jesus Christ to himself, ^m according to the good pleasure of his will, **6** To the praise of the glory of his

grace, ⁿ wherein he hath made us accepted in ^o the Beloved: **7** ^p In whom we have redemption through his blood, the forgiveness of sins, according to ^q the riches of his grace; **8** Wherein he hath abounded toward us in all wisdom and prudence; **9** ^r Having made

^h 1 Pet. 1, 2, 20.—ⁱ Luke 1, 75; chap. 2, 10; 5, 27; Col. 1, 22; 1 Thess. 4, 7; Tit. 2, 12.—^k Rom. 8, 29, 30; verse 11.—^l John 1, 12; Rom. 8, 15; 2 Cor. 6, 15; Gal. 4, 5; 1 John 3, 1.—^m Matt. 11, 26; Luke 12, 32; 1 Cor. 1, 21; verse 9.

ⁿ Rom. 3, 24; 5, 15.—^o Matt. 3, 17; 17, 5; John 3, 35; 10, 17.—^p Acts 20, 28; Rom. 3, 24; Col. 1, 14; Heb. 9, 12; 1 Pet. 1, 18, 19; Rev. 5, 9.—^q Rom. 2, 4; 3, 24; 9, 23; chap. 2, 7; 3, 8, 16; Phil. 4, 19.—^r Rom. 16, 25; chap. 3, 4, 9; Col. 1, 26.

tutes the anti-Church of chapter v, 1-21. This choice was part of the grand divine ideal, the universal restoration of verse 10.—*Whedon.*] [*Ἐν αὐτῷ, in him*, Christ, as the head and representative of the spiritual, as Adam was the representative of the natural, humanity.—*Ellicott.*] **Before the foundation of the world**—[*Πρὸ καταβολῆς κόσμου*. The election of grace took place before the creation, the beginning of the carrying out of the well-ordered plan of the universe, (*κόσμος*.) Thus the reference to the eternity preceding time is made very strong.—*Bravine.*] [*Ἐἶναι ἁγίους καὶ ἀμώμους, to be holy and blameless*, the infinitive of design. The calling of believers is not because they are *holy*, but that they may become so.]

5. Having predestinated us—*Προορίσας*. The verb *προορίζω*, I define, or terminate, (whence *ὅρος*, a boundary or limit,) signifies to define beforehand, and circumscribe by certain bounds or limits. Here the word is used to point out God's fixed purpose or predetermination to bestow on the Gentiles the blessing of the adoption of sons by Jesus Christ, which adoption had been before granted to the Jewish people. And the apostle marks that all this was foredetermined by God; that the Jews had no reason to complain, for God had formed this purpose before he had given the law, or called them out of Egypt; and that, therefore, the conduct of God in calling the Gentiles now—bringing them into his Church, and conferring on them the gifts and graces of the Holy Spirit, was in pursuance of his original design; and that, as the Jews were taken to be his *peculiar* people, not because they had any goodness or merit in themselves; so the Gentiles were *called*, not for any merit they had, but **according to the good pleasure of his will**; that is, according to his eternal benevolence, showing mercy and conferring privileges in this new creation, as he had done in the original creation; for as, in creating man, he drew every consideration from his own innate eternal benevolence, so now, in redeeming man, and sending the glad tidings of salvation both to the Jews and the Gentiles, he acted on the same principles, deriving all the reasons of his conduct from his own infinite goodness.

[*Predestination* here, as in Rom. viii, 29, is a destination to a particular thing, namely, (in this case,) to sonship in the image of Christ. . . Election is the preference for the conditioned object, (person,) lying in the eternal divine nature; predestination, the specific direction of the object to its (his) particular blessed destiny. It (predestination) is the divinely established connexion between the conditioned object and his final salvation, never being affirmed of the wicked.—*Whedon.*]

6. To the praise of the glory of his grace—*Δόξης τῆς χάριτος αὐτοῦ, the glory of his grace*, for *χάρις ἐνδοξος*, his glorious or illustrious grace, according to the Hebrew idiom. The grace or mercy of God is peculiarly illustrated and glorified

in the plan of redemption by Christ Jesus. By the giving of the law God's justice and holiness were rendered most glorious; by the giving of the Gospel his grace and mercy are made equally conspicuous. **Wherein he hath made us accepted in the Beloved**—This translation of *ἐν ᾧ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ* is not clear; with which he has graciously favoured us through the Beloved, is at once more literal and more intelligible. Whitby, Macknight, and Wakefield translate the passage in nearly the same way. [Wherewith he endued us in the Beloved.—*Revised Version.*]

7. In whom we have redemption—God has glorified his grace by giving us redemption by the blood of his Son, and this redemption consists in forgiving and delivering us from our sins; so then Christ's blood was the *redemption price* paid down for our salvation; and this was according to the riches of his grace; as his grace is *rich or abundant in benevolence*, so it was manifested in beneficence to mankind, in their redemption by the sacrifice of Christ, the measure of redeeming grace being the measure of God's own eternal goodness. **Through his blood**—[The choice of these words (by the apostle) is of itself a testimony to the idea of *expiation* having been in his mind. Not the death of the victim, but its *BLOOD*, was the typical instrument of expiation.—*Harless.*] [The *nexus* we may not be able to discover fully, but . . . the death of Christ has governmental relations—has an influence on our salvation totally different in nature and sphere of operation from its subjective power in subduing the heart by the love which it presents, and the thrilling motives which it brings to bear upon it.—*Eadie.*]

8. Wherein he hath abounded—That is, in the dispensation of mercy and goodness by Christ Jesus. **In all wisdom and prudence**—Giving (to) us apostles the most complete instructions in heavenly things by the inspiration of his Spirit; and at the same time "prudence," that we might know *when* and *where* to preach the Gospel so that it may be effectual to the salvation of those who hear it. Nothing less than the Spirit of God could teach the apostles that "wisdom" by which they were to instruct a dark and sinful world; and nothing less than the same Spirit could inspire them with that "prudence" (discreetness) which was necessary to be exercised in every step of their life and ministry. Every minister of Christ needs these still; and if he abide not under the influence of both, not only his prayers but his ministerial labours will be all hindered.

9. Having made known unto us the mystery—That the Gentiles should ever be received into the Church of God, and have all the privileges of the Jews, without being obliged to submit to circumcision and perform the rites and ceremonies of the Jewish law was a "mystery"—a *hidden thing* which had never been published before. It was God's **will** that it should be so, but that

known unto us the mystery of his will, according to his good pleasure ^a which he hath purposed in himself: **10** That in the dispensation of ^b the fulness of times ^c he might gather together in one ^d ^e all things in Christ, both which are in ^f heaven, and which are on earth;

^a Chap. 3. 11; 2 Tim. 1. 9.—^b Gal. 4. 4; Heb. 1. 2; 9. 10; 1 Pet. 1. 20.—^c 1 Cor. 3. 22, 23; 11. 3; chap. 2. 15; 3. 15.—^d Phil. 2. 9, 10; Col. 1. 20.—^e *Gr. the heavens.*

“will” he kept *hidden* to the present time. A “mystery” signifies something *hidden*, but it ceases to be a mystery as soon as it is revealed. (See the note on Matt. xiii. 11; and particularly that on Rom. xi. 25.) [St. Paul ever represents the redemptive counsel of God as a mystery; that is, a *design hidden in his counsel*, until revealed to mankind in and by Christ.—*Alford.*] **Good pleasure**—*Τὴν εὐδοκίαν, that benevolent design which he hath purposed in himself*, it not being induced by any consideration from *without*.

10. In the dispensation of the fulness of times—*Εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν.* The word *οἰκονομία*, from which comes our word *economy*, signifies, as Dr. Macknight has well observed, “the plan which the master of a family, or his steward, has established for the management of the family;” it signifies, also, a plan for the management of any sort of business; and here it means the dispensation of the Gospel—that plan by which God has provided salvation for a lost world; and according to which he will gather all believers, both Jews and Gentiles, into one Church under Jesus Christ, their head and governor. By the phrase “fulness of times” we are to understand either the dispensation of the Gospel, which is the consummation of all preceding dispensations, and the last that shall be afforded to man; or that advanced state of the world which God saw to be the most proper for the full manifestation of those benevolent purposes which he had formed in himself relative to the salvation of the world by Jesus Christ. (See Gal. iv. 4.) **That . . . he might gather together in one**—*Ἀνακεφαλαιώσασθαι, to reduce to one sum; to add up; to bring different sums together*, and fractions of sums, so as to reduce them under one denomination; to recapitulate the principal matters contained in a discourse. Here it means the gathering together both Jews and Gentiles, who have believed in Christ, into one Church and flock. (See the preceding note.) **All things . . . which are in heaven, and which are on earth**—This clause is variously understood: some think, by “things in heaven” the Jewish State is meant; and by “things on earth” the Christian. Others imagine that the “things in heaven” mean the angelical hosts; and the “things on earth,” believers of all nations, who shall all be joined together at last in one assembly to worship God throughout eternity. And some think that the “things in heaven” mean the saints who died before Christ’s advent, and who are not to be made perfect till the resurrection unites them with their holy souls, to reign in his presence for ever. And some think that the “heavens” and “the earth,” signifying all creatures, are to be understood of *all mankind*, without discrimination of peoples, kindreds, or tongues; Jews, Greeks, or barbarians. All that are saved of all nations, (being saved in the same way, namely, by *faith* in Christ Jesus, without any distinction of nation or previous condition,) and all

even in him: **11** ^a In whom also we have obtained an inheritance, ^b being predestinated according to ^c the purpose of him who worketh all things after the counsel of his own will: **12** ^d That we should be to the praise of his glory, ^e who first ^f trusted in Christ. **13** In

^a Acts 20. 32; 26. 18; Rom. 8. 17; Col. 1. 12; 3. 24; Titus 3. 7; Jam. 2. 5; 1 Pet. 1. 4.—^b Verse 5.—^c Isa. 46. 10, 11.—^d Verse 6. 14; 2 Thess. 2. 13.—^e Jam. 1. 18.—^f *Or, hoped.*

gathered into *one Church or assembly*. Evidently the forming one Church out of both Jews and Gentiles is that to which the apostle refers. This agrees with what is said in chapter ii. 14–17. [*The things in the heavens*, universal—not limited to the angels, nor spirits of the just, still less to be understood of the Jews, those upon the earth being Gentiles, but the apostle’s meaning extends much further. The construction is a common one, . . . all creation is summed up in Christ; it was the result of the love of the Father for the Son, and in the Son it is all regarded by the Father, . . . The Church, of which the apostle here mainly treats, is subordinated to him in the highest degree of conscious and joyful union.—*Alford.*]

11. In whom—Christ Jesus. **Also we**—Christians, both Jews and Gentiles. **Have obtained an inheritance**—What was promised to Abraham and his spiritual seed, namely, the adoption of sons and the kingdom of heaven, signified by the privileges under the Mosaic dispensation and the possession of the promised land. **Being predestinated**—God having determined to bring both Jews and Gentiles to salvation, not by works, nor by any human means or schemes, but by Jesus Christ; that salvation being defined and determined before in the divine mind, and the means by which it should be brought about all being according to his purpose, who consults not his creatures, but operates according to the **counsel of his own will**, that being ever wise, gracious, and good. The original reference is still kept up here in the word *προορισθέντες, being predestinated*, as in the word *προορίσας, verse 5*. And as the apostle speaks of obtaining the inheritance, he most evidently refers to that of which the promised land was the type and pledge. And as that land was assigned to the Israelites by limit and lot, both of which were appointed by God, so the salvation now sent to the Gentiles was as expressly their lot or portion as the promised land was that of the people of Israel. All this shows that the Israelites were a *typical people*; their *land*, the *manner* of possessing it, their *civil and religious code*, etc., all typical; and that *in, by, and through* them, God had *fore-determined, fore-described, and fore-ascertained* a greater and more glorious people, among whom the deepest counsels of his wisdom should be manifested, and the most powerful works of his eternal mercy, grace, holiness, goodness, and truth be fully exhibited. Thus there was nothing fortuitous in the Christian scheme; all was the result of infinite counsel and design. (See on verse 5.)

12. That we—[*Ἡμεῖς, we*, here first distinguished from *ὑμεῖς, ye*, in the next verse.] Apostles and messengers of God, to whom the first offers of salvation were made, and who were the *first* that *believed in Christ*. **Should be to the praise of his glory**—By being the means of preaching Christ crucified to the Gentiles, and spreading the Gospel throughout the world.

whom ye also *trusted*, after that ye heard ^a the word of truth, the gospel of your salvation: in whom also, after that ye believed, ^c ye were sealed with that Holy Spirit of promise, **14** ^f Which is the earnest of our inheritance ^g until the redemption of ^h the purchased possession, ⁱ unto the praise of his glory. **15** Wherefore I also, ^k after I heard of your faith in the

^d John 1. 17; ^e 2 Cor. 6. 7.—^e 2 Cor. 1. 22; chap. 4. 30.—^f 2 Cor. 1. 22; 5. 5.—^g Luke 21. 28; Rom. 8. 23; chap. 4. 30.—^h Acts 2. 28.—ⁱ Verses 6, 12; 1 Pet. 2. 9.—^k Col. 1. 4; Philem. 5.

13. In whom ye also trusted—[There is no word for "trusted" in the original. Some good critics would supply *ἐστέ, were*, which is less violent, and makes good sense. The apostle delighted to reiterate the idea that Christians are *in Christ*. See *Alford*.] Ye Gentiles, having heard from us the word, *τὸν λόγον*, the doctrine of the truth, which is the *gospel*, or glad tidings, of your *salvation*, have believed, as we Jews have done, and received similar blessings to those with which God has favoured us. "In whom also," *ἐν ᾧ*, Christ Jesus—after that ye believed, namely, that he was the only Saviour, and that through his blood redemption might be obtained, ye were sealed with that Holy Spirit of promise: that is, The Holy Spirit, which is promised to those who believe on Christ Jesus, was given to you, and thus you were ascertained to be the children of God; for God has no child who is not a partaker of the Holy Ghost, and he who has this Spirit has God's seal that he belongs to the heavenly family. It was customary among all nations, when a person purchased goods of any kind, to mark with his seal that which he had bought, in order that he might know it, and be able to claim it if mixed with the goods of others; to this custom the apostle may here allude: but it was also customary to set a seal upon what was dedicated to God, or what was to be offered to him in sacrifice. (See on John vi. 27.) [The sealing was *objective*, making manifest to others; but also *subjective*, an approval and substantiation of their faith . . . This, and not the other alternative, that the Spirit confirms God's promises to us, is the true rendering. The fact that the Spirit is *to us* "the Spirit of promise," is abundantly expressed in the following clause. See *Alford*.]

14. Which is the earnest of our inheritance—The Holy Spirit, sealing the soul with truth and righteousness, is *earnest*, *foretaste*, and *pledge* of the heavenly inheritance. And he who can produce this *earnest*—this *witness of the Spirit*—in the day of judgment, shall have an abundant entrance into the holiest. On the *ἄρραβον*, or *earnest*, see the notes on 2 Cor. i. 22. **The redemption of the purchased possession**—*Ἀπολύτρωσις τῆς περιποιήσεως*, [used here in the sense as "the Church which he purchased with his own blood." (Acts xx. 28.) The Church is already purchased, and so belongs to Christ of right; its complete redemption is not yet consummated, but is assured.] **Unto the praise of his glory**—[The thorough and final redemption of the Church which he has acquired to himself (through Christ,) is the greatest triumph of his (the Father's) glory.—*Alford*.]

[In verses 15–23 the idea of the Church is carried forward in the form of a prayer for the Ephesians, in which the fulfilment of the Father's counsel through the Son and by the Spirit, in his people, is set forth, as consisting in the knowledge of

Lord Jesus, and love unto all the saints. **16** ¹ Cease not to give thanks for you, making mention of you in my prayers; **17** That ^m the God of our Lord Jesus Christ, the Father of glory, ⁿ may give unto you the spirit of wisdom and revelation ^o in the knowledge of him: **18** ^p The eyes of your understanding being enlightened; that ye may know what is ^q the

¹ Rom. 1. 9; Phil. 1. 3, 4; Col. 1. 3; 1 Thess. 1. 2; 2 Thess. 1. 3.—^m John 20. 17.—ⁿ Col. 1. 9.—^o Or, *for the acknowledgment*; Col. 2. 2.—^p Acts 26. 18.—^q Chap. 2. 12; 4. 4.

the hope of calling, of the riches of his promise, and the power which he exercised on his saints as first wrought by him, in Christ, whom he has made head over all to the Church.—*Alford*.]

15. Wherefore—[*Διὰ τοῦτο*, for this. What is named in verses 13, 14, *ἀκούσας*, having heard of.] **Faith . . . and love unto all**—Cordial reception of the Christian religion, amply proved by their *love to all the saints*—to all the *Christians*. Perhaps "love," here, implies not only the kind affection so called, but also all the fruits of love—benevolence, and kind offices of every description.

16. Cease not to give thanks—The apostle intimates, so fully satisfied was he of the genuineness of their conversion and of their steadiness since their conversion, that it was to him a continual cause of *thanksgiving* to God, who had brought them into that state of salvation; and of *prayer*, that they might be preserved blameless to the end. **Making mention of you**—["Of you" is not in the original, and probably it should be exchanged for *of them*, that is, your *faith* and *love*.]

17. That the God of our Lord Jesus—Jesus Christ, as man and mediator, has the Father for his God and Father; and it is in reference to this that he himself says: *I ascend unto my Father and your Father, and to my God and your God*. (John xx. 17.) **The Father of glory**—The author and giver of that glory which you may expect as being found in Christ. This may be a Hebraism for glorious Father, but the former appears to be the better sense. [God is the Father—by being the God and Father of our Lord Jesus Christ—of that glory, the true and all-including glory, and *only glory*, of the Godhead, which shone forth in the manhood of the only begotten Son, (John i. 14,) the true shechinah, which his saints beheld in the face of Christ.—*Alford*.] **The Spirit of wisdom and revelation**—I pray that God may give you his Holy Spirit, by whom his will is revealed to men, that he may teach and make you wise unto salvation, that you may continue to have the full knowledge (*ἐπιγνώσις*) of him, Christ Jesus, as your only Lord and Saviour.

18. The eyes of your understanding being enlightened—[Instead of *διανοίας*, (understanding,) most of the best authorities have *καρδίας*, (heart,) which doubtless should be received.] What the eye is to the body the heart is to the soul; and as the eye is not light in itself, and can discern nothing but by the means of light shining not only on the objects to be viewed but into the eye itself, so the heart of man can discern no sacred thing of or by itself, but sees by the influence of the Spirit of wisdom and revelation; for without the influence of God's Holy Spirit no man ever became wise unto salvation, no more than a man ever discerned an object (no matter how perfect soever his eye might have been) without the instrumentality of light.

hope of his calling, and what the riches of the glory of his inheritance in the saints, **19** And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, **20** Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, **21** Far above all principality, and power, and might, and dominion, and

r Verse 11. — *s* Chap. 3, 7; Col. 1, 29; 2, 12. — *t* Gr. *of the might of his power*. — *u* Acts 2, 24, 33. — *v* Psa. 110, 1; Acts 7, 55, 56; Col. 1, 1; Heb. 1, 3; 10, 12. — *w* Phil. 2, 9, 10; Col. 2, 10; Heb. 1, 4. — *x* Rom. 8, 38; Col. 1, 16; 2, 15. — *y* Psa. 8, 6;

The hope of his calling—That you may clearly discern [have just appreciation of] the glorious and important objects of your hope, to the enjoyment of which God has called you; and the riches of the glory of his inheritance—The glorious abundance of the spiritual things to which you are entitled in consequence of being made children of God.

19. The exceeding greatness of his power—[The third object of the insight is the power of God, which leads from the calling to the inheritance. The "exceeding greatness" of this power is a worthy object of profound (spiritual) insight. It must and can also be experienced, since it makes itself felt "to us-ward"—to those "who believe."—*Braune*.] **According to the working of his mighty power**—*κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ*, according to (through, by virtue of) the energy of the power of his might. We may understand these words thus: MIGHT, *ἰσχύος*, is the state or simple efficiency of this attribute in God; POWER, *κράτους*, is this might or efficiency in action; ENERGY, *ἐνέργεια*, is the quantum of force, momentum, or velocity with which the power is applied. Though they appear to be synonymous terms they may be thus understood: passive power is widely different from power in action; and power in action will be in its results according to the energy or momentum with which it is applied. The effect here is, in proportion to the cause and the energy he puts forth in order to produce it. But such is the nature of God's power in action, that it is perfectly inconceivable to us; and even these astonishingly strong words of the apostle are to be understood as used in condescension to human weakness. [The resurrection of Christ was not a mere bodily act, an earnest of our bodily resurrection, but was a spiritual act, the raising of his humanity (which is ours) . . . from infirmity to glory, from the curse to the final triumph.—*Alford*.]

21. Far above all principality, and power, and might, and dominion—[That is, God hath invested him with uncontrollable authority over all demons in hell, all angels in heaven, and all the princes and potentates on earth. And every name that is named—We know the king is above all, though we cannot name all the officers of his court. So we know that Christ is above all, though we are not able to name all his subjects. Not only in this world, but also in that which is to come—The world "to come" is so styled, not because it does not exist, but because it is not yet visible. Principalities and powers are named now. But those also who are not even named in this world, but shall be revealed in the world to come, are all subject to Christ.—*Wesley*.] It is certain that the apostle means that all created power, glory, and influence are under Christ; and hence it is added—

every name that is named, not only in this world, but also in that which is to come: **22** And hath put all things under his feet, and gave him to be the head over all things to the church, **23** Which is his body, the fulness of him that filleth all in all.

CHAPTER II.

AND you hath he quickened, who were

Matt. 28, 18; *1 Cor.* 15, 27; *Heb.* 2, 8. — *s* Chap. 4, 15, 16; *Col.* 1, 13; *Heb.* 3, 7. — *o* *Rom.* 12, 5; *1 Cor.* 12, 27; chap. 4, 12; 5, 23, 30; *Col.* 1, 18, 24. — *p* *Col.* 2, 9. — *q* *1 Cor.* 12, 6; chap. 4, 10; *Col.* 3, 11. — *u* *John* 5, 24; *Col.* 2, 13. — *v* *Ver.* 3; chap. 4, 15.

22. And hath put all things under his feet—All beings and things are subject to him, whether they be thrones, dominions, principalities, or powers; (*Col.* i, 16–18, and ii, 10); for he, God the Father, has given him to be head—chief and supreme over all, to the Church, the Church having no ruler but Jesus Christ; others may be officers in his Church, but he alone is head and supreme.

23. Which is his body—As he is head over all things, he is head to the Church; and this Church is considered as the body of which he is especially the head; and from him as the head, the Church receives light, life, and intelligence. **The fulness of him**—That in which he especially manifests his power, goodness, and truth; for though he fills all the world with his presence, yet he fills all the members of his mystical body with wisdom, goodness, truth, and holiness, in an especial manner. Some understand the "fulness" or *πλήρωμα*, here, as signifying the thing to be filled; so the Christian Church is to be filled by him whose fulness fills all his members with all spiritual gifts and graces. And this corresponds with what St. John says, (chapter i, 16:) "And of his fulness have all we received, and grace for grace:" and with what is said in *Col.* ii, 9, 10, "Ye are complete in him;" *καὶ ἐστὶ ἐν αὐτῷ πεπληρωμένοι, and ye are in him filled full*; that is, with gifts and grace.

How, in any other sense, the Church can be said to be the fulness of him who fills all in all, is difficult to say. However, as Jesus Christ is represented to be the head, and the Church, the body under that head, the individuals being so many members in that body; and as it requires a body (members) to make a head complete: so it requires a Church, or general assembly of believers, to make up the body of Christ. When, therefore, the Jews and Gentiles are brought into this Church, the body may be said to be complete; and thus Christ has his visible fulness upon earth, and the Church may be said to be the fulness of him, etc. (See verse 10.) [It (the Church) is veritably his body; not that which in our glorified humanity he personally bears, but that in which he, as the Christ of God, is manifested and glorified by spiritual organization.—*Alford*.]

NOTES ON CHAPTER II.

1. And you hath he quickened—[And you also; the sentence is incomplete, but the sense is plain, as expressed by the words supplied.] [In the 19th and 20th verses of the preceding chapter, Paul spoke of God's working in them by the same almighty power whereby he raised Christ from the dead. On the mention of this he, in the fulness of his heart, in the three following verses, runs into a

dead in trespasses and sins; **2** ^cWherein in time past ye walked according to the course of this world, according to ^dthe prince of the power of the air, the spirit that now worketh in ^ethe children of disobedience: **3** ^fAmong whom also we all had our conversation in times past in ^gthe lusts of our flesh,

^c1 Cor. 6. 11; chap. 4. 22; Col. 1. 21; 3. 7; 1 John 5. 19.—^dChap. 6. 12.—^eChap. 5. 6; Col. 3. 6.—^fTitus 3. 3; 1 Pet. 4. 3.—^gGal. 5. 16.—^hGr. *the wills*.—ⁱPsa. 51. 5; Rom.

flow of thought concerning the glory of Christ's exaltation. He here resumes the thread of his discourse. **Who were dead**—Not only diseased, but dead; absolutely void of all spiritual life; and as incapable of quickening yourselves, as persons literally dead.—*Wesley.* **In trespasses and sins**—[It is doubtful whether or not the apostle intended different things by the two words "trespasses" and "sins;" if so, the former may refer to sinful acts, and the latter to the depraved state of their hearts.]

2. Wherein in time past ye walked—There is much force in these expressions; the Ephesians had not sinned *casually*, or *now and then*, but *continually*; it was their continual employment: they "walked" in trespasses and sins; and this was not a solitary case, all the nations of the earth acted in the same way; it was the **course of this world**, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, according to the life, mode of living, or successive ages of this world. The word αἰὼν, the literal meaning of which is *constant duration*, is often applied to things which have a *complete course*; so, here, the whole of life is a tissue of sin from the cradle to the grave, every human soul, unsaved by Jesus Christ, continues to transgress. And the nominally Christian world is in the same state to the present day. Age after age passes on in this way and the living lay it not to heart. **The prince of the power of the air**—[*Αἶρ*, *air*, which in its etymology reminds us of αἰὼν and in its nature of πνεῦμα, (spirit,) is (literally) the air, the atmosphere surrounding the earth, breathed by all, acting upon the κόσμος, the world of men, standing in many relations to and exerting great power and influence upon their life; hence the power which the prince (the devil) controls is described as "of the air;" in this (the spirit of the world, society) are found the place and character of the power—its medium, element, region, and domain, its means and mode. . . . We too say, it lies in the air, in the time, thus denoting a quiet, profound, and powerful operation. Thus Satan, with his kingdom, is sharply characterized; his nature spreading widely miasmata of corrupting power, from which even those truly living can scarcely withdraw or defend themselves; miasmata from diabolical choke-damp, (as in the French Revolution,) even to the most refined ethereal poisons of classical æsthetic literature.—*Braune.*] [The κόσμος of the New Testament is opposed to God, for it hates Christianity: the believer does not belong to it, (John xvii, 14,) for it is crucified to him and he to it. (Gal. vi, 14.) That same world may be an ideal sphere comprehending all that is sinful in thought or pursuit, all that out-field which lies beyond the living Church of Christ.—*Eadie.*] **The spirit that now worketh**—Τὸν νῦν ἐνεργῶντος. The sphere of the operations of the prince of this world (John xiv, 30, etc.) is the wicked heart of man, and *in this he works with energy*. He seldom inspires indifference to religion; the subjects in whom he works are either determinate opposers of true religion, or

fulfilling ^bthe desires of the flesh and of the mind; and ⁱwere by nature the children of wrath, even as others. **4** But God, ^kwho is rich in mercy, for his great love wherewith he loved us, **5** ^lEven when we were dead in sins, hath ^mquickened us together with Christ, (ⁿby grace ye are saved;) **6** And hath raised

5, 12, 14.—^kRom. 10. 12; chap. 1. 7; verse 7.—^lRom. 5. 6, 8, 10; verse 1.—^mRom. 6. 4, 5; Col. 2. 12, 13; 3. 1, 3.—ⁿOr, *by whose grace*: see Acts 15. 11; verse 8; Titus 3. 5.

they are systematic and energetic transgressors of God's laws. **Children of disobedience**—Perhaps a Hebraism for *disobedient children*; but, taken as it stands here, it is a strong expression in which "disobedience," ἡ ἀπειθεῖα, appears to be personified, and wicked men exhibited as her children; the "prince of the power of the air" being their *father*, while "disobedience" is their *mother*. Thus they are emphatically, what our Lord calls them, (Matt. xiii, 38,) *children of the wicked one*; for they show themselves to be of their *father the devil*, because they *will do his works*. (John viii, 44.)

3. Among whom also we all had our conversation—"We" *Jews*, as well as you *Gentiles*, have lived in transgressions and sins; ἀνεστράφημεν, this was the course of our life; we lived in sin, walked in sin, it was woven through our whole constitution, it tinged every temper, polluted every faculty, and perverted every transaction of life. The **lusts**—the evil, irregular, and corrupt affections of the heart showed themselves in the perversion of the mind as well as in our general conduct. The mind was darkened by the lusts of the flesh, and both conjoined to produce acts of unrighteousness. It was not the will of God that was done by us, but the **will of the flesh and of the mind**. And were by nature the children of wrath—[Wrath—children by nature.—*Meyer.*] For the import of the phrase, *by nature*, φύσει, see the note on Gal. ii, 15, and Rom. ii, 14. [Φύσις, in its fundamental idea, is that which has *grown* as distinguished from that which has been *effected*. . . . The φύσις, *nature*, of any individual thing denotes the peculiarity of its being, which is the result of its being as opposed to every accessory quality.—*Harless.*] [The *wrath* of God is not to be understood merely of that of the future judgment, the *holy emotion* of absolute displeasure at evil (sin) which is necessarily posited by absolute love to the good, and is thus the necessary principle of temporal and eternal punishment on the part of God.—*Meyer.*] "Children of wrath" is the same as *son of perdition, son of death*, etc.; that is, persons exposed to God's displeasure because of their sins.

4. But God, who is rich in mercy—As they were corrupt in their nature, and sinful in their practice, they could possess no *merit*, nor have any *claim* upon God; and it required much "mercy" to remove so much misery and to pardon such transgressions. **His great love**—God's infinite love is the groundwork of our salvation; in reference to us (fallen men) that love assumes the form of *mercy*, and that mercy provides the Saviour, the Lord Jesus Christ.

5. Even when we were dead in sins—[Repeating this affirmation to give it emphasis because of its importance.] [God vivifies (quickens) us *together with Christ*; in the one act and fact of his (Christ's) resurrection he raised all his people to spiritual life, and to victory over death.—*Alford.*] **Hath quickened us together with Christ**—God

us up together, and made *us* sit together *in heavenly *places* in Christ Jesus: **7** That in the ages to come he might show the exceeding riches of his grace, in *this* kindness toward us, through Christ Jesus. **8** *For by grace are ye saved *through faith; and that not of yourselves: *it is the gift of God; **9** *Not of works, lest any man should boast. **10** For we are *his workmanship, created in

Christ Jesus unto good works, *which God hath before *ordained that we should walk in them. **11** Wherefore *remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; **12** *That at that time ye were without Christ, *being aliens from the commonwealth of Israel, and strangers from the cove-

a Chap. 1. 20.—*p* Titus 3. 4.—*q* Romans 3. 24; verse 5; 2 Tim. 1. 9.—*r* Romans 4. 16.—*s* Matt. 16. 17; John 6. 44, 66; Romans 10. 14, 15, 17; chap. 1. 19; Phil. 1. 29.—*t* Romans 3. 20, 27, 28; 4. 2; 9. 11; 11. 6; 1 Cor. 1. 26, 30, 31; 2 Tim. 1. 9; Titus 3. 5.—*u* Deut. 32. 6; Psa. 100. 3; Isa. 19. 25; 29. 23; 44. 21;

John 2. 2, 5; 1 Cor. 3. 9; 2 Cor. 5. 5, 17; chap. 4. 24; Titus 2. 14.—*v* Chap. 1. 4.—*w* Or, *prepared*.—*x* 1 Cor. 12. 2; chap. 5. 8; Col. 1. 21; 2. 13.—*y* Romans 2. 28, 29; Col. 2. 11.—*z* Chap. 4. 18; Col. 1. 21.—*a* See Ezek. 13. 9; John 10. 16.—*b* Romans 9. 4, 8.

has given us as complete a resurrection from the death of sin to a life of righteousness as the body of Christ had from the grave. And as this quickening, or making alive, was most gratuitous on God's part, the apostle, with great propriety, says: **By grace ye are saved.**

6. And hath raised us up together . . . in Christ Jesus—[Not only with Christ, by virtue of our fellowship, but *in* Christ, by virtue of our mystical, central, or organic union with him. —*Eadie.*]

7. That in the ages to come—[Here it is manifest, 1) that the *αἰῶνες* (ages) from which the mystery was hidden are the past ages of the world; and 2) that those to whom, as here, God will make known the riches of his glory, are his saints, his Church on earth. The *αἰῶνες περιχομένους*, are the coming ages of the Church, and the persons involved in them are the future members of the Church, (*that is, believers.*) Chapter i, 12.—*Alford.*] **That . . . he might show**—[The verb stands emphatical, first, (in the original,) and has the signification of an efficient cause. making known through causing to experience.—*Braine.*] This observation of the apostle is of great use and importance; because we are authorized to state, in all the successive ages of the world, that he who saved the sinners at Ephesus is ever ready to save all who, like them, repent of their sins, and believe in Christ Jesus.

8, 9. For by grace are ye saved, through faith—Since, when this Gospel reached you, you were all found dead in trespasses and in sins, therefore it was God's free mercy to you, manifested through Christ, in whom ye believed by the power of the Holy Spirit, that ye received, and were sealed by, the Holy Spirit of promise; so that this salvation is not of yourselves, (as to either power or worthiness,) but is the *free gift of God*; and not of any kind of *works*; so that no man can boast as having wrought out his own salvation, or even contributed any thing toward it. This is a true doctrine, and continues to be essential to the salvation of man to the end of the world. "By this grace ye are saved through faith: and *τὴν* (*τὴν*, *this salvation*) not of you; it is the gift of God, not of works: so that no one can boast." "The relative *τὴν*, *this*, which is in the neuter gender, cannot stand for *πίστις*, faith, which is the feminine; but it has the whole sentence that goes before for its antecedent." *Faith is the gift of God* as to the grace by which it is produced; but the grace or power to believe, and the act of believing, are two different things. Without the grace or divinely given power to believe, no man ever did or can exercise saving faith; but with that power the act of faith is a man's own. God never believes for any man any more than he repents for

him; the penitent, through this grace enabling him, believes for himself; nor does he believe *necessarily*, or by compulsion, when he has that power: the power to believe may be present when it is not exercised, else why the solemn warnings with which we meet everywhere in the word of God, and threatenings against those who do not believe! This, therefore, is the true state of the case: God gives the power, man uses the power thus given, and brings glory to God: without the power no man can believe; with it, any man may, (or may not.)

10. For we are his workmanship—So far is this salvation from being our own work, or granted for our own works' sake, that we are ourselves not only the *creatures* of God, but our *new creation* is produced by his power; for we are **created in Christ Jesus unto good works**—For though we are not saved for our good works, yet we are saved that we *may perform good works*, to the glory of God and the benefit of man. [*Of him we are the handiwork.* A spiritual creation, with the incidental design that we should render "good works," not being saved by them, or on account of their deserts, but having been saved, that corresponding works should be rendered.] **Which God hath before ordained**—*οἷς προὐρρίσεν*, for which God before prepared us, that we might walk in them. The *before ordaining*, or rather *preparing*, may refer to the time when God began the new creation in their hearts, [and also the original purposes of grace in respect to all that are truly and experimentally called,] for obedience to the will of God is the very element in which a holy or regenerated soul lives.

11. Wherefore—[Since so many and great blessings are given by God to his people, among whom ye are.] **Remember**—[What ye were—heathens—without the mark of the Abrahamic covenant in your flesh.] [The expression (*ἀκροβυστία*, rendered rather freely *Uncircumcision*) is *deprecatory*; as concerns the people who bore the name *Ἰεβραιοὶ*, (*Circumcision.*)—*Meyer.*] [They are reminded of their former state of entire separation from the covenanted mercy of God. (Rom. ix, 4, 7.)]

12. That at that time ye were without Christ—Not only were not *Christians*, but had no knowledge of the Christ or Messiah, and no (outward) title to the blessings which were to proceed from him. **Being aliens from the commonwealth of Israel**—[Both as to their temporal privileges and spiritual blessings. **And strangers from the covenants of promise**—The great promise in both the Jewish and Christian covenants was the Messiah; **having no hope**, because they had no promise whereon to ground their hope. **And (be-**

nants of promise, ^chaving no hope, ^dand without God in the world: **13** ^eBut now, in Christ Jesus, ye who sometime were ^ffar off are made nigh by the blood of Christ. **14** For ^ghe is our peace, ^hwho hath made both one, and hath broken down the middle wall of partition *between us*; **15** ⁱHaving abolished ^kin his flesh the enmity, *even* the law of command-

^c 1 Thess. 4. 13.—^d Gal. 4. 8; 1 Thess. 4. 5.—^e Gal. 3. 28.—^f Acts 2. 39; verse 17.—^g Micah 5. 5; John 16. 33; Acts 10. 36; Romans 5. 1; Col. 1. 20.—^h John 10. 16; Gal. 3. 28.—ⁱ Col. 2. 14, 20.—^k Col. 1. 22.—^l 2 Cor. 5. 17; Gal. 6. 15; chap. 4. 24.

ing) **without God**—Wholly ignorant of the true God, and so in effect atheists. Such in truth are, more or less, all men in all ages, till they know God by the teaching of his own Spirit. **In the world**—The wide, vain world, wherein ye wandered up and down, unholy and unhappy.—*Wesley.* [The apostle seems to seek especially to impress those whom he addressed with a deep and lively sense of the misery of their condition, until saved by the Gospel. As the picture here drawn is simply that of the heathen world as such, it leaves but little room for hope in respect to them in their relations to the divine judgment.]

13. But now—[*Nun*, in antithesis to *τῷ καιρῷ ἐκείνῳ*, at that time, of verse 12, marking the transition.] **In Christ Jesus**—[Before they were *without* Christ, *χωρίς*, away from him; now they are *in* him.] **Ye who sometime were far off**—Being “far off,” signified the state of the Gentiles, as contradistinguished from the Jews, who were nigh. And these expressions were used in reference to the tabernacle, God’s dwellingplace among the Israelites, and the sacrifices there offered. All those who had access to this tabernacle, or were nigh to it or encamped about it, were said to be nigh to God; those who had no access to it were said to be far off. Hence the latter phrase is used to distinguish the Gentiles from the Jewish people. [All who are brought into Christ receive his peace, (Rom v. 1,) and are also reconciled to all men. (Luke ii. 14.)] You Gentiles, who were unacquainted with God, and were even *without God in the world*, are brought to an acquaintance with him; and are now, through Christ Jesus, brought into the favour and fellowship of God. And as the Jews of old approached God by the blood of their sacrifices, so you approach him by the blood of Christ.

14. For he is our peace—[*Αὐτός*, emphatic, *he* and no other; he alone, as the *Christ*, the Restorer.] Jesus Christ has died for both Jews and Gentiles, and has become a *peace offering*, to reconcile both to God and to each other. **Who hath made both one**—Formed one Church out of the believers of both people. [*Τὰ ἀμύχτερα*, the both, and *ἐν*, one; neuters with nouns; the two kinds or classes have become one.] **The middle wall of partition**—By abolishing the law of Jewish ordinances, he has removed that which kept the two parties not only in a state of separation, but also at variance. [The reconciliation which Christ effected between Jew and Gentile was in fact only a subordinate step of the great reconciliation of both to God, which he effected by his sacrifice in the flesh.—*Alford.*] This expression, “the middle wall,” can refer only to that most marked *distinction* which the Jewish laws and customs made between them and all other nations whatsoever. [Which itself grew out of the separated life of the Jews, as God’s pe-

ments *contained* in ordinances; for to make in himself of twain one ¹new man, *so* making peace; **16** And that he might ²reconcile both unto God in one body by the cross, ³having slain the enmity ⁴thereby: **17** And came ⁵and preached peace to you which were afar off, and to ⁶them that were nigh. **18** For ⁷through him we both have access ⁸by one

^m Col. 1. 20, 21, 22.—ⁿ Rom 6. 6; 8. 3; Col. 2. 14.—^o Or, *in himself*.—^p Isa. 57. 19; Zech. 9. 10; Acts 2. 39; 10. 36; Rom. 5. 1; vers-s 13, 14.—^q Psa. 148. 14.—^r John 10. 9; 14. 6; Rom. 5. 2; chap. 3. 12; Heb. 4. 16; 10. 19, 20; 1 Peter 3. 18.—^s 1 Cor. 12. 13; chap. 4. 4.

cular people. The added words “between us,” are entirely superfluous.]

15. Having abolished in his flesh—By his incarnation and death Jesus Christ not only made an atonement for sin, but he appointed the doctrine of reconciliation to God, and of love to each other, to be preached in all nations; and thus glory was brought to God in the highest, and on earth peace and goodwill were diffused among men. **The enmity**—The “enmity” of which the apostle speaks was reciprocal among the Jews and Gentiles; the former detested the Gentiles, and could hardly allow them the denomination of men; the latter had the Jews in the most sovereign contempt, because of the peculiarity of their religious rites and ceremonies, which were different from those of all the other nations of the earth. [Their enmity against God was the real cause of separation, first from God, and then between Jew and Gentile. Christ, by abolishing the first, abolished the other also.—*Alford.*] **The law of commandments**—Contained in, or rather *concerning*, ordinances; which law was made (among other things) for the purpose of keeping the Jews a distinct people, and pointing out the Son of God till he should come. When, therefore, the end of its institution was answered, it was no longer necessary; and Christ, by his death, abolished it. **To make in himself**—To make one Church out of both people, which should be considered the body of which Jesus Christ is the head. Thus he makes **one new man**—one new Church; and thus he makes and establishes peace.

16. That he might reconcile both. . . in one body—[The relation of the believer to Christ is direct and primary; but to the Church it is only secondary, as to both time and sequence. And as all who are saved are *in* him, so they compose “one body.” The reconciliation of men to God, by the death of Christ, effectually destroys the enmity. The outward cause of it is taken away by the incoming of the Gospel, by which the law of “ordinances” is superseded; the inward by the work of the divine Spirit, creating our peace.]

17. And came and preached peace—[Proclaimed the readiness of God to forgive and save both Jews and Gentiles.]

18. For through him (Christ Jesus) we both (Jews and Gentiles) have access by one Spirit, through the influence of the Holy Ghost, **unto the Father**, God Almighty. This text is a plain proof of the Holy Trinity. Jews and Gentiles are to be presented unto God the FATHER; the SPIRIT of God works in their hearts, and prepares them for this presentation; and JESUS CHRIST himself introduces them. No soul can have access to God but by Jesus Christ, and he introduces none but such as receive his Holy Spirit. All who receive that Spirit are equally dear to him; and, whatever their names

Spirit unto the Father. **19** Now therefore ye are no more strangers and foreigners, but 'fellow-citizens with the saints, and of 'the household of God; **20** And are 'built 'upon the foundation of the 'apostles and prophets, Jesus

† Phil. 3. 20; Heb. 12. 22, 23.—u Gal. 6. 10; chap. 3. 15.—
† 1 Cor. 3. 9, 10; chap. 4. 12; 1 Peter 2. 4, 5.—w Matt. 16. 18;
Gal. 2. 9; Rev. 21. 14.

may be among men, they are known in heaven as children of God and heirs of eternal glory.

19. Ye are no more strangers—[In this chapter the Church of God is compared to a city, which has a variety of privileges, rights, etc., founded on regular charters and grants. The Gentiles, having believed in Christ, are all incorporated with the believing Jews in this holy city. Formerly, when any of them came to Jerusalem, being ξένοι, *strangers*, they had no kind of rights whatever; nor could they, as mere heathens, settle among them. Again, if any of them acknowledged the God of Israel, but did not receive *circumcision*, he might dwell in the land, but he had no right to the blessings of the covenant; such might be called παροικῶν, *sojourners*—persons who have no social or political status in the commonwealth. **Fellow citizens with the saints**—[Called to the enjoyment of the common privileges of believers; who were bound to be holy, and therefore were often called saints, or holy persons, when both their hearts and conduct were far from being right in the sight of God. But the saints spoken of here are the converted or Christianized Jews. **Of the household of God**—The house of God is the temple; the temple was a type of the Christian Church; this is now become God's house; all genuine believers are considered as being οἰκεῖοι, *domestics*, of this house, the children and servants of God Almighty, [or as to the city, enfranchised citizens,] having all equal rights, privileges, and advantages; as all, through one Spirit, by the sacred Head of the family, or commonwealth, had equal access to God, and each might receive both grace and glory.

20. And are built upon the foundation—Following the same metaphor, comparing the Church of Christ to a city and to the temple, the believing Ephesians are represented as parts of that building; the *living stones*, out of which it is principally formed, (1 Pet. ii. 4, 5,) having for foundation, ground plan and superstructure, the doctrine taught by the prophets in the Old Testament and the apostles in the New: Jesus Christ being the *corner stone*, or ἀκρογωνιαίος, the chief angle, the connecting medium, by which both Jews and Gentiles were united in the same building. Elsewhere Jesus Christ is termed the foundation stone: "Behold, I lay in Zion a foundation stone, a tried stone, a precious corner stone," (Isa. xxviii. 16;) but the meaning is the same in all the places where these terms (foundation and corner stone) occur.

21. In whom—By which foundation corner stone, Christ Jesus—[rather *in him*, for the process is *in him*, as well as *by him*, and *by him* only as it is *in him*]**—all the building**, composed of converted persons, whether Jews or Gentiles, **fitly framed together**, ἀναρμοζομένην, *properly jointed and connected together*, **groweth unto a holy temple**, is continually increasing, as new converts are added. It is not a finished building, but will continue to increase and become more and more perfect till the day of judgment.

22. In whom ye also are built—[The

Christ himself being 'the chief corner stone; **21** 'In whom all the building fitly framed together groweth unto 'a holy temple in the Lord: **22** 'In whom ye also are build together for a habitation of God through the Spirit.

† 1 Cor. 12. 28; chap. 4. 11.—u Psa. 118. 22; Isa. 28. 16; Matt. 21. 42.—z Chap. 4. 15, 16.—a 1 Cor. 3. 17; 6. 19; 2 Cor. 6. 16.—b 1 Pet. 2. 5.

apostle now applies the metaphor to the purpose for which he produced it, retaining, however, some of the figurative expressions. As the stones in a temple are all properly placed so as to form a complete house, and be a habitation for the deity that is worshipped there, so ye are all, both believing Jews and Gentiles, prepared by the doctrine of the prophets and apostles, under the influence of the Spirit of Christ, to become a habitation of God, a Church in which God shall be worthily worshipped, and in which he can continually dwell.]

[1. The divine ideal of the Church is given in the last four verses of this chapter, in a twofold metaphor, first of a political organism, or state, and then of an edifice or temple. But, aside from all such figurative representations, it may be described as essentially a *fellowship*, closely united and *organic*. Her *support* (foundation) is in Christ; her *beginning*, in the pure and powerful word of God, in his apostles and prophets; her *design* respects every man and every nation; her *task* is not merely the worship of God, but abiding fellowship with God, and accordingly each individual must be prepared in the work of the Holy Ghost, freed from his singularity, (*ego-ism*), and framed into the whole. (Verses 19–22.) She is "the assured residence and abiding working place" of God, from which he will and does work further into this world. In the world he indeed already has his real, immanent, continued presence, but in the Church he is present in an extraordinary manner: she is his palace, his immediate surroundings, his family, while the world is his broad kingdom on which he operates from this, and which is subservient to it. Certain as the permanence of the Church is, she is still in process of growth, not yet complete: but she is real, not merely ideal.

2. [In the expression "the foundation of the apostles and prophets," (verse 20,) the Holy Scriptures are referred to. There is evidently here a reminiscence of the words of Christ, (Matt. xvi. 18, "Thou art Peter," etc.), in which he promises to build his Church, not upon the person of Peter, but upon Peter's confession of the person of Christ. The foundation of the Church, the beginning of this building, is not the persons of the apostles, but their witness of him—the preaching of the apostles. *Scripture* is not the producer, but the product; not before the Church, but within and for her. The *word of God* springing up in the apostles, as prophets of God, as men to whom revelation was imparted by the Holy Ghost, and *preached* by them, is the *foundation*, but what is given in fixed form in the Scriptures is the *norm* for the Church. She has her *support* and deepest ground in Christ, her beginning in the preaching of the apostles, but her rule in the standard of truth contained in the apostolic and prophetic Scriptures, the sufficiency of which is such that no tradition is needed in addition.—*Branné*.]

[And no other foundation can suffice. When philosophical speculation or critical erudition,

CHAPTER III.

FOR this cause I Paul, *the prisoner of Jesus Christ ^bfor you Gentiles, **2** If ye have heard of ^cthe dispensation of the grace of

^a Acts 21. 33; 28. 17, 20; chap. 4. 1; 6. 20; Phil. 1. 7, 13, 14, 16; Col. 4. 3, 18; 2 Tim. 1. 8; 2. 9; Philem. 1, 9. — ^b Gal. 5. 11; Col. 1. 24; 2 Tim. 2. 10. — ^c Rom. 1. 5; 11. 13; 1 Cor. 4. 1; chap. 4. 7;

political affinity or human enactment, supplants it, the structure topples, and is about to fall. The opinions of Luther, Calvin, Cranmer, Wesley, Knox, or Erskine, (and these were all "pillars,") are not the foundation; nor are the edicts and creeds of Trent, Augsburg, Dort, or Westminster. Such writings may originate sectional distinctions, and give peculiar shape to column or portico, shaft or capital, in the great edifice, but they can never be substituted for the one Foundation. — *Eadie.*

3. Of this glorious Church every Christian soul is an epitome; for as God dwells in the Church at large, so he dwells in every believer in particular: each is a "habitation of God through the Spirit." In vain are all pretensions among sects and parties to the privileges of the Church of Christ if they have not the doctrine and life of Christ. Traditions and legends are not apostolic doctrines, and showy ceremonies are not the *life of God* in the soul of man.

4. Religion has no need of human ornaments or trappings; it shines by its own light, and is refulgent with its own glory. Where it is not in life and power, men have endeavoured to produce a specious image, dressed and ornamented with their own hands. Into this God never breathed, therefore it can do no good to man, and only imposes on the ignorant and credulous by a vain show of lifeless pomp and splendour. This phantom, called true religion and the *Church* by its votaries, is in heaven denominated *vain superstition*; the speechless symbol of departed piety.

NOTES ON CHAPTER III.

[The rendering of this whole chapter is brought into doubt by the uncertainty that prevails as to the construction of the first verse, and its relations to the rest of the chapter. Among the various constructions that have been given to it a few may be mentioned: 1) Some would supply the verb *εἶμι* after *ὁ δέσμιος*, when the sentence would read: *For this cause I Paul am the Lord's prisoner for you Gentiles.* This is the reading of the Syrian Version, was adopted by Chrysostom, and was pretty generally accepted by the early Church. It is objected against it, though still favoured by many eminent scholars, that it makes the two clauses, *For this cause*, and *for you Gentiles*, tautological, — that Paul calling himself *ὁ δέσμιος*, the "prisoner of the Lord," as if he alone was such, would be an undue assumption, and not in character. There are also serious grammatical objections urged against it. 2) Some make a sudden breaking off at the end of this verse, leaving the subject *ἐγὼ Παῦλος* without a predicate; and then making all the further portion of the chapter a parenthesis, with the resumption of the discourse at the beginning of the next chapter, and the repetition there of the subject. Alford objects to this, and his objection is pretty widely accepted as well taken, that "chapter iii is no parenthesis, but an integral and altogether complete portion of the epistle, finished, moreover, with the doxology, (verses 20, 21,) and altogether distinct in subject and character

God ^d which is given me to you-ward: **3** *How that ^eby revelation ^fhe made known unto me the mystery; (^gas I wrote ^h afore in few words; **4** Whereby, when ye read, ye may understand

Col. 1. 25. — ^d Acts 9. 15; 13. 2; Rom. 12. 3; Gal. 1. 16; verse 8. — ^e Acts 22. 17, 21; 26. 17, 18. — ^f Gal. 1. 12. — ^g Rom. 16. 25; Col. 1. 26, 27. — ^h Chap. 1. 9, 10. — ⁱ Or, a little before.

from chapter iv." 3) The preponderating majority of modern authorities favour the opinion that no predicate should be supplied to the subject of the first verse, but that it should be read as abruptly suspended, while the matter extending through the next five verses (2-6) should be read as a parenthesis, to which the next paragraph (verses 7-12) is an important side thought; and then, at verse 13, the matter of this first verse is resumed, with the repetition of the opening clause, *τοῦτον χάρις*, followed by the verb in the first person. Thus, the subject *ἐγὼ Παῦλος δέσμιος Χριστοῦ* (in the first verse) has for its predicate *κἀμπω τὰ γόνατα*, "I, Paul, the prisoner of Christ Jesus, bow my knees," the clause *τοῦτον χάρις*, *for this cause*, being repeated. As a solution of a merely grammatical difficulty this seems at least plausible, and less liable to serious objections than any other; it also brings clearly into view the obvious sense of the whole passage.]

1. **For this cause**—*Τοῦτον χάρις*, *for this*, because Paul maintained that the Gentiles were admitted to all the privileges of the Jews, and all the blessings of the new covenant. [And still more comprehensively, for the service rendered as an apostle, on account of which he had been sent prisoner to Rome.] (See Acts xxi, 21-28, etc.)

2. **If ye have heard of the dispensation**—The compound particle *εἰ γάρ*, which is commonly translated *if indeed*, may also mean *since indeed*, or *seeing that*, and should be translated so in this verse and in several other places of the New Testament. Seeing "ye have heard of the dispensation of God which is given me to you-ward:" this they had amply learned from the apostle during his stay at Ephesus, for "he had not shunned to declare unto them the whole counsel of God," (Acts xx, 27,) and "had kept back nothing that was profitable to them." (Verse 20.) And this was certainly among those things that were most profitable and most necessary to be known. By the "dispensation of the grace of God" we may understand either the apostolic office and gifts granted to St. Paul for the purpose of preaching the Gospel among the Gentiles, (see Rom. i, 5,) or the knowledge which God gave him of that gracious and divine plan which he had formed for the conversion of the Gentiles. For the meaning of the word *economy* see the note on chapter i, 10.

3. **By revelation he made known unto me the mystery**—[Instead of *ἐγνώρισεν*, *he made known*, *ἐγνώρισθη*, *was made known*, is doubtless the true reading. *Μυστήριον*, *a mystery*, without the article, that is, the dispensation of saving grace to all men—Gentiles and Jews alike.] The apostle wishes the Ephesians to understand that it was not an opinion of his own, or a doctrine which he was taught by others, or which he had gathered from the ancient prophets; but one that came to him by immediate revelation from God, as he had informed them before in a few words, referring to what he had said chapter i, 9-12.

4. **Whereby** [*πρὸς ὃ*, by which thing, that is, *reading*] **when ye read**—When ye refer back

my knowledge ^k in the mystery of Christ,) **5** ¹ Which in other ages was not made known unto the sons of men, ^m as it is now revealed unto his holy apostles and prophets by the Spirit; **6** That the Gentiles ⁿ should be fellow heirs, and ^o of the same body, and ^p partakers of his promise in Christ by the Gospel: **7** ^q Whereof I was made a minister, ^r accord-

^k 1 Cor. 4. 1: chap. 6. 19.—^l Acts 10. 23; Romans 16. 25; verse 9.—^m Chap. 2. 20.—ⁿ Gal. 3. 24, 29; chap. 2. 11.—^o Chap. 2. 15, 16.—^p Gal. 3. 14.—^q Romans 15. 16; Col. 1. 23, 25.—^r Romans 1. 5.

to them. [By which, when ye read, (it,) **ye may understand my knowledge**—Apprehend and appreciate it.]

5. Which in other ages was not made known—That the calling of the Gentiles was made known by the prophets in different ages of the Jewish Church is exceedingly clear; but it certainly was not made known in that clear and precise manner in which it was now revealed by the Spirit unto the ministers of the New Testament; nor was it made known unto them at all that the Gentiles should find salvation *without coming under the yoke of the Mosaic law*, and that the Jews themselves should be freed from that yoke of bondage: these were discoveries totally new, and now revealed for the first time by the Spirit of God. **His holy apostles and prophets**—Paul conceives of the “apostles and prophets” as a corporation, (body,) (chapter iv, 11,) and as such, in their *official character*, he gives them the predicate *ἁγιοι*, (holy,) as he styles believers, conceived as a whole, *ἅγιοι* or *ἡγιασμένοι*, but never as *individuals*.—*Alford.*]

6. That the Gentiles should be fellow heirs—This is the substance of that mystery which had been hidden from all ages, and which was now made known to the New Testament apostles and prophets, and more particularly to St. Paul. [“Fellow heirs,” *συνκληρονόμα*, comprises the whole, on the ground of the relation to God as a Father, who has prepared an inheritance for his children. *Fellow members*, (of the same body), *σύνσωμα*, denotes, by a peculiarly formed word, the membership in that body, the head of which is Christ. *Fellow partakers of the promise*, *συνμετοχα τῆς ἐπαγγελίας*, denotes participation in the promise, the fulfilment of which is already begun, but by no means complete.—*Braune.*]

7. Whereof I was made a minister—*Διάκονος*, a deacon, a servant acting under and by the direction of the great Master, Jesus Christ; from whom, by an especial call and revelation, I received the apostolic gifts and office, and by *τὴν ἐνέργειαν τῆς δωρεᾶς αὐτοῦ*, the energy, the in-working of his power, this Gospel which I preached was made effectual to their salvation.

8. Less than the least of all saints—*Ἐλαχιστοτέρῳ πάντων ἁγίων*. As the design of the apostle was to magnify the grace of Christ in the salvation of the world, he uses every precaution to prevent the eyes of the people from being turned to any thing but Christ crucified; and although he was obliged to speak of himself as the particular instrument which God had chosen to bring the Gentile world to the knowledge of the truth, yet he does it in such a manner as to show that the excellency of the power was of God, and not of him; and that, highly as he and his fellow apostles were honoured, they had the heavenly treasure in earthen vessels. To lay himself as low as possible, [per-

ing to the gift of the grace of God given unto me by ^s the effectual working of his power. **8** Unto me, ^t who am less than the least of all saints, is this grace given, that ^u I should preach among the Gentiles ^v the unsearchable riches of Christ; **9** And to make all men see what is the fellowship of ^w the mystery, ^x which from the beginning of the world hath been hid

^s Romans 15. 14; chap. 1. 19; Col. 1. 29.—^t 1 Cor. 15. 9; 1 Tim. 1. 13, 15.—^u Gal. 1. 16; 2. 8; 1 Tim. 2. 7; 2 Tim. 1. 11.—^v Chap. 1. 7; Col. 1. 27.—^w Chap. 1. 9; verse 3.—^x Romans 16. 25; verse 5; 1 Cor. 2. 7; Col. 1. 26.

haps with a humbling recollection of what he had been.] consistently with his being in the number of divinely commissioned men, he calls himself “less than the least.” On *ἐλαχιστος*, *least*, which is the superlative of *ἐλαχίς*, little, St. Paul forms his comparative, *ἐλαχιστότερος*, “less than the least,” a word of which it would be vain to attempt a better translation than that given in our own version. [This rendering cannot be improved.—*Riddle.*] It most strongly marks the humility of the apostle, and the amazing condescension of God in favouring him who had been before a persecutor and blasphemer, with the knowledge of this glorious scheme of human redemption, and the power to preach it so successfully among the Gentiles. **The unsearchable riches of Christ**—The word *ἀνεξέτητος* is well chosen; it refers to the footsteps of God, the plans he had formed, the dispensations which he had published, and the innumerable providences which he had combined to prepare, mature, and bring to full effect and view his gracious designs in the salvation of a ruined world by the incarnation, passion, death, and resurrection of his Son. There were in these schemes and providences such “riches”—such an abundance, such a variety, as could not be comprehended even by the naturally vast, and, through the divine inspiration, unparalleledly capacious, mind of the apostle. Yet he was to proclaim among the Gentiles these astonishing wonders and mysteries of grace; and as he proceeds in this great and glorious work, the Holy Spirit that dwelt in him opens to his mind more and more of those *riches*—leads him into those footsteps of the Almighty which could not be investigated by man nor angel, so that his preaching and epistles, taken all in their chronological order, will prove that his views brighten and his discoveries become more numerous and more distinct in proportion as he advances. And had he lived, preached, and written to the present day he had not exhausted the subject, nor fully declared to the Gentiles [that is, to all men] the “unsearchable riches of Christ”—the endless depths of wisdom and knowledge treasured up in him, and the infinity of saving acts and saving power displayed by him.

9. And to make all men see—*Καὶ φωτίσαι πάντας*, and to illuminate all; to afford them a sufficiency of light, so that they might be able distinctly to discern the great objects exhibited in this Gospel. **What is the fellowship of the mystery**—[*Ἡ οἰκονομία τοῦ μυστηρίου*, the economy of the mystery, the dispensation (arrangement or regulation) of the union of Jews and Gentiles in Christ, (and the salvation of all alike that believe,) is now to be humbly traced and acknowledged in the fact of its having secretly existed (not fully declared) in the primal counsels of God, and now having been revealed to the heavenly powers by means of

in God, ¹who created all things by Jesus Christ: **10** ²To the intent that now ³unto the principalities and powers in heavenly places ⁴might be known by the church the manifold wisdom of God, **11** ⁵According to the eternal purpose which he purposed in

^γ Psalm 33. 6; John 1. 3; Colossians 1. 16; Hebrews 1. 2.—² 1 Peter 1. 12.—^α Romans 8. 38; chap. 1. 21; Colossians 1. 16; 1 Peter 3. 22.—^β 1 Corinthians 2. 7; 1 Timothy 3. 16.

the Church.—*Ellicott.*] **Who created all things by Jesus Christ**—Some very judicious critics are of opinion that this does not refer to the material creation; and that we should understand the whole as referring to the formation of all God's dispensations of grace, mercy, and truth which have been planned, managed, and executed by Christ from the foundation of the world to the present time. [He who created *all that exists* must already have had implicitly contained in his creative plan the great unfolding of the world, which forms the contents of this mystery.—*Meyer.*] The words *διὰ Ἰησοῦ Χριστοῦ*, by Jesus Christ, are conceded to be not genuine. The text, therefore, should be read: *whence from the beginning of the world had been hidden in God, who created all things.*

10. That now unto the principalities and powers in heavenly places—Who are these "principalities and powers?" Some think evil angels are intended, because they are thus denominated chapter vi, 12. Others think good angels are meant; for as these heavenly beings are curious to investigate the wondrous economy of the Gospel, though they are not its immediate objects, (see 1 Pet. i, 12,) it is quite consistent with the goodness of God to give them that satisfaction which they require. And in this discovery of the gospel plan of salvation, which reconciles things in heaven and things on earth—both men and angels—these pure spirits are greatly interested, and their praises to the divine Being rendered much more abundant. Dr. Macknight supposes that "the different orders of angels in heaven are intended, whose knowledge of God's dispensations must be as gradual as the dispensations themselves; consequently their knowledge of the manifold wisdom of God must have been greatly increased by the constitution of the Christian Church." **By the church**—That is, by the Christians and by the wonderful things done in the Church; and by the apostles, who were its pastors.

The manifold wisdom of God—*ἡ πολυποίκιλος σοφία*, that multifarious and greatly diversified wisdom of God; laying great and infinite plans, and accomplishing them by endless means, through the whole lapse of ages; making every occurrence subservient to the purposes of his infinite mercy and goodness. God's gracious design to save a lost world by Jesus Christ could not be defeated by any cunning skill or malice of men or devils; whatever hinderances are thrown in the way his wisdom and power can remove; and his infinite wisdom can never want *ways* or *means* to effect its designs. [It is all *one* in sublime unity of truth and purpose; but cannot be apprehended in finite minds in this its unity, and therefore is by him variously portioned out to each finite race and finite capacity of individuals so that the Church is a mirror of God's wisdom, chromatic, so to speak with the rainbow colours of that light which in itself is one and undivided.—*Alford.*]

11. According to the eternal purpose—*κατὰ*
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Christ Jesus our Lord: **12** In whom we have boldness and ¹access ²with confidence by the faith of him. **13** ³Wherefore I desire that ye faint not at my tribulations ⁴for you, ⁵which is your glory. **14** For this cause I bow my knees unto the Father of our Lord Jesus Christ,

^α Chap. 1. 9.—^δ Chap. 2. 18.—^ε Hebrews 4. 16.—^ς Acts 14. 22; Philippians 1. 14; 1 Thessalonians 3. 3.—^θ Verse 1.—^η 2 Corinthians 1. 6

πρόθεσιν τῶν αἰώνων, according to the purpose of the ages, [the genitive of time, or duration, and so the English translation is evidently correct.]. **Which he purposed in Christ Jesus**—*Ἐν ἐπιούσῃ*, Which he made or constituted in or for Christ Jesus. The manifestation of Christ, and the glory which should follow, were the grand objects which God has kept in view in all his dispensations.

12. In whom we have boldness—*By whom we* (all believers, including Gentiles) *have* (*τὴν παρηγοίαν*) *this liberty of speech*, (so that we may say any thing by prayer and supplication,) and *τὴν προσαγωγὴν*, *this introduction*, into the divine presence by faith in Christ. It is only in his name we can pray to God, and it is only by him that we can come to God; none can give us an introduction but Christ Jesus, and it is only for his sake that God will either hear or save us. It is on the ground of such Scriptures as these that we conclude all our prayers *in the name and for the sake of Jesus Christ our Lord*.

13. I desire that ye faint not—"I suffer my present imprisonment on account of demonstrating your privileges, of which the Jews are envious; I bear my afflictions patiently, knowing that what I have advanced is of God, and thus I give ample proof of the sincerity of my own conviction. The sufferings, therefore, of your apostles are honourable to you and to your cause; and far from being any cause why you should "faint," or *draw back like cowards*, in the day of distress, they should be an additional argument to induce you to persevere."

14. For this cause I bow my knees—[Here the apostle resumes the line of remark that was broken off at verse 1, repeating the words, *τοῦτον χάριν*, for this cause.] The best modern authorities omit the words *τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, of our Lord Jesus Christ, and then the passage reads: *I bow my knees unto the Father*. The apostle prays to God the Father, that they may not "faint;" and he bows his knees in this praying. [The sign denotes the substance (of prayer).—*Calvin.*] [We have no need to think of an actual falling on his knees during the writing.—*Meyer.*] [And yet it would not have been strange if, in view of the wonderful and glorious things that filled his mind and heart, he had done so.] Many parts of this prayer bear a strict resemblance to that offered up by Solomon, (2 Chron. vi, 1, etc.) when, dedicating the temple, "He kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven." (2 Chron. vi, 13.) The apostle was now dedicating the Christian Church that then was, and that ever should be, to God; and praying for those blessings which should ever rest on and distinguish it; and he kneels down after the example of Solomon, and invokes Him to whom the first temple was dedicated, and who had made it a type of the gospel Church.

15 Of whom ¹the whole family in heaven and earth is named, **16** That he would grant you, ²according to the riches of his glory, ³to be strengthened with might by his Spirit in ⁴the

inner man; **17** ⁵That Christ may dwell in your hearts by faith; that ye, ⁶being rooted and grounded in love, **18** ⁷May be able to comprehend with all saints ⁸what is the

¹ Chap. 1, 10; Phil. 2, 9, 10, 11.—² Rom. 9, 23; chap. 1, 7; Phil. 4, 19; Col. 1, 27.—³ Chap. 6, 10; Col. 1, 11.—⁴ Rom.

7, 22; 2 Cor. 4, 16.—⁵ John 14, 23; chap. 2, 22.—⁶ Col. 1, 23; 2, 7.—⁷ Chap. 1, 18.—⁸ Rom. 10, 3, 11, 12.

15. Of whom the whole family—[Ἐξ ὅν πᾶσα πατριὰ . . . ὀνομάζεται.] [every family, not the whole family, as in the English version.—*Alford*.] [Here God is certainly characterized as *universal Father*; as Father of all angel classes in heaven, and all peoples upon earth. . . . But it is not at all meant by the apostle in the bare sense of creation, nor in the rationalistic conception of the all-fatherhood, when he says that every πατριὰ (*gens*, tribe) derives this name (ἐκ Θεοῦ) from God as from its father; but in the higher spiritual sense of the divine Fatherhood and the Sonship of God.—*Meyer*.] [It is also pretty evident that Paul had in mind, and designed to assert, the common relations of the divine Father to both Gentiles and Jews.]

16. That he would grant you—This prayer of the apostle is one of the most grand and sublime in the whole oracles of God. The riches of the grace of the Gospel, and the extent to which the soul of man may be saved here below, are most emphatically pointed out. Every word seems to have come immediately from heaven, labouring to convey ideas of infinite importance to mankind. No paraphrase can do it justice, and few commentators seem to have entered into its spirit, perhaps deterred by its unparalleled sublimity. I shall only attempt a few observations upon the *terms*, to show their force and meaning, and leave all the rest to that Spirit by which these most important words were dictated. **That he would grant you**—Only as a *free gift* through Christ Jesus; this should be the ruling sentiment of our hearts when we pray.

According to the riches of his glory—According to the measure of his own eternal *fullness*; God's infinite mercy and goodness being the *measure* according to which we are to be saved. In the bestowments of his grace God acts up to the dignity of his infinite perfections; he gives "according to the riches of his glory." **To be strengthened with might**—We have many enemies, cunning and strong; many trials, too great for our natural strength; many temptations, which no human power is able successfully to resist; many duties, to perform which cannot be accomplished by the strength of man; therefore we need *divine strength*. We must have "might;" and we must be "strengthened" everywhere, and every way fortified by that might. Mightily and most effectually strengthened.

By his Spirit—By the sovereign energy of the Holy Ghost. This fountain of spiritual energy can alone supply the spiritual strength which is necessary for this spiritual work and conflict. **In the inner man**—Every man is a compound being; he has a body and a soul. The outer man is that alone which is seen and considered by men; the "inner man" is that which stands particularly in reference to God and eternity. The outer man is strengthened by earthly food, etc.; the inner man, by spiritual and heavenly influences. Knowledge, love, peace, and holiness are the food of the inner man. The soul must be as truly fed and nourished by divine food as the body by natural food. [Εἰς τὸν ἔσω ἄνθρωπον, in respect to the inner man.] [εἰς is not for ἐν, (in,) but in reference to

the inner man, containing the more precise definition of the relation. The inner man, (not to be identified with the καρὸς ἄνθρωπος, the new man, chapter ii, 15; iv, 24,) is the rational and moral ego, self, the ethical personality. This, in the unregenerate, is under the bondage of sin, and even in the regenerate it needs constant renewing and strengthening by the Spirit of God, whose seat of operation it is, in order not to be overcome by the sinful desires (propensions) in the flesh, (σάρξ,) of which the ψυχή, the animal soul-nature is the living principle. See Meyer.]

17. That Christ may dwell in your hearts by faith—In this, as well as in many other passages, and particularly that in chapter ii, 21, the apostle compares the body or Church of true believers to a temple, built up to be a habitation of God through the Spirit. Paul, having considered the Church at Ephesus completely formed, prays that God may continue, and in increased measure, to dwell in it. And as there could be no indwelling of God but through Christ, and no indwelling of Christ but by faith, he prays that they may have such faith in Christ as shall keep them in constant possession of his love and presence. This is what the apostle points out to the believing Ephesians in praying that Christ might intensely and constantly dwell (κατοικῆσαι) in their hearts by faith. **That ye, being rooted and grounded in love**—Here is a double metaphor; one taken from *agriculture*, the other, from *architecture*. As trees, they are to be "rooted in love"—this is the soil in which their souls are to grow; as a building, their foundation is to be laid in this love. Here is the ground on which alone the soul, and all its hopes and expectations, can be safely founded. This is a foundation that cannot be shaken; and it is from this alone that the doctrine of redemption flows to man, and from this alone has the soul its form and comeliness. Is this, as its proper soil, it grows: on this, as its only foundation, it rests.

18. May be able to comprehend with all saints—ἵνα ἐξισχύσητε καταλαβέσθαι. These words are so exceedingly nervous and full of meaning that it is almost impossible to translate them. The first word, ἐξισχύσητε, signifies that they might be *thoroughly able*, by having been "strengthened with might" by God's power. The second word, καταλαβέσθαι, may be translated, that ye may *fully comprehend this wonderful mystery of God*. The mind must be rendered apt, and the soul invigorated, to take in and comprehend these mysteries. ["With all (the) saints." All the people of God in whom is fulfilled that which is here prayed for.—*Alford*.] [All these are the common heritage of believers as such, not special mercies reserved for a favoured few.] **What is the breadth, and length, and depth, and height**—Here the apostle still keeps up the metaphor comparing the Church of God to a building. They were to be builded up a "heavenly house," a "habitation of God through the Spirit;" and this must have its latitude or breadth, its longitude or length, its altitude or height, and its profundity or depth. [Of what are

breadth, and length, and depth, and height; **19** And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. **20** Now unto him that is able to do exceeding abundantly

above all that we ask or think, according to the power that worketh in us, **21** Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

7 John 1. 16; chap. 1. 23; Col. 2. 9, 10. — s Romans 16. 25; Jude 24.

1 Cor. 2. 9. — u Verse 7; Col. 1. 29. — v Romans 11. 36; 16. 27; Heb. 13. 21.

these dimensions predicated? Not of the *Christian Church*, as the spiritual temple of God, which is at variance with the context. Not of the *work* of redemption, because after verse 14 the *μυστήριον* (the mystery) is not again mentioned. Not of the *love of God* to us, because previously *ἐν ἀγάπῃ* (in love) does not apply to this love. Not of the *divine gracious nature*, nor of the *wisdom of God*. The love of Christ to men (verse 19) is the subject, the boundless greatness of which is depicted. — *Meyer.*]

19. To know the love of Christ, which passeth knowledge—It is only by “the love of Christ” that we can know the *love of God*; the love of God to man induced him to give Christ for our redemption; Christ’s love to man induced him to give his life’s blood for our salvation. The gift of Christ to man is the measure of God’s love; the death of Christ for man is the measure of Christ’s love. [The apparent (not real) paradox lies in the fact that an *adequate* (full and all-comprehensive) knowledge of the love of Christ transcends human capacity, but the *relative* knowledge of the same opens up in a higher degree the more the heart is filled with the Spirit of Christ. — *Meyer.*] **That ye might be filled with all the fulness of God**—Among all the great sayings in this prayer this is the greatest. To be *FILLED WITH GOD* is a great thing; to be *filled with the FULLNESS OF GOD* is still greater; but to be *filled with ALL the fulness of God*, *πάν τὸ πλήρωμα τοῦ Θεοῦ*, utterly bewilders the sense and confounds the understanding. To be “filled with all the fulness of God,” is to have the whole soul filled with meekness, gentleness, goodness, love, justice, holiness, mercy, and truth. And as what God *fills* neither sin nor Satan can fill, consequently it implies that the soul shall be emptied of sin, that sin shall neither have dominion over it nor a being in it. It is impossible for us to understand these words in a *lower* sense than this. But *how much more* they imply (for more they do imply) I cannot tell. As there is no end to the merits of Christ, no bounds to the mercy and love of God, no limits to the inprova- bility of the human soul, so there can be no bounds set to the saving influence which God will dispense to the heart of every believer. We may *ask*, and we shall *receive*, and our joy shall be *full*.

20. Now unto him—Having finished his short, but most wonderfully comprehensive and energetic prayer, the apostle brings in his *doxology*, giving praise to Him from whom all blessings come, and to whom all thanks are due. **That is able to do exceeding abundantly**—It is impossible to express the full meaning of these words. God is *omnipotent*, therefore he is able to do all things, and able to do *ὑπὲρ ἐκ περισσού*, *superabundantly above the greatest abundance*. **All that we ask or think**—We can “ask” every good of which we have heard, every good which God has promised in his word; and we can “think” of, or *imagine*, goods and blessings beyond all that we have either read of or seen: yea, we can *imagine* good things to which it is impossible for us to give a name; we

can go beyond the limits of all human descriptions; we can imagine more than even God has specified in his word; and can feel no *bounds* to our conceptions of good but *impossibility* and *eternity*; and after all, God “is able to do more for us than we can ask or think;” and his *ability* here is so necessarily connected with his *willingness*, that the one indisputably implies the other. **According to the power that worketh in us**—All that he can do, and all that he has promised to do, will be done “according” to what he has done, by that “*power*” of the Holy Ghost, *τὴν ἐνεργουμένην*, *which worketh strongly in us*—acts with *energy* in our hearts, expelling evil, purifying and refining the affections and desires, and implanting good.

21. Unto him—Thus possessed of power and goodness. **Be glory in the church**—Be unceasing praises ascribed in all the *assemblies* of the people of God, wherever these glad tidings are preached, and wherever this glorious doctrine shall be credited. **By Christ Jesus**—Through whom and for whom all these miracles of mercy and power are wrought. **Throughout all ages**—*Εἰς πάσας τὰς γενεάς*, *through all succeeding generations*—while the race of human beings continues to exist on the face of the earth. **World without end**—*Τοῦ αἰῶνος τῶν αἰώνων*, *throughout the eternity of the eternities*—in the *coming world* as well as in *this*. The song of praise begun upon earth, and protracted through all the generations of men, shall be continued in heaven by all that are redeemed from the earth, where eras, limits, and periods are no more for ever. **Amen**—So let it be! the counsels of God are faithfulness and truth; and not one jot or tittle of his promise has failed, nor can fail, till mortality is swallowed up of life. Therefore to the Father, Son, and Holy Ghost be glory, dominion, power, and thanksgiving, now, henceforth, and for ever. Amen and Amen.

1. For the great importance of the matter contained in this chapter, and the sublimity of the language and conceptions, there is no portion of the New Testament equal to this. The apostle was now shut up in prison, but the word of the Lord was not bound; and the kingdom of God seems to have been opened to him in a most astonishing manner. There seems to have been exhibited to him *a view of the divine counsels and conduct* relative to the salvation of man, before and from the foundation of the world to the end of time; and while, with the eye of his mind, he contemplates this plan, he describes it in language at once the most elevated that can be conceived, and everywhere dignified and appropriate to the subject; so that he may with safety be compared with the finest of the Grecian writers. It is very difficult to give any literal translation of the many compound epithets which the apostle uses. Indeed, his own nervous language seems to bend and tremble under the weight of the divine ideas which it endeavours to express.

2. With such portions of the word of God before us, how is it that we can be said conscientiously to

CHAPTER IV.

I THEREFORE, ^athe prisoner ^bof the Lord, I beseech you that ye ^cwalk worthy of the vocation wherewith ye are called; ^dWith all lowliness and meekness, with longsuffering, forbearing one another in love; ^eEndeavour-

^a Chap. 3. 1; Philen. 1, 9;—^b Or, *in the Lord*.—^c Phil. 1. 27; Col. 1. 10; 1 Thess. 2. 12.—^d Acts 20. 19; Gal. 5. 22, 23; Col. 3. 12, 13.—^e Col. 3. 14.—^f Rom. 12. 5; 1 Cor. 12. 12, 13; chap.

credit the doctrines of Christianity, and live satisfied with such slender attainments in the divine life? Can any man that pleads for the necessary and degrading continuance of indwelling sin believe what the apostle has written? Can we, who profess to believe it, be excusable, and live under the influence of any temper or passion that does not belong to the mind of Christ? It is the will of God that all these blessings should be enjoyed by his true followers, that Christ should dwell in their hearts, and that they should be filled with all the fulness of God; yea, and that God should do for them more abundantly than they can ask or think. This necessarily implies that they should be saved from all sin, inward and outward; that the thoughts of their hearts should be cleansed by the inspiration of the Holy Spirit, that they might perfectly love him and worthily magnify his holy name. As sin is the cause of the ruin of mankind, the gospel system, which is its cure, is called good news, or glad tidings; and it is good news because it proclaims Him who saves his people from their sins. It would be dishonourable to the grace of Christ to suppose that sin had made wounds which that cannot heal.

NOTES ON CHAPTER IV.

[With chapter iv begins the second principal division of this epistle, which is chiefly practical and hortatory, deriving its motives from the great doctrinal truths presented in the preceding.]

1. **I therefore**—"Therefore," because God has provided for you such an abundant salvation; and ye have his testimonies among you, and have full liberty to use all the means of grace. **The prisoner of the Lord**—Who am deprived of my liberty for the Lord's sake. **Beseech you that ye walk**.—[Παρακαλῶ, I call upon, admonish, you, περιπατήσαι, to walk, is the usually employed figure for a continuous course of life.] **The vocation wherewith ye are called**—The calling, κλήσις, is the free invitation they had from God to receive the privileges of the Gospel, and become his sons and daughters, without being obliged to observe Jewish rites and ceremonies. Their vocation, or calling, took in their Christian profession, with all the doctrines, precepts, privileges, duties, etc., of the Christian religion. [Their call out of the Gentile state into the high privileges of the Gospel devolved upon them the most sacred obligations to devote themselves to holy living, as specified in what follows.]

2. **With all lowliness**—It is by acting as the apostle here directs that a man walks worthy of this high vocation. Ταπεινοφροσύνη signifies *subjection* or *humility of mind*. **Meekness**—The opposite to anger and irritability of disposition. **Longsuffering**—Μακροθυμία, *longmindedness*—never permitting a trial or provocation to get to the end of your patience. **Forbearing one another**—Ἀνεχόμενοι ἀλλήλων, *faithfully caring for one another*; or, if the word be taken in the sense of

ing to keep the unity of the Spirit ^ain the bond of peace. **4** ^bThere is one body, and ^cone Spirit, even as ye are called in one ^dhope of your calling; **5** ^eOne Lord, ^fone faith, ^gone baptism, **6** ^hOne God and Father of all, who ⁱis above all, and ^jthrough all, and in you all.

2. 16.—^a 1 Cor. 12. 4, 11.—^b Chap. 1. 13.—^c 1 Cor. 1. 13; 8. 6; 12. 5; 2 Cor. 11. 4.—^d Verse 13; Jude 3.—^e Gal. 3. 27, 28; Heb. 6. 6.—^f Mat. 2. 10; 1 Cor. 8. 6; 12. 6.—^g 1 Rom. 11. 36.

bearing with each other, (which is scarcely authorized,) it may mean that, through the love of God working in our hearts, we should bear with each other's infirmities, ignorance, etc., knowing how much others have been or are still obliged to bear with us.

3. **Endeavouring to keep the unity of the Spirit in the bond of peace**—Probably the Church at Ephesus was composed of both Jews and Gentiles, and, from the different manner in which they had been brought up, there might be frequent causes of altercation. The apostle cautions them against this, and shows them that they should *intensely labour* (for so the word σπουδάζειν implies) to promote and preserve peace and unity. By the "unity of the Spirit" we are to understand, not only a spiritual unity, but also a unity of sentiments, desires, and affections, such as is worthy of and springs from the Spirit of God. By the "bond of peace" we are to understand a peace of union, where the interests of all parties are concentrated, cemented, and sealed; the Spirit of God being the seal upon this knot.

4. **There is one body**—Namely, of Christ, which is his Church. **One Spirit**—The Holy Ghost, who animates this body. [The assertion of the unity of the Church and of our Lord in all his operations and ordinances, springs immediately out of the last exhortation, as following it up to its great primal ground in the verities of God.—*Alford*.] **One hope**—Of everlasting glory, to which glory ye have been called by the preaching of the Gospel; through which ye have become the body of Christ, instinct with the energy of the Holy Ghost.

5. **One Lord**—Jesus Christ, who is the governor of this Church. **One faith**—One system of religion, proposing the same objects to the faith of all. [The subjective medium by which that one Lord is apprehended and appropriated.—*Alford*.] **One baptism**—Administered in the name of the holy Trinity; indicative of the influences, privileges, and effects of the Christian religion. [The objective seal of the subjective faith, by which, as a badge, the members of Christ are outwardly and visibly stamped with his name.—*Alford*.]

6. **One God**—The fountain of all being—self-existent and eternal. **And Father of all**—Both Jews and Gentiles, because he is the Father of the spirits of all flesh. **Who is above all**—Ὁ ἐπὶ πάντων, *who is over all*; as the King of kings, and Lord of lords. **And through all**—Pervading every thing; being present with every thing; providing for all creatures; and by his energy supporting all things. **And in you all**—By the energy of his Spirit enlightening, quickening, purifying, and comforting; in a word, making your hearts the temples of the Holy Ghost. Some think the mystery of the blessed Trinity is contained in this verse: God is over all, as *Father*; through all, by the *Logos* or *Word*; and in all, by the *Holy Spirit*.

7 But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth. 10 He that descended is the same also that ascended

o Rom. 12. 3, 6; 1 Cor. 12. 11.—*p* Psal. 68. 18.—*q* Judg. 5. 12; Col. 2. 15.—*r* Or, *a multitude of captives*.—*s* John 3. 13; 6. 53, 62.—*t* Acts 1. 9, 11; 1 Tim. 3. 16; Heb. 4. 14; 7. 26; 8. 1; 9. 24.—*u* Acts 2. 33.

7. **Unto every one of us is given grace**—Though we are all *equal* in the respects already mentioned, yet we have all different offices and situations to fill in the Church and in the world; and we receive a free gift from Christ according to the nature of the office. **According to the measure of the gift of Christ**—With the same fulness and freeness as is bestowed on him, according to the office or function which he has given us to fulfil.

8. **Wherefore he saith**—The reference seems to be to Psalm lxxviii, 18, which, however it may speak of the removal of the tabernacle, appears to have been also intended to point out the glorious ascension of Jesus Christ after his resurrection. [That psalm is a song of triumph at some bringing up of the ark to the hill of Zion. It is therefore a Messianic psalm. Every part of the ark, every stone of that hill, was full of spiritual meaning. Every note struck on the lyres of the sweet singers of Israel is but part of a chord, deep and world-wide, sounding from the golden harps of redemption. The partial triumphs of David and Solomon only prefigured, as in a prophetic mirror, the universal and eternal triumph of the incarnate Son of God.—*Alford*.] **When he ascended up on high**—The whole of this verse, as it stands in the psalm, seems to refer to a military triumph. Take the following paraphrase: *Thou hast ascended on high*: the conqueror was placed in a very elevated chariot. *Thou hast led captivity captive*: the conquered kings and generals were usually bound behind the chariot of the conqueror, to grace the triumph. *Thou hast received gifts for* (Paul, *given gifts unto*) *men*: at such times the conqueror was wont to throw money among the crowd. *Even to the rebellious*: those who had fought against him now submit unto him, and share his munificence; for it is the property of a hero to be generous. *That the Lord God might dwell among them*: the conqueror being now come to fix his abode in the conquered provinces, and subdue the people to his laws. All this the apostle applies to Christ. The apostle, under the inspiration of God, applied the verse in this way; and whatever David might intend, and of whatever event he might have written, we see plainly that the sense in which the apostle uses it was the sense of the Spirit of God; for the Spirit in the Old and New Testaments is the same. The gifts which Jesus Christ distributes to man, he has received in and by virtue of his incarnation; and it is in consequence of his being made man that it may be said, *The Lord God dwells among them*; for Jesus was called *Immanuel*, God with us, in consequence of his incarnation. This view of the subject is consistent with the whole economy of grace, and suits well with the apostle's application of the words of the psalmist in this place.

9. **He ascended . . . also descended**—The meaning of the apostle appears to be this: The person

up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of

r Or, *fulfil*.—*v* 1 Cor. 12. 28; chap. 2. 20.—*x* Acts 21. 8; 2 Tim. 4. 5.—*y* Acts 20. 28.—*z* Rom. 12. 7.—*a* 1 Cor. 12. 7.—*b* 1 Cor. 14. 26.—*c* Chap. 1. 23; Col. 1. 24.—*d* Or, *into the unity*.—*e* Col. 2. 2.

who ascended is the Messiah, and his ascension plainly intimates his descension; that is, his incarnation, humiliation, death.

10. **He that descended**—He who descended so low is the same who has ascended so high. He came to the lower parts of the earth—the very deepest abasement, having emptied himself, taken upon him the form of a servant, and humbled himself unto death, even the death of the cross; now he is ascended far above all heavens—higher than all height; he has a name above every name. Here his descending into the “lower parts of the earth” is put in opposition to his ascending “far above all heavens.” His abasement was unparalleled; so also is his exaltation. **That he might fill all things**—That he might be the fountain whence all blessings might flow; dispensing all good things to all his creatures, according to their several capacities and necessities; and, particularly, fill both converted Jews and Gentiles with all the gifts and graces of his Holy Spirit.

[Verses 9 and 10 make a parenthesis, showing that as the person spoken of in the foregoing quotation, who is here assumed to have been the Messiah, is said to have *ascended*, so he had first *descended*; so tracing our Lord's career from the throne of his eternal glory with the Father in heaven to earth in his incarnation, and to hades in his death, from which descent he rose again in his resurrection and ascended up to his Messianic throne, upon which he is here contemplated, “filling all things.”]

11. **He gave some, apostles**—[By his providence and through the Holy Spirit he assigned to certain persons their appropriate duties,] and, to qualify them for their work, gave them the proper “gifts.” [No equivalent for the word “some” is found in the original, and its use here is unequalled for and misleading. The statement is, that the ascended and enthroned Head of the Church has given “apostles,” etc., for the purposes afterward named.]

12. **For the perfecting of the saints**—For the complete instruction, purification, and union of all who have believed in Christ Jesus, both Jews and Gentiles. For the meaning of *καταρτισμός*, *perfection*, see the note on 2 Cor. xiii. 9. **For the work of the ministry**—*διακονίας*, *for the work of service*. [The same idea of the Church, viewed as a well-regulated household, is continued—in which all who serve are *διάκονοι*, *servants*, whether apostles, prophets, evangelists, pastors, or teachers.]

Edifying of the body—The body of Christ is his Church, (see chapter ii, 20, etc. ;) and its edification consists in its thorough instruction in divine things, and its being filled with faith and holiness.

13. **In the unity of the faith**—[Intellectual, experimental, and practical.] Jews and Gentiles being all and alike converted according to the doctrines laid down in the *faith*—the Christian system. **The knowledge of the Son of God**—A true un-

God, unto 'a perfect man, unto the measure of the stature of the fulness of Christ: **14** That we henceforth be no more ^b children, tossed to and fro, and carried about with every ^k wind of doctrine, by the sleight of men, and cunning craftiness, ^l whereby they lie in wait to deceive; **15** But ^m speaking the truth in love, ⁿ may grow up into him in all things, ^o which is the head, even Christ: **16** ^a From

^f 1 Cor. 14. 20; Col. 1. 28. — ^g Or, age. — ^h Isa. 28. 9; 1 Cor. 14. 20. — ⁱ Heb. 13. 9. — ^k Matt. 11. 7. — ^l Rom. 16. 18; 2 Cor. 2. 17. — ^m Or, being sincere. — ⁿ Zech. 8. 16; 2 Cor. 1. 2;

understanding of the mystery of the incarnation—God manifest in the flesh to reveal God to man and in order to human salvation. **Unto a perfect man**—*Τέλειον, fullgrown*. One thoroughly instructed; the whole body of the Church being fully taught, justified, sanctified, and sealed. **Measure of the stature**—The full measure of knowledge, love, and holiness which the Gospel of Christ requires, and for the attainment of which it provides. The "measure of the stature" of the fulness is too seldom seen; the measure of the stature of littleness, dwarfishness and emptiness is often exhibited.

14. Be no more children—"Children," here, are opposed to the "perfect man" in the preceding verse; and the state of both is well explained by the apostle's allusions. The man is grown up strong and healthy, and has attained such a measure or height as qualifies him for the most respectable place in the ranks of his country. The child is ignorant, weak, and unsteady, tossed about in the nurse's arms, or whirled round in the giddy sports or mazes of youth; this seems to be the apostle's allusion. **By the sleight of men**—The words *ἐν τῇ κυβίᾳ* refer to the arts used by gamblers, who employ false dice that will always throw up one kind of number, which is the reason why those who play with them cannot win. **Cunning craftiness**—It is difficult to give a literal translation of the original words: *ἐν πανουργίᾳ πρὸς τὴν μεθοδίαν τῆς πλάνης*: "By cunning, for the purpose of using the various means of deception." *Πανουργία* signifies craft and subtlety in general, cheating and imposition. *Μεθοδία*, from which we have our term *method*, signifies a wile, a particular sleight, mode of tricking and deceiving; it is applied to the arts which the devil uses to deceive and destroy souls; (see chapter vi, 11;) called there the *WILES of the devil*. From this it seems that various arts were used, both by the Greek sophists and the Judaizing teachers, to render the Gospel of none effect, or to adulterate and corrupt it.

15. But speaking the truth in love—The "truth" recommended by the apostle is the whole system of Gospel doctrine; this they are to teach and preach, and this is opposed to the deceit mentioned above. This truth, as it is the doctrine of God's eternal love to mankind, must be preached in "love." Scolding and abuse from the pulpit or press, in matters of religion, are truly monstrous. He who has the truth of God has no need of any means to defend or propagate it but those which love to God and man provides. **Grow up into him**—This is a continuance of the metaphor taken from the members of a human body receiving nourishment equally, and growing up, each in its due proportion to other parts and to the body in general. The truth of God should be so preached

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whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. **17** This I say therefore, and testify in the Lord, that ^r ye henceforth walk not as other Gentiles walk, ^s in the vanity of their mind, **18** ^t Having the understanding darkened,

verse 25; 1 John 3. 18. — ^o Chap. 1. 22; 2. 21. — ^p Col. 1. 18. — ^q Col. 2. 19. — ^r Chap. 2. 1, 2, 3; verse 22; Col. 3. 7; 1 Peter 4. 3. — ^s Rom. 1. 21. — ^t Acts 26. 18.

to all the members of the Church of God that they may all receive an increase of grace and life; so that each, in whatever state he may be, may get forward in the way of truth and holiness. In the Church of Christ there are persons in various states: the *careless*, the *penitent*, the *lukewarm*, the *tempted*, the *diffident*, *little children*, *young men*, and *fathers*. He who has a talent for the edification of only one of those classes should not stay long in a place, else the whole body cannot grow up in all things under *his* ministry.

16. From whom the whole body—"The apostle's meaning is, that as the human body is formed by the union of all the members to each other, under the head, and by the fitness of each member for its own office and place in the body, so the Church is formed by the union of its members under Christ, its head. Further, as the human body increases till it arrives at maturity by the energy of every part in performing its proper function, and by the sympathy of every part with the whole, so the body or Church of Christ grows to maturity by the proper exercise of the gifts and graces of individuals for the benefit of the whole." —*Macknight*. Not only the general ideas here, but the whole phraseology also, is anatomical. The articulation of the bones, the composition and action of the muscles, the circulation of the fluids, carrying nourishment to every part and depositing some in every place, the energy of the system in keeping up all the functions, being particularly introduced, and the whole terminating in the general process of nutrition, increasing the body, and supplying all the waste that had taken place in consequence of labour, etc.

17. This I say therefore—[Τοῦτο οὖν λέγω. The word *οὖν*, "therefore," again refers back to the beginning of the chapter, as supplying the grounds for the further exhortation.] **Walk not as other Gentiles walk**—Ye are called to holiness by the Gospel, the other Gentiles have no such calling; walk not as they walk. In this and the two following verses the apostle gives a most awful account of the conduct of the heathens who were without the knowledge of the true God. They walked **in the vanity** (foolishness) of their mind—*Ἐν ματαιότητι τοῦ νοῦς αὐτῶν*, in the mind. [Ματαιότης is to be understood of the whole intellectual and moral character of heathenism, in which the rational and moral principle is theoretically and practically estranged from the truth, and subject to error and the service of sin.—*Meyer*.]

18. Having the understanding darkened—Having no means of knowledge, the heart, naturally dark, became more and more so by means of habitual transgressions. Every thing in the Gentile system had a direct tendency to blind the eyes and darken the whole soul. **Being alienated from**

being "alienated from the life of God through the ignorance that is in them, because of the ^v blindness of their heart: **19** * Who being past feeling ^y have given themselves over unto lasciviousness, to work all uncleanness with greediness. **20** But ye have not so learned Christ; **21** ^z If so be that ye have heard him,

^a Chap. 2, 12; Gal. 4, 8; 1 Thess. 4, 5.—^c Rom. 1, 21.—^u Or, hardness.—^e 1 Tim. 4, 2.—^y Rom. 1, 24, 26; 1 Peter 4, 3.—^z Chap. 1, 13.—^a Col. 2, 11; 3, 8, 9; Heb. 12, 1; 1 Peter

the life of God—The "life of God" in the soul of man is that without which true happiness was never found by any human spirit; from this, **through the ignorance that is in them**, διὰ τὴν ἀγνοίαν τὴν οὖσαν, there was nothing to instruct, nothing to enlighten; for the most accurate writings of their best philosophers left them entirely ignorant of the real character of God. Their moral state became so wretched that they are represented as *abhorring* everything spiritual and pure, for this is the import of the word ἀπηλλοτριωμένοι, *alienated*. They *abhorred* everything that had a tendency to lay any restraint on their vicious passions and inclinations. **Because of the blindness** (callousness) **of their heart**—διὰ τὴν πῶρωσιν, *Callous* signifies a thickening of the outward skin of any particular part, especially on the hands and feet, by repeated exercise or use, through which such parts are rendered *insensible*. This may be metaphorically applied to the conscience of a sinner, which is rendered stupid and insensible by repeated acts of iniquity.

19. Who being past feeling—Οἱτινες ἀπηλλοτριωμένοι. [They being without any moral sense, and therefore *shameless* and *remorseless*, utterly regardless of conduct, character or retribution.] **Have given themselves over unto lasciviousness**—"Lasciviousness," ἀσελγεία, is here personified; and the Gentiles in question are represented as having delivered themselves over to her jurisdiction. This is a true picture of the Gentile world; uncleanness and debauchery of every kind flourished among them without limit or restraint. Almost all their gods and goddesses were of this character. [See a terrible demonstration of this in the discoveries made among the ruins of Pompeii.] **To work all uncleanness with greediness**—This is a complete finish of the most abandoned character. "To do an unclean act is *bad*, to labour in it is *worse*, to labour in all uncleanness is worse still; but to do all this in every case to the utmost extent, ἐν πλεονεξίᾳ, with desire exceeding time, place, opportunity, and strength, is *worst of all*, and leaves nothing more profligate or more abandoned to be described or imagined: just as Ovid paints the drunken Silenus, whose wantonness survives his strength, and keeps alive his desires though old age has destroyed the power of gratification. Such was the state of the Gentiles before they were blessed with the light of the Gospel; and such is the state of those nations who have not yet received the Gospel; and such is the state of multitudes of those in Christian countries who refuse to receive the Gospel, endeavour to decry it, and to take refuge in the *falsities* of infidelity against the testimony of eternal truth.

20. But ye have not so learned Christ—Ye have received the doctrines of Christ, and therefore are taught differently; ye have received the Spirit of Christ, and therefore are saved from such dispositions. [But you (emphatic in contrast with

and have been taught by him, as the truth is in Jesus: **22** That ye ^a put off concerning ^b the former conversation ^c the old man, which is corrupt according to the deceitful lusts; **23** And ^d be renewed in the spirit of your mind; **24** And that ye ^e put on the new man, which after God ^f is created in righteousness

2, 1.—^b Chap. 2, 2, 3; verse 17; Col. 3, 7; 1 Peter 4, 3.—^c Rom. 6, 6.—^d Rom. 12, 2; Col. 3, 10.—^e Rom. 6, 4; 2 Cor. 5, 17; Gal. 6, 15; chap. 6, 11; Col. 2, 10.—^f Chap. 2, 10.

THEM) "have not so learned Christ;" Christ, *personal*, not simply *Christian* morality, but Christ himself, who is the subject of all Christian preaching and Christian learning. To know him (Phil. iii, 10) is the great lesson of the Christian life, which these Ephesians began to learn at their conversion. See Alford.]

21. If so be that ye have heard him—Εἰ γέ. Seeing that, *since indeed*, ye have heard us proclaim his eternal truth; we have delivered it to you as we received it from Jesus. [The idea of the indwelling Christ is still maintained.]

22. That ye put off—And this has been one especial part of our teaching, that ye should abandon all these, and live a life totally opposite to what it was before. **The old man**—See the note on Rom. vi, 6, and especially the notes on Rom. xiii, 13, 14. **Which is corrupt**—The whole of your former life was corrupt and abominable; ye lived in the pursuit of pleasure and happiness; ye sought this in the gratification of the lusts of the flesh; and were ever deceived by these lusts, and disappointed in your expectations. [Ἀποθέσθαι, the infinitive of purpose, having the force of the imperative, to *put off*, κατὰ τὴν προτέραν ἀναστροφὴν, *as to your former manner of life*.] [This in fact concerns the whole moral nature before conversion; and *putting off* the old man affirms that the converted man is to retain *nothing* of his pre-Christian moral personality; but utterly to do away with the old ethical individuality, and to become the new man.—Meyer.]

23. And be renewed in the spirit of your mind—The whole "spirit" of the "mind" is to be renovated; all its faculties and powers must be thoroughly, completely, and universally renewed. [Since (before conversion) the πνεῦμα, *spirit*, in which the νοῦς, *mind* or *will*, has its determining agent, is under the power of sin, in the flesh non-free, bound, and weak, . . . it needed renewal unto moral freedom, which it receives in regeneration by means of the Holy Spirit.—Meyer.]

24. Put on the new man—Get a new nature; for in Christ Jesus neither circumcision avails anything nor uncircumcision, but a new *creation*. **Which after God is created in righteousness**—In the beginning God created man in his own image. (Gen. i, 27.) And here St. Paul says that they should "put on the new man, which after God is created in righteousness and true holiness," or, ὁσιότητι τῆς ἀληθείας, in the *holiness of truth*. From the apostle we learn what Moses meant by the image of God; it was *righteousness and the truth of holiness*. It is not this or the other degree of moral good which the soul is to receive by Jesus Christ, it is the *whole image of God*; and it is to be formed κατὰ Θεὸν, *according to God*, the ethical likeness of the divine Being. [This new *habitude* appears as the *new man*, which God has created, but man appropriates for himself, so that moral freedom is not annulled.—Meyer]

and true holiness. **25** Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. **26** Be ye angry, and sin not: let not the sun go down upon your wrath: **27** Neither give place to the devil. **28** Let him that stole steal no more: but rather let him labour, working with his hands the thing which is

Or, holiness of truth.—*h* Zech. 8. 16; verse 15; Col. 3. 9. —*r* Rom. 12. 5. —*k* Psal. 4. 4; 37. 8. —*l* 2 Cor. 2. 16, 11; Jam. 4. 7; 1 Peter 3. 9. —*m* Acts 20. 31; 1 Thess. 4. 11; 2 Thess. 3. 8, 11, 12. —*n* Or, to distribute. —*a* Luke 5. 11.

25. Wherefore putting away lying—All falsity, all prevarication, because this is opposite to the "truth" as it is in Jesus, (verse 21,) and to the holiness of truth. (Verse 24.) **Speak every man truth with his neighbour**—Truth was but of small account among many of even the best heathens, for they taught that on many occasions a lie was to be preferred to the truth itself. Having been brought up in such a loose system of morality, these converted Gentiles had need of these apostolic directions—*Put away lying; speak the truth; let lying never come near you; let truth be ever present with you. We are members one of another*—Consider yourselves as one body, of which Jesus Christ is the head; and as a man's right hand would not deceive or wrong his left hand, so deal honestly with each other; for ye "are members one of another."

26. Be ye angry, and sin not—*ὀργιζέσθε*, here, is the same as *ἐι μὲν ὀργιζέσθε*, *if ye be angry, do not sin*. If we consider anger as implying displeasure simply, then there are multitudes of cases in which a man may be innocently, yea laudably, angry. [Paul does not forbid *ὀργιζέσθαι*, to be angry, in itself, and could not, because there is a holy anger, which is *calcor virtutis*, (the sphere of virtue,) as there is also a divine anger. The imperative may, however, be rendered conditionally, in accordance with Hebrew usage, *If ye are angry do not sin.*—*Meyer.*] **Let not the sun go down upon your wrath**—That is: If you do get angry with any one, see that the fire be cast with the utmost speed out of your bosom. Anger, continued in, may produce malice and revenge. [That anger which is an infirmity, by being cherished may become a sin.—*Alford.*]

27. Neither give place to the devil—Your adversary will try to influence your mind, and irritate your spirit; watch and pray that he may not get any place in you, or ascendancy over you. [*Nor again give scope* (opportunity of action, which you would do by continuing in a state of angry excitement) "to the devil," (not to calumniators, etc., as some commentators would say,) for *diabolos*, as a substantive, always has this personal meaning in the New Testament.—*Alford.*]

28. Let him that stole (*ὁ κλέπτον, the stealer*) steal no more—[Let the stealer steal no more. As there were in the apostolic Church fornicators, so were there also stealers. . . . Paul's design was not to give any complete instruction on the point of stealing, but only to inculcate the prohibition of the same, and the obligation of the opposite, which also supposes restitution.—*Meyer.*] [This is a warning against the pilfering usual among slaves; converts from this class might not yet have unlearned all their old habits.—*Speaker's Com.*] Stealing, overreaching, defrauding, purloining, etc., are consistent with no kind of religion

good, that he may have to give to him that needeth. **29** Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. **30** And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. **31** Let all bitterness, and wrath, and anger, and clam-

p Matt. 12. 36; chap. 5. 4; Col. 3. 8. —*q* Col. 4. 6; 1 Thess. 5. 11. —*r* Or, to edify profitably. —*s* Col. 3. 16. —*t* Isa. 7. 13; 63. 10; Ezek. 16. 43; 1 Thess. 5. 19. —*u* Chap. 1. 13. —*v* Luke 21. 25; Rom. 8. 23; chap. 1. 14. —*w* Col. 3. 8, 19.

that acknowledges the true God. If Christianity does not make men honest, it does nothing for them. Those who are not saved from dishonesty fear not God, though they may dread man.

29. Let no corrupt communication—*Πᾶς λόγος σαπρὸς*, [literally, *bad, putrid*; tropically, and in a moral sense, *foul, impure*.] But that which is good to the use of edifying—[*Εἰ τις ἀγαθὸς, κ.τ.λ., if there is any (discourse) good for edification, &c., let it proceed, etc.*] To be "good" for a thing is a Græcism, as well as an Anglicism, for, to be fit, proper, suitable. That it may minister grace—*ἵνα ὁψ χάριαν*. Let your conversation be pure, wise, and holy, that it may be the means of conveying grace, or divine influences, to them that hear, and also be grateful or acceptable to the hearers. Never wound modesty, truth, or religion with your words; endeavour to edify those with whom you converse; and, if possible, speak so as to please them.

30. Grieve not the Holy Spirit of God—Even those who have already a measure of the light and life of God, which are brought in by the Holy Spirit, and maintained by his constant indwelling, may give way to sin, and so grieve this Holy Spirit that it shall withdraw both its light and presence; and, in proportion as it withdraws, then hardness and darkness take place. **Whereby ye are sealed**—The witness of the Holy Spirit in the soul of a believer is God's seal, set on his heart to testify that he is God's property, and that he should be wholly employed in God's service.

31. Let all bitterness—*ἡσῶς πικρία*. All who are censorious, who are unmerciful to the failings of others, who have fixed a certain standard by which they measure all persons in all circumstances, and unchristian every one that does not come up to this standard, these have the "bitterness" against which the apostle speaks. In the last century there was a compound medicine, made up from a variety of drastic acrid drugs and ardent spirits, which was called *Hiera Piera*, *τὴν πικρά*, the *holy bitter*; this medicine was administered in a multitude of cases where it did immense evil, and perhaps in scarcely any case did it do good. It has ever appeared to me to furnish a proper epithet for the disposition mentioned above, the *holy bitter*; for the religiously censorious act under the pretence of superior sanctity. Such persons do much evil in a Christian society, but very seldom any good. **And wrath**—*ὀργή*, is more properly anger, which may be considered the commencement of the passion. **Anger**—*ὀργή* is more properly wrath—the passion carried to its highest pitch, accompanied with injurious words and outrageous acts, some of which are immediately specified. **And clamour**—*Κραυγὴ*. Loud and obstreperous speaking, brawling, railing, boisterous talk, often the offspring of wrath; all of which are highly

our, and evil speaking, be put away from you, with all malice: **32** And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V. Be ye therefore followers of God, as dear

s Titus 3. 2; James 4. 11; 1 Peter 2. 1. — *t* Titus 3. 3. — *n* 2 Cor. 2. 10; Col. 3. 12, 13. — *e* Matt. 6. 14; Mark 11. 25. — *a* Matt. 5. 45, 48; Luke 6. 36; chap. 4. 32. — *b* John 13. 34; 15. 12; 1 Thess. 4. 9; 1 John 3. 11, 23; 4. 21.

unbecoming the meek, loving, quiet, sedate mind of Christ and his followers. **And evil speaking**—*βλασφημία*, *blasphemy*; that is, *injurious speaking*—words which tend to hurt those of whom or against whom they are spoken. **With all malice**—*κακία*; *all malignity*; as anger produces wrath, and wrath clamour, so all together produce “malice,” that is, settled, sullen, fell wrath—which is always looking out for opportunities of revenge. [*Πικρία*, *fretting, spitefulness*; *θυμός*, *passion*; *ὀργή*, *rage*; (these two words are nearly synonymous;) *κραυγή*, *outcry, clamour*; *βλασφημία*, *reviling*; *πᾶσα κακία*, *all badness, ill-will, malignity, uncharitableness*. Such admonitions indicate the low moral condition of these new converts from heathenism; and yet they are not without their adaptation to very many Christian societies of our own times.]

32. Be ye kind to one another—*Γίνεσθε . . . χρηστοί*; be kind and obliging to each other; study good breeding and gentleness of manners. A Christian cannot be a savage and he need not be a boor. Never put any person to needless pain. **Tenderhearted**—*Εὐσπλαγχνοί*, *compassionate*; commiserating the wretched and distressed. **Forgiving one another**—Should you receive any injury from a brother, or from any man, be as ready to forgive him as you desire that God for Christ's sake will forgive you.

NOTES ON CHAPTER V.

1. **Be ye therefore followers of God**—The beginning of this chapter is properly a continuation of the preceding, which should have ended with the second verse of this. *Μιμηταί*, *imitators*: the word signifies such as personate others, assuming their gait, mode of speech, accent, carriage, etc. *Imitate* your Lord in all your actions, words, spirit, and inclinations; imitate him as loving children do their parents, and remember that you stand in the relation of beloved children to him. [As God (the Father) dealt kindly (*ἐχρησάτο*, chap. iv, 32) toward you in Christ, so do you *imitate* him in your benignity toward each other, forgiving as he forgave you.]

2. **And walk in love**—Let every act of life be dictated by love to God and man. **As Christ . . . hath loved us**—Laying down your lives for your brethren, if necessary; counting nothing too difficult to be done in order to promote their eternal salvation. **Hath given himself for us**—Christ hath died in our stead, and become thereby a sacrifice for our sins. **An offering**—*Προσφορά*, an oblation, a eucharistic offering. It means, any offering by which *gratitude* was expressed for temporal blessings received from the *bounty* of God. **A sacrifice**—*Θυσία*, a *sin-offering*, a *victim for sin*; the same as *זֶבַח*, (*zebach*), which almost universally means that sacrificial act in which the blood of an animal was poured out as an atonement for sin. These terms may be justly considered as including every

children; **2** And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. **3** But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; **4** Neither filthiness, nor foolish talk-

e Gal. 1. 4; 2. 20; Heb. 7. 27; 9. 14, 26; 10. 10, 12; 1 John 3. 16. — *a* Gen. 8. 21; Lev. 1. 9; 2 Cor. 2. 15. — *e* Rom. 6. 13; 1 Cor. 6. 18; 2 Cor. 12. 21; chap. 4. 19, 20; Col. 3. 5; 1 Thess. 4. 3, etc. — *f* 1 Cor. 5. 1. — *a* Matt. 12. 33; chap. 4. 29.

kind of sacrifice, offering, and oblation made to God on any account; and both these terms are with propriety used here because the apostle's design was to represent the sufficiency of the offering made by Christ for the sin of the world. And the passage strongly intimates, that as man is bound to be grateful to God for the good things of this life, so he should testify that gratitude by suitable offerings; but having sinned against God, he has forfeited all earthly blessings as well as those that come from heaven; and that Jesus Christ gave himself *ὑπὲρ ἡμῶν*, *in our stead* and *on our account*, as the *gratitude-offering*, *προσφορά*, which we owed to our MAKER, and without which a continuance of temporal blessings could not be expected; and also, as a *sacrifice for sin*, *θυσία*, without which we could never approach God, and without which we must be punished with an everlasting destruction from the presence of God and the glory of his power. Thus we find that even our temporal blessings come from and by Jesus Christ, as well as all our spiritual and eternal mercies. **For a sweet-smelling savour**—*Εἰς ὁσμὴν εὐωδίας*. The “sweet-smelling savour” refers to the burnt-offerings, the fumes of which ascended from the fire in the act of burning; and as such odors are grateful to man, God represents himself as pleased with them when offered by an upright worshipper according to his own appointment.

3. **But fornication**—It is probable that the three terms used here by the apostle refer to different species of the same thing. The word “fornication,” *πορνεία*, may imply not only fornication, but adultery also, as it frequently does. **Uncleanness**—*Ακαθαρσία* may refer to all abominable and unnatural lusts—sodomy, bestiality, etc. **Covetousness**—*Πλεονεξία*, to excessive indulgence in that which, moderately used, is lawful. If, however, simple “covetousness”—that is, *the love of gain*—be here intended, it shows from the connexion in which it stands, (for it is linked with “fornication” and “all uncleanness,”) how degrading it is to the soul of man, and how abominable it is in the eye of God. In other places it is ranked with *idolatry*, for the man who has an inordinate love of gain makes *money his god*. [*Πλεονεξία* is here simply *avarice*; and the conjunction *ἢ* is a negative disjunction, (*nor*), separating another vice from those before named, having *neither* understood before them. See Meyer.] **Let it not be once named**—Let no such thing ever exist among you, for ye are called to be saints. [Not only should all such sins be avoided in action, but the very thought of them, as in any possible case allowable, should not be entertained. Such vices should even be spoken of very carefully and sparingly.]

4. **Neither filthiness**—*Αἰσχροτης*, anything base or vile in words or acts. **Foolish talking**—*Μωρολογία*, scurrility, buffoonery, ridicule, or what

ing, nor jesting, ^h which are not convenient: but rather giving of thanks. **5** For this ye know, that ⁱ no whoremonger, nor unclean person, nor covetous man, ^k who is an idolater, ^l hath any inheritance in the kingdom of Christ and of God. **6** ^m Let no man deceive you with vain words: for because of these things ⁿ cometh the wrath of God ^o upon the children of disobedience. **7** Be not ye therefore par-

takers with them. **8** ^a For ye were sometime darkness, but now ^b are ye light in the Lord: walk as ^c children of light; **9** (For ^d the fruit of the Spirit ^e is in all goodness and righteousness and truth;) **10** ^f Proving what is acceptable unto the Lord. **11** And ^g have no fellowship with ^h the unfruitful works of darkness, but rather ⁱ reprove them. **12** ^j For it is a shame even to speak of those

^h Rom. 1. 28.—ⁱ 1 Cor. 6. 9; Gal. 5. 19, 21.—^k Col. 3. 5; 1 Tim. 6. 17.—^l Gal. 5. 21; Rev. 22. 15.—^m Jer. 29. 8; Matt. 24. 4; Col. 2. 4, 8, 18; 2 Thess. 2. 3.—ⁿ Rom. 1. 18.—^o Chap. 2. 2.—^p Or, *unbelieving*, Col. 3. 6.—^q Isa. 9. 2; Matt. 4. 16; Acts 26. 18; Rom. 1. 21; chap. 2. 11, 12; 4. 18; Tit. 3. 3; 1 Pet. 2. 9.

^a John 8. 12; 12. 46; 2 Cor. 3. 18; 4. 6; 1 Thess. 5. 5; 1 John 2. 9.—^b Luke 16. 8; John 12. 36.—^c Gal. 5. 22.—^d Rom. 12. 2; Phil. 1. 10; 1 Thess. 5. 21; 1 Tim. 2. 5.—^e 1 Cor. 5. 9, 11; 10. 20; 2 Cor. 6. 14; 2 Thess. 3. 6, 14.—^f Rom. 6. 21; 13. 12; Gal. 6. 8.—^g Lev. 19. 17; 1 Tim. 5. 20.—^h Rom. 1. 24, 26; verse 3.

tends to expose another to contempt. **Nor jesting**—*Εἰρηπαγέλια*, artfully turned discourses of words; words that can be easily turned to other meanings; *double-entendres*; chaste words which, from their connexion and the manner in which they are used, convey an obscene or offensive meaning. It also means jests, puns, witty sayings, and mountebank repartees of all kinds. **Which are not convenient**—*Οὐκ ἀνήκοντα*, [unbecoming,] not coming up to the proper standard; are utterly improper in themselves and highly unbecoming in those who profess Christianity. **But rather giving of thanks**—*Εὐχαριστία*, decent and edifying discourse, or thanksgiving to God. Prayer or praise is the most suitable language for man; and he who is of a trifling, light disposition is ill fitted for either. How can a man who has been talking foolishly or jestingly in company, go in private to magnify God for the gift of his tongue which he has abused, or his rational faculties which he has degraded?

5. For this ye know—Ye must be convinced of the dangerous and ruinous tendency of such a spirit and conduct, when ye know that persons of this character can never inherit the kingdom of God. [Indulgence in such practices implies the want of the life of the Spirit in the soul; and even the beginnings of it, in those who believe, indicate a falling away from that life.]

6. Let no man deceive you—Suffer no man to persuade you that any of these things are innocent, or that they are unavoidable frailties of human nature; they are all *sins* and *abominations* in the sight of God: those who practice them are children of disobedience; and on account of such practices the wrath of God—divine punishment,—must come upon them. Do not act as you see others do; nor suffer their philosophy, *with vain words*, *κενοῖς λόγοις*, with empty and illusive doctrines, to lead you astray from the path of truth.

7. Be not ye therefore partakers with them—That there was much need for such directions and cautions to the people of Ephesus has been often remarked. It appears, from Athenæus, that these people were largely addicted to luxury, effeminacy, etc. He tells us that the famous Aspasia, who was herself of the *Socratic sect*, brought a vast number of beautiful women into Greece, and by their means filled the country with prostitutes, καὶ ἐπληθύνεν ἀπὸ τῶν ταύτης ἑταίριδων ἡ Ἐλλάς, lib. xiii, cap. 25. Ibid., cap. 31, he also observes that the Ephesians had dedicated temples *ἑταίρα Ἀφροδίτῃ*, to the prostitute Venus. Through the whole of this 13th book of Athenæus the reader will see the most melancholy proofs of the most abominable practices among the Greeks, and the high estimation in which public prosti-

tutes were held; the greatest lawgivers and the wisest philosophers among the Greeks supported this system both by their authority and example. In reference to their teaching and laws the apostle says: "Let no man deceive you with vain words."

8. For ye were sometime (πότε, formerly) darkness—While ye lived in darkness, ye lived in these crimes. [An explanation, but not excuse.] **But now are ye light in the Lord**—When ye were in heathenish darkness ye served divers lusts and pleasures, but now ye have the light—the wisdom and teaching which come from God; therefore **walk as children of light**—Be not slaves to the flesh, but free, willing, rational servants of the Most High.

9. For the fruit of the Spirit—Instead of *Spirit*, *ἡνεύματος*, the best authorities of the *Fathers* read *φωτός*, *light*, which is unquestionably the true reading, because there is no mention made of the *Spirit* in any part of the context. [In Galatians, chap. v, 22, what is here termed the *Fruit of light*, is called "the fruit of the Spirit;" not as though *φῶς* (light) and *πνεῦμα* were the same thing, but the Spirit, through whom God and Christ dwell in the heart, produces *light* in the heart, so that the fruit of the Spirit is also the fruit of the light.—*Meyer*.]

10. Proving what is acceptable—[*Δοκιμάζοντες*, demonstrating, both *subjectively* to yourselves and *objectively* to others. So shall ye yourselves know what is right and acceptable, and others also may learn of you.]

11. Have no fellowship—Have no connexion whatever with heathen practices or worship. **Unfruitful works of darkness**—Perhaps alluding to the *mysteries* among the heathens, and the different lustrations and rites through which the *initiated* went. The apostle may also refer to magic and incantations, for to these the Ephesians were greatly addicted. **Rather reprove them**—[Both by your words and your examples. Both *subjective* and *objective* proofs are expressed by the word *ἐλέγχω*, (show them up.)]

12. For it is a shame even to speak—The Eleusinian and Bacchanalian mysteries were performed in the night and darkness, and were so impure and abominable, especially the latter, that the Roman senate banished them both from Rome and Italy. How the discovery of these depths of Satan was made, and the whole proceedings in that case, may be seen in Livy, *Hist.*, lib. xxxix, cap. 8–19, where the reader will see the force of what the apostle says here: "It is a shame even to speak of those things which are done of them in secret;" the abominations being of the most stupendous kind and of the deepest dye.

things which are done of them in secret. **13** But ^aall things that are ^areproved are made manifest by the light: for whatsoever doth make manifest is light. **14** Wherefore ^bhe saith, ^cAwake, thou that sleepest, and ^darise from the dead, and Christ shall give thee light. **15** ^eSee then that ye walk circumspectly, not as fools, but as wise,

^a John 3. 20, 21; Heb. 4. 13.—^b Or, *discovered*.—^c Or, *it*.
^d Isa. 60, 1; Rom. 13. 11, 12; 1 Cor. 15. 24; 1 Thess. 5. 6.—
^e John 5. 23; Rom. 6. 4, 5; chap. 2. 5; Col. 3. 1.—^f Col. 4. 5.
—^f Gal. 6. 10; Col. 4. 5.—^g Eccles. 11. 2; 12. 1; John 12. 35;

13. But all things that are reproved—Dr. Macknight paraphrases this verse as follows: "*Now all these reprobable actions, ἐλεγχόμενα, are made manifest as sinful by the Gospel; and, seeing everything which discovers the true nature of actions is light, the Gospel, which discovers the evil nature of the actions performed in these mysteries, is light.*"

14. Wherefore he saith—It is a matter of doubt and controversy whence this saying is derived. Some think that it is taken from Isa. xvi, 19: "Thy dead men shall live, . . . with my dead body shall they arise. Awake and sing, ye that dwell in dust," etc. Others think that it is taken from Isa. lx, 1-3: "Arise, shine; for thy light is come," etc. But these passages neither give the words nor the meaning of the apostle. It seems more natural to understand the words "he saith," as referring to the "light;" that is, the Gospel, mentioned verse 13. And the *διὸ λέγει* should be translated, *Wherefore it saith, Awake thou*, etc., that is: This is the general, the strong commanding voice of the Gospel in every part. Receive instruction; leave thy sins, which are leading thee to perdition; believe on the Lord Jesus Christ, and he will enlighten and save thee. [Since to address an exhortation to those who have the power neither to hear nor to act would be absurd; there is in this a clear indication that the quickening power of the Spirit accompanies the word of God in men's hearts to render it capable of becoming effective.]

15. Walk circumspectly—[Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε, *look therefore how carefully you walk.*] Be every way watchful, wary, and cautious, in order to avoid danger and discern enemies before they come too nigh. But the original word, ἀκριβῶς, signifies *correctly, accurately, consistently, or perfectly*. Be ye, who have received the truth, careful of your conduct; walk by the rule which God has given you; exemplify your principles, which are holy and good, by a corresponding conduct; do not only profess, but *live*, the Gospel. **Not as fools, but as wise**—Μὴ ὡς ἄσσοφοι ἀλλ' ὡς σοφοί. The heathens affected to be called *σοφοί*, or *wise men*. Pythagoras was perhaps the first who corrected this vanity, by assuming the title of φιλόσοφος, *a lover of wisdom*; hence our term *philosopher*, used now in a much prouder sense than that in which the great Pythagoras wished it to be applied. The apostle here takes the term *σοφός* and applies it to the Christian; and instead of it, gives the empty Gentile philosopher the title of ἄσσοφος, *without wisdom, fool*.

16. Redeeming the time—Ἐξαγοραζόμενοι τὸν καιρὸν. Buying up those moments which others seem to cast away; steadily improving every present moment, that ye may, in some measure, regain the time ye have lost. Let time be your chief commodity; deal in that alone; buy it all up, and

16 ^aRedeeming the time, ^abecause the days are evil. **17** ^bWherefore be ye not unwise, but ^cunderstanding ^cwhat the will of the Lord is. **18** And ^dbe not drunk with wine, wherein is excess; but be filled with the Spirit; **19** Speaking to yourselves ^ein psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; **20** ^fGive-

chap. 6. 12.—^b Col. 4. 5.—^c Rom. 12. 2.—^d 1 Thess. 4. 3; 5. 18.—^e Prov. 20. 1; 23. 20, 30; Isa. 5. 11, 22; Luke 21. 34.—
^f Acts 16. 25; 1 Cor. 14. 26; Col. 3. 16; James 5. 13.—^g Psa. 34. 1; Isa. 63. 7; Col. 3. 17; 1 Thess. 5. 18; 2 Thess. 1. 3.

use every portion of it yourselves. Time is that on which eternity depends; in time ye are to make preparation for the kingdom of God; if you do not this in time, your ruin is inevitable; therefore, buy up the time. [*Rescue your time from the many causes that would divert it to other occupations.*] No doubt the apostle means, in general, embrace every opportunity to glorify God, save your own souls, and do good to men. **Because the days are evil**—The present times are dangerous; they are full of trouble and temptations, [as are indeed all times;] and only the watchful and diligent have any reason to expect that they shall keep their garments unspotted.

17. Wherefore be ye not unwise—Μὴ γίνεσθε ἄφρονες, *do not become madmen*. Here is a most evident allusion to the orgies of Bacchus, in which his votaries acted like madmen, [a warning against "the deceivableness of unrighteousness."] **But understanding what the will of the Lord is**—It is the will of God that ye should be sober, chaste, holy, and pure. Get a thorough understanding of this; acquaint yourselves with God's will, that ye may know how to glorify him.

18. Be not drunk with wine, wherein is excess—This is a further allusion to the mysteries of Bacchus; in them his votaries got drunk, and ran into all manner of excesses. Plato, though he forbade drunkenness in general, yet allowed that the people should get drunk in the solemnities of that god who invented wine. The word *ἄσσωτος*, *excess*, means profligacy and debauchery of every kind; such as are the concomitants of drunkenness, and especially were so among the votaries of Bacchus in Greece and Italy. [It is to be feared that the rising from the specific to the general renders too indefinite the very important precept of the apostle. We may well hold fast to the plain, literal meaning: "Do not be made drunk with wine;" this is an injunction deserving all the prominence it receives, even if no general sense is appended.—*Riddle*] **But be filled with the Spirit**—The heathen priests pretended to be filled with the influence of the god they worshipped; and it was in these conditions that they gave out their oracles. The apostle exhorts the Ephesians not to resemble these, but to be filled with the Spirit of God; in consequence of which, instead of those discoveries of the will of their god to which, in their drunken worship, the votaries of Bacchus pretended, they should be wise indeed, and should understand what the will of the Lord is.

19. Speaking to yourselves in psalms—We can scarcely say what is the exact difference between these three expressions. "Psalms," ψαλμοί, may probably mean those of David. **Hymns**—ὕμνοι; extemporaneous effusions in praise of God, uttered under the influence of the divine Spirit, or a sense of his especial goodness. **Songs**

ing thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; **21** Submitting yourselves one to another in the fear of God. **22** Wives, submit yourselves unto your own husbands, as unto the Lord. **23** For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Sav-

iour of the body. **24** Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. **25** Husbands, love your wives, even as Christ also loved the church, and gave himself for it; **26** That he might sanctify and cleanse it with the washing of water by the word, **27** That he might present it to himself a

o Heb. 13, 15; 1 Peter 2, 5; 4, 11.—p Phil. 2, 3; 1 Peter 5, 5.
—y Gen. 3, 16; 1 Cor. 14, 34; Col. 3, 18; Titus 2, 5; 1 Peter 3, 1.
—y Chap. 6, 5.—1 Cor. 11, 3.—z Chap. 1, 22; 4, 15; Col. 1, 18.—a Chap. 1, 23.

r Col. 3, 20, 22; Titus 2, 9.—s Col. 3, 19; 1 Peter 3, 7.—
—a Acts 20, 28; Gal. 1, 4; 2, 20; verse 2.—y John 3, 5; Titus 3, 5; Heb. 10, 22; 1 John 5, 6.—z John 15, 3; 17, 17.—d 2 Cor. 11, 2; Col. 1, 22.

—*ῥαῖς, odes*; premeditated and regular poetic compositions; but, in whatever form they were composed, we learn that they were all *πνευματικά, spiritual*—tending to magnify God and edify men. **Singing and making melody in your heart**—The "heart" always going with the lips. It is a shocking profanation of divine worship to draw nigh to God with the lips while the heart is far from him. It is too often the case, that in public worship men are carried off from the sense of the words by the sounds that are put to them. And how few choirs of singers are there in the universe whose hearts ever accompany them in what they call *singing the praises of God!*

20. Giving thanks always—God is continually loading you with his benefits; you deserve nothing of his kindness; therefore give him thanks for his unmerited bounties. **God and the Father**—That is, God, who is your Father, and the Father of mercies. **In the name of our Lord Jesus**—He is the only mediator; and through him alone can ye approach to God; and it is for his sake only that God will hear your prayers or receive your praises.

21. Submitting . . . one to another—Let no man be so tenacious of his own will, or of his opinion in matters indifferent, as to disturb the peace of the Church; in all such matters give way to each other, and let love rule. **In the fear of God**—[A devout reference to God's will is the most effectual incentive to Christian forbearance and brotherly love.]

22. Wives, submit yourselves unto your own husbands—As the "Lord," namely, Christ, is the head or governor of the Church and the head of the man, so is the man the head or governor of the woman. This is God's ordinance, and should not be transgressed. The husband should not be a *tyrant*, and the wife should not be the *governor*. [The idea of subjection, though not expressed in the original is certainly implied. "Your own," *ἰδιοις*, "husbands," used emphatically by suggesting the intimacy of their relation, indicating also the resultant duty. **As unto the Lord**—[In obeying your husbands obey the Lord, not merely as in all things we are to have regard to him, but because the husband stands peculiarly in Christ's place.—*Ellicott*.]

23. For the husband is the head of the wife—This is the reason which the apostle gives for his injunctions. **He is the Saviour of the body**—As Christ exercises authority over the Church, so as to save and protect it, so let the husband exercise authority over his wife by *protecting, comforting, and providing* for her.

24. In every thing—[A general subordination in respect to authority between the two.] In every *lawful thing*; for it is not intimated that wives should obey their husbands in anything criminal, or in anything detrimental to the interests of

their souls. The husband may be profligate, and may wish his wife to become such also; he may be an enemy to true religion, and use his authority to prevent his wife from those means of grace which she finds salutary to her soul; in none of these things should she obey him.

25. Husbands, love your wives—Here is a grand rule, according to which every husband is called to act: *Love your wife as Christ loved the Church*. But how did Christ love the Church? *He gave himself for it*—he laid down his life for it. So, then, husbands should make an offering of their lives for their wives; and there is more implied in the words than mere protection and support; for as Christ gave himself for the Church to save it, so husbands should, by all means in their power, labour to promote the salvation of their wives, and their constant edification in righteousness. Thus we find that the authority of the man over the woman is founded on his love to her, and this love must be such as to lead him to devote his life for her. As the care of the family devolves on the wife, and the children must owe the chief direction of their minds and formation of their manners to the mother, she has need of all the assistance and support which her husband can give her; and, if she performs her duty well, she deserves the utmost of his love and approbation.

26. That he might sanctify and cleanse it—The Church is represented as the *spouse of Christ*, as the woman is the spouse of the man; and, to prepare this Church for himself, he *washes, cleanses, and sanctifies* it. There is certainly an allusion here to the ancient method of purifying women who were appointed to be consorts to kings; *twelve months*, it appears, were in some instances spent in this purification: *Six months with oil of myrrh, and six months with sweet odours, and with other things, for the purifying of women*. (See Esther, chapter ii, 12; Psa. xlv, 13, 14; Ezek. xvi, 7-14.) **With the washing of water**—[*Τὸ ζῶον*, with the *laver* of water, (not "washing," a meaning the word never has,) clearly a reference to the purifying bath of the bride previous to marriage.—*Alford*.] [There is only a *supposed* and far-fetched reference to baptism, in these words.] **By the word**—The doctrine of Christ crucified, through which the soul is purified from all unrighteousness, the *death of Christ* (through the Holy Spirit) giving efficacy to all.

27. That he might present it to himself—It was usual to bring the royal bride to the king in the most *sumptuous apparel*. (See Psa. xlv, 13, 14: "The king's daughter (Pharaoh's) is all glorious within, her clothing is of wrought gold; she shall be brought unto the king (Solomon) in raiment of needlework.") The *presentation* here spoken of by the apostle will take place on the last day. **A glorious church**—Every way splendid and hon-

glorious church, ^bnot having spot, or wrinkle, or any such thing; ^cbut that it should be holy and without blemish. **28** So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. **29** For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: **30** For ^dwe are members of his body, of his flesh, and of his bones. **31** ^eFor this cause shall a man leave his father and mother, and shall be joined unto his wife, and they ^ftwo shall be one flesh. **32** This is a

^b Cant. 4. 7.—^c Chap. 1. 4.—^d Gen. 2. 23; Rom. 12. 5; 1 Cor. 6. 15; 12. 27.—^e Gen. 2. 24; Matt. 19. 5; Mark 10. 7, 8.—^f 1 Cor. 6. 16.—^g Verse 23; Col. 3. 19.

ourable, because pure and holy. **Not having spot**—*Σπίλον*, no blemish on the face: no spots upon the garment; the heart and life both holy. **Wrinkle**—*Ρυτίδα*. The word is commonly applied to wrinkles on the face, indicative of sickness or decay. **Holy and without blemish**—In every sense holy, pure, and perfect. Now it was for this purpose that Christ gave himself for the Church; and for this purpose he continues the different ordinances which he has appointed; and particularly the preaching of the word—the doctrine of reconciliation through faith in his blood. And it is in this life that this purification is to take place; for none shall be presented at the day of judgment to Him who has not here been sanctified, cleansed, washed, and made glorious, having neither “spot, wrinkle, blemish, nor any such thing.” How vain is the pretension of multitudes to be members of the true Church while full of moral blemishes; fondly supposing that their holiness is in their Surety, because not in themselves.

28. As their own bodies—[The marriage relation is a *mystical* (not physical) union of the parties, united by God himself, and therefore it cannot be dissolved except according to God's law; and it implies the mutual affection and the common interest of the parties.] The apostle, in all these verses, refers to the creation and original state of the first human pair.

29. No man ever yet hated his own flesh—And this is a natural reason why he should love his wife, and nourish and cherish her.

30. We are members of his body—He has partaken of our nature, as we have partaken of the nature of Adam. And as he is the head of the Church and the Saviour of this body, so we, being members of the Church, are members of his mystical body. That is, we are united to him by one Spirit in the closest intimacy, even similar to that which the members have with the body. [The idea of the mystical and purely spiritual union of believers with Christ, which is presented in the earlier part of this epistle, is evidently here present to the mind of the apostle.]

31. Shall be joined unto his wife—*Προσκόλληθῇσεται*, he shall be closely joined to her; so death alone can part the husband and wife; and nothing but death should dissolve their affection.

32. This is a great mystery—*Τὸ μυστήριον τοῦτο μέγα ἐστίν*, this mystery is great. By this “mystery” we may understand, 1) “the union of the husband and wife in marriage; and 2) (and eminently) the union of Christ with his Church. The creation and union of Adam and Eve were intended, in the design of God, to point out the

great mystery: but I speak concerning Christ and the church. **33** Nevertheless, ^alet every one of you in particular so love his wife even as himself; and the wife *see* that she ^breverence her husband.

CHAPTER VI.

CHILDREN, ^aobey your parents in the Lord: for this is right. **2** ^bHonour thy father and mother; which is the first commandment with promise; **3** That it may be well with thee, and thou mayest live long on the earth. **4** And, ^cye fathers, provoke not your children

^a 1 Pet. 3. 6.—^b Prov. 23. 22; Col. 3. 20.—^c Exod. 20. 12; Deut. 5. 16; 27. 16; Jer. 35. 18; Ezek. 22. 7; Mal. 1. 6; Matt. 15. 4; Mark 7. 10.—^d Col. 3. 21.

union of Christ and the Church; a union the most important that can be conceived; and therefore the apostle calls it a great “mystery,” (or design.)

33. Nevertheless—*Πλὴν*, moreover, or therefore; on the consideration of God's design in the institution of marriage, let every one of you love his wife as himself, because she is both naturally and by a divine ordinance a part of himself. **That she reverence her husband**—Let the wife ever consider the husband as her head; and this he is, not only by nature, but also by the ordinance of God. These are very important matters, and on them the apostle lays great stress. [The Church should never demean itself as merely parallel to other circles of fellowship, for she is called to become the inmost of all. From out of the family, the concentrated life of the household, where a filial spirit is born of wedded love and household dependents regulate themselves accordingly, the moral life of a nation also grows. The emancipation of the strong-minded woman, that most repulsive miscreation of natural corporeality, destroys not only what is Christian, but what is germane. Love is the only right dominion; there is then in every house a church in *parvo*. The mystery of marriage is a portico to the mystery of the sanctuary: from the latter, too, a light streams into the former.—*Steir*.]

NOTES ON CHAPTER VI.

1. Children, obey your parents—This is a duty with which God will never dispense; he commands it, and gratitude, from a sense of the highest obligations, most strongly enforces the command. **In the Lord**—*Ἐν κυρίῳ*. [This characterizes the obedience as *Christian*, the activity of which moves in *Christ*, with whom the Christian stands in communion of life. *Δικαίον*, according to the law of God.—*Meyer*.]

2. Honour thy father—[*Τίμα* (*honour*) includes more than obedience. Altogether without respect to any other relations than that of parents and children, the duty of the latter not only to be just and kind to the former, but to render to them a special reverence, is the purport of the commandment, from whose obligation nothing can in any case discharge them.]

3. That it may be well, etc.—[This is the first commandment to which God has annexed a promise, and therefore we may learn, in some measure, how important the duty is in the sight of God. In Deut. v. 16, it is said, *And that it may go well with thee*; we may therefore conclude that it will go ill with the disobedient.]

4. Fathers, provoke not your children to

to wrath: but ^dbring them up in the nurture and admonition of the Lord. **5** ^eServants, be obedient to them that are *your* masters according to the flesh, ^fwith fear and trembling, ^gin singleness of your heart, as unto Christ; **6** ^hNot with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; **7** With good will doing service, as to the Lord, and not to men:

^d Gen. 18, 19; Deut. 4, 9; 6, 7, 20; 11, 19; Psa. 78, 4; Prov. 19, 18; 22, 6; 29, 17. — ^e Col. 3, 23; 1 Tim. 6, 1; Tit. 2, 9; 1 Pet. 2, 18. — ^f 2 Cor. 7, 15; Phil. 2, 12. — ^g 1 Chron. 29, 17; Col. 3, 22. — ^h Col. 3, 22, 23. — ⁱ Romans 2, 6; 2 Cor. 5, 10; Col. 3, 24. — ^k Gal. 3, 28; Col. 3, 11.

wrath—Avoid all *severity*; this will hurt your own souls, and do your children no good; rather, if punished with severity or cruelty, they will be only hardened and made desperate in their sins. *Cruel parents generally have bad children.* He who corrects his children according to God and reason will feel every blow on his own heart more sensibly than his child feels it on his body. Parents are called to *correct*, not to *punish*, their children. Those who *punish* them do it from a principle of *revenge*; those who *correct* them do it from a principle of *affectionate concern*. **Bring them up**—*Εκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοθεσίᾳ Κυρίου*, literally, *nourish them in the discipline and instruction of the Lord*. *Παδεία*, *discipline*, may refer to all that knowledge which is proper for children, including elementary principles and rules for behaviour, etc. *Νοθεσία*, *instruction*, may imply whatever is necessary to form the mind; to touch, regulate, and purify the passions; and necessarily includes the whole of religion. Both these should be administered *in the Lord*—all the important lessons and doctrines being derived from his revelation, (and taught in his Spirit,) therefore they are called the *discipline and instruction of the Lord*.

5. Servants, be obedient—Though *δοῦλος* frequently signifies a slave or bondman, yet it often implies a servant in general, or any one bound to another, either for a limited time or for life. Even a *slave*, if a Christian, was bound to serve him faithfully by whose money he was bought, howsoever illegal the traffic might be considered. In heathen countries slavery was in some sort excusable; among Christians it is an enormity and a crime for which perdition has scarcely an adequate state of punishment. **According to the flesh**—Your masters in secular things; for they have no authority over your religion nor over your souls. **With fear and trembling**—Because the law gives them a power to punish you for every act of disobedience. [And because of your duty to God.] [This does not refer to anger and rebuke and punishment, nor is it to be weakened into tender, anxious conscientiousness.—*Braune.*] **In singleness of your heart**—Not merely through fear of punishment, but from a principle of uprightness, serving them as you would serve Christ.

6. Not with eyeservice—Not merely in their presence, when their eye is upon you, as unfaithful and hypocritical servants do, without consulting conscience in any part of their work. **Doing the will of God**—Seeing that you are in the state of servitude, it is the will of God that you should act conscientiously in it.

7. With good will—*Μετ' εὐνοίας*, with *cheerfulness*; do not take up your service as a cross, or bear it as a burden; but take it as coming in the

8 ⁱKnowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, ^kwhether he be bond or free. **9** And, ye ^lmasters, do the same things unto them, ^mas forbearing threatening: knowing that ⁿyour Master also is in heaven; ^oneither is there respect of persons with him. **10** Finally, my brethren, be strong in the Lord, and ^pin the power of his might. **11** ^qPut on the whole armour

ⁱ Col. 4, 1. — ^m Leviticus 25, 43. — ⁿ Or, *moderating*. — ^o Some read, *both your and their Master*. — ^p John 13, 13; 1 Cor. 7, 22. — ^q Romans 2, 11; Col. 3, 25. — ^r Ch. v. 1, 19; 3, 16; Col. 1, 11. — ^s Romans 13, 12; 2 Cor. 6, 7; verse 13; 1 Thess. 5, 8.

order of God's providence, and a thing that is pleasing to him. [The servants of Christ naturally do the will of God, (John x, 30,) and that, too, "from the heart," without discontent with their service, or murmuring in their service.—*Braune.*]

8. Whatsoever good thing any man doeth—Though your masters should fail to give you the due reward of your fidelity and labour, yet as ye have done your work as unto the Lord, he will take care to give you the proper recompense. **Whether he be bond**—A *slave*, bought with money. **Or free**—A person who has *hired* himself of his own free accord.

9. Ye masters, do the same thing unto them—Act in the same affectionate, conscientious manner toward your slaves as they (ought to) do toward you. **Forbearing threatening**—If they should transgress at any time, lean more to the side of mercy than justice; and when ye are obliged to punish, let it be as lightly and moderately as possible; and let revenge have no part in the chastisement, for that is of the devil, and not of God. The words *forbearing threatening*, *ἀνέχτες τὴν ἀπειλήν*, signify to mitigate, relax, or not exact threatening; that is, the threatened punishment. The sense is given above. In *Shemoth Rabba*, section 21, folio 120, there is a good saying concerning respect of persons: "If a poor man come to a rich man to converse with him, he will not regard him; but if a rich man come he will hear and rehear him. The holy and blessed God acts not thus; for all are alike before him—women, slaves, the poor and the rich." **Knowing that your Master also is in heaven**—Ye are *their* masters, God is *yours*. As you deal with *them*, so God will deal with *you*; for do not suppose, because their condition on earth is inferior to yours, that God considers them to be less worthy of his regard than you are; this is not so, for there is **no respect of persons with him**. [The purport of the apostle's instructions respecting the duty of masters and servants or slaves toward each other seems to be, that since their relations are fixed by the laws and social usages over which neither party had any control, it was incumbent on both parties, as Christians, to discharge the duties that belonged to their positions. Nothing is intimated respecting the right or wrong of slavery, nor of the duty of the master in respect to emancipation, wherever possible.]

10. Finally—Having laid before you your great and high calling, and all the doctrines and precepts of the Gospel, it is necessary that I should show you the enemies that will oppose you, and the strength which is requisite to enable you to repel them. [*Ἐνδυναμοῦντε*, passive not middle, *be strengthened*; that is, in the Lord (Christ).—*Alford.*]

11. Put on the whole armour of God—

of God, that ye may be able to stand against the wiles of the devil. **12** For we wrestle not against ^u flesh and blood, but against ^v principalities, against powers, against ^w the rulers of the darkness of this world, against ^x spiritual wickedness in ^y high places. **13** ^z Wherefore

^z Gr. *blood and flesh*. — ^u Matt. 16. 17; 1 Cor. 15. 50. — ^v Rom. 8. 38; chap. 1. 21; Col. 2. 15. — ^w Luke 22. 53; John 12. 31; 14. 30; chap. 2. 2; Col. 1. 13. — ^x Or, *wicked spirits*. — ^y Or, *heavenly*, as chap. 1. 3.

Ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ. The apostle considers that every Christian has a warfare to maintain against a powerful and subtle foe, and that therefore he would need much strength, much courage, complete armour, and skill to use it. The *panoply* which is mentioned here refers to the armour of the *heavy troops* among the Greeks; those who were to sustain the rudest attacks, who were to sap the foundations of walls, storm cities, etc. Their ordinary armour was the shield, the helmet, the sword, and the greaves or brazen boots. To all these the apostle refers below. (See on verse 13.) **The wiles of the devil**—Τὰς μεθοδίας τοῦ διαβόλου, *the methods of the devil*; the different means, plans, schemes, and machinations which he uses to deceive, entrap, enslave, and ruin the souls of men. *A man's method of sinning is Satan's method of ruining his soul.*

12. For we wrestle not against flesh and blood—Οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, *our wrestling or contention is not with men like ourselves*: “flesh and blood” is a Hebraism for men, or human beings. The word *πάλη* implies the athletic exercises in the Olympic and other national games, [and especially the Christian's hand-to-hand fight with the adversary.] Here it signifies warfare in general. **Against principalities**—Ἀρχάς, *chief rulers*. **Powers**—Ἐξουσίας, *authorities*, derived from and constituted by the above. **The rulers of the darkness of this world**—Τοὺς κοσμοκράτορας τοῦ σκότους τούτου, *the rulers of the world; the emperors of the darkness of this state of things*. [That is, the militant age of the Church.] **Spiritual wickedness**—Τὰ πνευματικά τῆς πονηρίας, *the spiritual things of wickedness*; or *the spiritualities of wickedness*; highly refined and sublimed evil; falsehood disguised in the garb of truth; *antinomianism* in the guise of religion; [sacerdotalism and formalism.] **In high places**—Ἐν τοῖς ἐπουρανίοις, *in the most sublime stations*, [in Church, State, and society, in customs and usages, in literature and public opinion, for these are the rulers of the (spiritual) darkness of the age. The array of the powers of the Evil One, as they subsist and operate in the world, in its institutions and affairs, is presented in the form of the powers of kingdoms and orders of this world; though evidently all that is here said is to be taken as a general presentation of the activities of Satan, and the hold that he has obtained, through the agencies of man's fallen nature, of the various elements of moral influence in the world. Probably there is no reference to any other persons than the chief combatants, Christ and Satan, and, after them men who are at once active auxiliaries on either side, and also the prize contended for.] [The contest in its essence is a single-handed struggle in wrestling, in which each for himself is attacked. The danger lies in the power and character of the enemy and of his wiles, in which he does not himself openly appear. . . . The means for assault and con-

take unto you the whole armour of God, that ye may be able to withstand ^a in the evil day, and ^b having done all, to stand. **14** Stand therefore, ^c having your loins girt about with truth, and ^d having on the breastplate of righteousness; **15** ^e And your feet shod with the

^z 2 Cor. 10. 4; verse 11. — ^a Chap. 5. 16. — ^b Or, *having overcome all*. — ^c Isaiah 11. 5; Luke 12. 35; 1 Peter 1. 13. — ^d Isaiah 59. 17; 2 Cor. 6. 7; 1 Thess. 5. 8. — ^e Isaiah 52. 7; Rom. 10. 15.

flict are afforded to the Evil One by the world, which is at his disposal, and by “flesh and blood” which war against the soul, and become allies in the service of Satan. . . . What is natural and created is not the precise antagonist against whom we must contend.—*Brayne.*]

13. Wherefore—Because ye have such enemies to contend with. **Take unto you**—Assume, as provided and prepared for you, **the whole armour of God**; which “armour” if you put on and use, you shall be both invulnerable and immortal. **That ye may be able to withstand**—That ye may not only stand fast in the liberty wherewith Christ hath made you free, but also discomfit all your spiritual foes; and, continuing in your ranks, maintain your ground against them, never putting off your armour, but standing always ready prepared to repel any new attack. [The Christian warfare is chiefly, but not entirely, defensive.] By **evil day** we may understand any time of trouble, affliction, and sore temptation. **And having done all, to stand**—Καὶ ἅπαντα κατεργασάμενοι στήναι, *rather, and having conquered all, stand*; this is a military phrase, and is repeatedly used in this sense by the best Greek writers.

14. Stand therefore—Prepare yourselves for combat. **Having your loins girt about with truth**—The Gospel of Jesus Christ is the “truth” of God; unless this be known and conscientiously believed no man can enter the spiritual warfare with any advantage or prospect of success. **The breastplate of righteousness**—The word “righteousness,” *δικαιοσύνη*, is of very extensive import. Here it may imply assurance of justification through the blood of the cross; the principle of righteousness or true holiness implanted in the heart; and a holy life, a life regulated according to the testimonies of God. As the “breastplate” defends the heart and lungs, and all those vital organs that are contained in what is called the region of the thorax, so this “righteousness”—this life of God in the soul of man—defends every thing on which the spiritual existence depends.

15. Your feet shod—The *κνημίδες*, or *greaves*, were deemed of essential importance in the ancient armour; if the feet or legs are materially wounded a man can neither stand to resist his foe, pursue him if vanquished, nor flee from him should he have the worst of the fight. The Israelites were commanded to eat the passover with their feet shod, to show that they were ready for their journey. And our Lord commands his disciples to be *shod with sandals*, that they might be ready to go and publish the Gospel, as the Israelites were to go to possess the promised land. Every Christian should consider himself on his journey from a strange land to his own country, and not only stand every moment prepared to proceed, but be every moment in actual progress toward his home. **The preparation of the gospel**—Ἐτοιμασία, *habitual readiness, firmness*. [It is the readiness, the ready

preparation of the gospel of peace; **16** Above all, taking ^f the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. **17** And ^g take the helmet of sal-

^f 1 John 5. 4.—^g Isaiah 59. 17; 1 Thess. 5. 8.—^h Heb. 4. 12; Rev. 1. 16; 2. 16; 19. 15.

mind, the *promptitude* for the conflict in question which the Gospel bestows, and which is produced by means of it.—*Meyer*.] Should we take the word *preparation* in its common acceptation, it may imply, that by a conscientious belief of the Gospel, receiving the salvation provided by its author, and walking in the way of obedience which is pointed out by it, the soul is *prepared* for the kingdom of heaven.

16. Above all, (ἐπὶ πάντων, *outside of all the rest of the armour*), **taking the shield of faith**—As “faith” is the grace by which all others are preserved and rendered active, so it is properly represented here under the notion of a “shield.” Faith, in this place, must mean that evidence of things unseen which every genuine believer has that God, for Christ’s sake, has blotted out his sins, and by which he is enabled to call God his Father, and feel him to be his portion. Only this *appropriating* faith can quench any dart of the “wicked one.” **The fiery darts of the wicked**—Βέλος, a *dart*, signifies any kind of missile weapon; every thing that is projected to a distance by the hand, as a javelin, or short spear; or by a bow, as an arrow; or a stone by a sling. “The fiery darts”—τὰ βέλη τὰ πεπρωμένα, [*fire-bearing arrows or javelins designed to set on fire that into which they were thrown; or poisoned arrows, so-called for their destructiveness.*] To quench or extinguish such fiery darts the shields were ordinarily covered with metal on the outside, and thus the fire was prevented from kindling upon the shield. When they stuck on a shield of another kind and set it on fire, the soldier was obliged to cast it away, and thus became defenceless. The “fiery darts” of the “wicked,” τοῦ πονηροῦ, *the devil*, are evil thoughts and strong injections, as they are termed, which in the unregenerate inflame the passions and excite the soul to sin. While the faith is strong in Christ it acts as a shield to quench these.

17. Take the helmet of salvation—Or, as it is expressed in 1 Thess. v. 8, “and for a helmet, the hope of salvation.” The *hope* of conquering every adversary and surmounting every difficulty through the blood of the Lamb, is as a helmet that protects the head, so that the blow of the battleaxe cannot cleave it. The hope of continual safety and protection, built on the promises of God, to which the upright follower of Christ feels he has a divine right, protects the understanding from being darkened, and the judgment from being confused by any temptations of Satan or subtle arguments of the sophistical ungodly. He who carries Christ in his heart cannot be cheated out of the hope of his heaven. **The sword of the Spirit**—The “sword” of which St. Paul speaks is, as he explains it, *the word of God*; that is, the revelation which God has given of himself, or what we call the *Holy Scriptures*. This is called “the sword of the Spirit” because it comes from the Holy Spirit, and becomes effective in the soul through the operation of the Holy Spirit. An ability to recall and appropriate the word of God in times of temptation and trial has a wonderful tendency to cut in pieces the snares of the adversary. In God’s

vation, and ^b the sword of the Spirit, which is the word of God: **18** ⁱ Praying always with all prayer and supplication in the Spirit, and ^k watching thereunto with all perseverance and

ⁱ Luke 18. 1; Rom. 12. 12; Col. 4. 2; 1 Thess. 5. 17.—^k Matt. 26. 41; Mark 13. 33.

word a genuine Christian may have unlimited confidence, and to every purpose to which it is applicable it may be brought with the greatest effect. [The μάχαρις τοῦ Πνεύματος is the sword which the Holy Spirit furnishes, and the sword is the word of God—the Gospel—the contents of which the Spirit brings vividly to the consciousness of the Christian, in order that he may defend himself by the divine power of the Gospel against the assaults of the diabolical powers, and may vanquish them, as the warrior wards off and vanquishes the enemy with the sword.—*Meyer*.] [It is much less special passages of Scripture, than its general and comprehensive doctrines and spirit that constitute “the sword of the Spirit.” It is possible to so misquote single texts as to wholly pervert them from their true spirit, and legitimate design.]

18. Praying always—The apostle does not put praying among the armour; had he done so he would have referred it, as he has done all the rest, to some of the Grecian armour; but as he does not do this, therefore we conclude that his account of the armour is ended, and that now, having equipped his spiritual soldier, he shows him the necessity of *praying* that he may successfully resist those principalities, powers, the rulers of the darkness of this world, and the spiritual wickedness in heavenly places, with whom he has to contend. When the apostle exhorts Christians to *pray with all prayer*, we may at once see that he neither means spiritual nor formal prayer, in exclusion of the other. “Praying” (προσευχόμενοι) refers to the *state of the spirit* as well as to the *act*. **With all prayer**—[With prayer and entreaty of every kind, praying at each moment in virtue of the Spirit.—*Meyer*.] This refers to the various kinds of prayer that is performed in public, in the family, in the closet, in business, on the way, in the heart without a voice, and with the voice from the heart. All these are necessary to the genuine Christian; and he whose heart is right with God will be frequent in the whole. [Some there are, who use only mental prayer or ejaculations, and think they are in a state of grace, and use a way of worship far superior to any other; but such only fancy themselves to be *above* what is really *above them*; it requiring far more grace to be enabled to pour out a fervent and continued prayer, than to offer up mental aspirations.—*Westley*.] **And supplication**—Δείσσως. Supplication seems to mean *prayer continued in, strong and incessant pleadings* till the evil is averted or the good communicated. Prayer should be ἐν παντί καιρῷ, in every time, season, or opportunity; and ἐν πνεύματι, in or through the Spirit—that the heart should be engaged in it, and that its infirmities should be helped by the Holy Ghost. **Watching thereunto**—Being always on your guard lest your enemies should surprise you. Watch, not only against evil, but also for opportunities to do and to receive good. Without watchfulness, prayer and all the spiritual armour will be ineffectual. **With all perseverance**—Being always intent on your object, and never losing sight of your danger or of your interest. The word implies *stretching out the neck, and looking about, in*

¹supplication for all saints; **19** ^mAnd for me, that utterance may be given unto me, that I may open my mouth ^aboldly, to make known the mystery of the gospel, **20** For which ^aI am an ambassador ^pin bonds; that ^rtherein ^sI may speak boldly, as I ought to speak. **21** But ^tthat ye also may know my affairs, and how I do, ^uTychicus, a beloved brother and faithful minister in the

Lord, shall make known to you all things: **22** ^vWhom I have sent unto you for the same purpose, that ye might know our affairs, and ^wthat he might comfort your hearts. **23** ^xPeace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. **24** Grace be with all them that love our Lord Jesus Christ ^yin sincerity. Amen.

¹Chap. 1, 16; Philippians 1, 4; 1 Timothy 2, 1. — ^mActs 4, 23; Colossians 4, 3; 2 Thessalonians 3, 1. — ⁿ2 Corinthians 3, 12. — ^o2 Corinthians 5, 20. — ^pOr, *in a chain*. — ^qActs 26, 29; 28, 20; chap. 3, 1; Philippians 1, 7, 13, 14; 2 Timothy 1,

16; 2, 9; Philemon 10. — ^rOr, *thereof*. — ^sActs 28, 31; Phil. 1, 20; 1 Thessalonians 2, 2. — ^tColossians 4, 7. — ^uActs 20, 4; 2 Timothy 4, 12; Titus 3, 12. — ^vColossians 4, 8. — ^w1 Peter 5, 14. — ^xTitus 2, 7. — ^yOr, *with incorruption*.

order to discern an enemy at a distance. ["Perseverance" and "supplication" here amount to *persevering supplication*.—*Riddle*.] **For all saints**—For all Christians; for this was the character by which they were generally distinguished. [In praying for themselves they were uniformly to blend petitions for all the saints.—*Eadie*.]

19. And for me, that utterance may be given unto me—*ἵνα μοι δοθῇ λόγος*. Kypke has proved by many examples that *λόγος διδοῖναι* signifies permission and power to defend one's self in a court of justice; and this sense of the phrase is perfectly applicable to the case of St. Paul, who was an ambassador in bonds, (verse 20,) and expected to be called to a public hearing, in which he was not only to defend himself, but to prove the truth and excellency of the Christian religion. And we learn (from Phil. i, 12–14) that he had his desire in this respect; for *the things which happened to him fell out to the furtherance of the Gospel, so that his bonds in Christ were manifest in all the palace, and in all other places*. Thus God had enabled him to make a most noble defence, by which the Gospel acquired great credit. **The mystery of the gospel**—The whole doctrine of Christ, not fully revealed previously to that time.

20. An ambassador in bonds—An ambassador being the representative of his king, his person was, in all civilized countries, held sacred. Contrary to the rights of nations, this ambassador of the King of heaven was put in chains! He had, however, the opportunity of defending himself, and vindicating the honour of his Master. **As I ought to speak**—As becomes the dignity and the importance of the subject.

21. That ye also—As well as other Churches to whom I have communicated the dealings both of God and man to me. **May know my affairs**—May be acquainted with my situation and circumstances. **And how I do**—How I employ my time, and what fruit there is of my apostolical labours. **Tychicus, a beloved brother**—We learn (from Acts xx, 4) that Tychicus was of Asia, and that he was a useful companion of St. Paul. See the note on the above place. This same person, and with the same character and commendation, is mentioned in the epistle to the Colossians, chapter iv, 7. He is mentioned also in Titus iii, 12 and in 2 Tim. iv, 12; from all these places it is evident that he was a person in whom the apostle had the highest confidence, and that he was a very eminent minister of Christ.

22. Whom I have sent . . . for the same

purpose—Namely, that the Ephesians might know his affairs and those of the Church at Rome; messengers of this kind frequently passed between the Churches in those ancient times. **Comfort your hearts**—By showing you how powerfully he was upheld in all his tribulations, and how God turned his bonds to the furtherance of the Gospel. This must have been great consolation to all the followers of God, and particularly to those in Ephesus or Laodicea, or to whomsoever the epistle was directed.

23. Peace be to the brethren—If the epistle were really sent to the Ephesians, a people with whom the apostle was so intimately acquainted, it is strange that he mentions no person by name. This objection, on which Dr. Paley lays great stress, has not been successfully answered. **Peace**—All prosperity, and continual union with God and among yourselves; **and love** to God and man, the principle of all obedience and union; **with faith**, continually increasing, and growing stronger and stronger, **from God the Father**, as the fountain of all our mercies, **and the Lord Jesus Christ**, through whose sacrifice and mediation they all come.

24. Grace be with all them—May the divine favour and all the benedictions flowing from it, be with all them that love our Lord Jesus Christ. **In sincerity**—*Ἐν ἀφάρσει*, in incorruptibility. Those who show the genuineness of their love by walking before him in holiness of life. Many profess to love our Lord Jesus but are not sincere; on these the "grace" or favour of God cannot rest; they profess to know him, but in works deny him. Such can neither expect favour here nor hereafter. [Insincerity is often of the heart alone, while the understanding is not aware of its existence. So there may be an *insincerity* in one's love of Christ, of which he may not be conscious on account of the "deceivableness of unrighteousness."] **Amen**—This is wanting in many MSS. It is, however, more likely to be a genuine subscription here than most others of its kind. The apostle might have sealed his most earnest wish by this word; which means not so much, *so be it!* or *may it be so*, as it implies the faithfulness of Him who had given the promises, and whose prerogative it was to give effect to the prayers which his own Spirit had inspired.

The subscriptions to this epistle are [various, but of very little authority. They generally favour the notion that the epistle was really written to the Ephesians.]

PREFACE TO THE EPISTLE

TO

THE PHILIPPIANS.

AUTHORSHIP.

IT has been almost universally believed that this epistle was written by its reputed author, St. Paul. The traditions of the Church are unanimous in this decision, and as there appears no assignable reason for any falsification in the matter, the style and spirit of the composition, which are eminently Pauline, would seem to sufficiently attest its genuineness. The suggestions of a few (German) critics, that the whole of chapter iii, and the first nine verses of chapter iv, constitute an interpolation, rests on an altogether too feeble reason to entitle it to any serious consideration. The external testimonies in favour of its Pauline authorship, derived from the unbroken consensus of the Fathers of the early Church, are rich and abundant.

THE PLACE AND PEOPLE.

The city of Philippi was a town of Macedonia, in the territory of the Edones, in Thrace, near the northern extremity of the Ægean Sea, built by Philip, the father of Alexander the Great. Near to it occurred the famous battle of Antony and Octavius against Brutus and Cassius, which sealed the fate of the Roman republic. It is now an insignificant place called Felibejik.

The introduction of the Gospel into this city was in response to a call received by Paul in a vision of the night, during his second missionary journey. There was a man of Macedonia beseeching him, and saying, "Come over into Macedonia, and help us," (Acts xvi, 9.) Paul, with Silas and Timotheus, soon afterward passed over into that city, and began their evangelistic labour, which was the beginning of a work which became a rich and prolific seed of future fruit. Paul probably visited this place once, perhaps twice, subsequently. His persecutors were not Jews; but certain pretenders whose trade Paul had spoiled by casting out the demon from the girl by whom they had their gain. Paul and Silas were cast into prison, but were delivered by a miracle which resulted in the conversion of the jailer and his family, and Paul soon after left the city. Of his later visits to this city no definite account is given.

OCCASION.

The relations of the apostle to the Philippian Church appear to have been mutually agreeable and endearing. They alone of all the Churches sent subsidies to relieve his personal necessities, which they did on two several occasions soon after his departure from them, and also during his imprisonment at Rome.

In the absence of Jewish disturbers the Gospel was preached and received in its simplicity; but at length the Judaizers came here also, but seem to have been less successful in alienating the believers than in many other places.

The general state of the Church may be gathered from several hints in the epistle and elsewhere. They were *poor*, but liberal, (2 Cor. viii, 1, 2,) and in *trouble*, probably from persecution, (chapter i, 28-30;) in *danger of*, if not already in, *quarrel and dissension*, (chapter ii, 1-4,) and apparently inclined to spiritual pride and jealousies.

The epistle itself seems to be simply a message of Christian salutations, elicited probably by the bounty shown to the writer, accompanied with kindly cautions and reproofs. Epaphroditus had brought to the apostle the contribution from his beloved Philippians; and on his return the apostle availed himself of the opportunity to forward to them this epistle, and thus to pour out to them the fulness of his heart in thanksgivings and in prayers and exhortations for their spiritual welfare; and thus he was led on by the inspiration of the indwelling Spirit to set forth truths and to dilate upon motives which are alike precious for all ages and for every Church in the whole earth.

TIME AND PLACE OF WRITING.

Respecting the place and time of the writing of this epistle there seems to be very little room to doubt that it was written from Rome, during the apostle's imprisonment, probably near the end of the "two years" referred to at the end of the Acts. There have been some faint attempts to fix the place at Corinth and at Cesarea, but neither of these places will suit the indications of the epistle itself. The tone of the epistle, and also certain references to facts, seem to imply that the partial freedom accorded to Paul during the earlier part of his imprisonment had been somewhat abridged, and that he was expecting a speedy decision of his case. There is a spirit of sadness and anxiety about the epistle, quite unlike anything seen in others of his letters, which seems to indicate some unfavourable change of his circumstances. This is accounted for by suspecting that at this time the policy of Nero had become more cruel, and that the apostle was already suffering from its rigours, as well as anticipating still greater severities. This would fix its date *after* the two years of Acts xxviii.

STYLE AND SPIRIT.

The language of this epistle is thoroughly Pauline. Its style, like all Paul's epistles when he writes with fervour, is abrupt, often passing from one theme to another; full of earnest exhortations, affectionate warnings, deep and wonderful settings forth of his individual spiritual condition and feelings, of the state of Christians and of the world, of the loving counsels of the Father respecting us, and the self-sacrifice and triumph of the Redeemer. This epistle is especially warm in its expressions of affection. The writer's whole soul seems to have been penetrated to its depth by the love of the Spirit; his feeble frame, crushed to the very verge of death, shaken with fightings and fears, burning at every man's offence and weak with every man's infirmity, had yet its sweet refreshments and calm resting-places of affection.—*Alford*.

THE EPISTLE OF PAUL THE APOSTLE

TO

THE PHILIPPIANS.

CHAPTER I.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: **2** ^bGrace be unto you, and peace, from God our Father and from the Lord Jesus Christ. **3** ^cI thank my God upon every

^a 1 Cor. 1, 2. — ^b Rom. 1, 7; 2 Cor. 1, 2; 1 Pet. 1, 2. — ^c Rom. 1, 8, 9; 1 Cor. 1, 4; Eph. 1, 15, 16; Col. 1, 3; 1 Thess. 1, 2; 2 Thess. 1, 3.

NOTES ON CHAPTER I.

1. Paul and Timotheus—That Timothy was at this time with the apostle in Rome we learn from chapter ii, 19, and also that he was very high in the apostle's estimation. He had also accompanied Paul on his two voyages to Philippi. (see Acts xvi and xx,) and was therefore deservedly dear to the Church in that city. It was on these accounts that St. Paul joined his name to his own, not because he was in any part the author of this epistle, but he might have been the apostle's amanuensis, though the subscription to the epistle gives this office to Epaphroditus. Neither in this epistle, nor in those to the Thessalonians and to Philemon, does St. Paul call himself an apostle; the reason of which appears to be, that in none of these places was his apostolical authority called in question. **Saints**—*Ἅγιοι*. This term, used as here, absolutely as a common designation of all Christians, appears in the opening salutation of nearly all of St. Paul's epistles to the churches. **Bishops**—*Ἐπισκόποις*, the *overseers* of the Church of God. **And deacons**—[*καὶ διακόνους*. (See Acts vi, 1, 2; 1 Tim. iii, 8.) Respecting these two classes of persons Bengel aptly remarks: "The former cared especially for the *internal*, and the latter for the *external*, affairs; yet not so but that the latter cared also for the *internal*, and the former for the *external*, affairs."]

2. Grace be unto you—See on Rom. i, 7.

3. Upon every remembrance—As often as you recur to my mind, so often do I thank God for the great work wrought among you. Some think that the words should be translated, *for all your kind remembrance*; referring to their kind attention to the apostle in supplying his wants, etc.

4. Always in every prayer—I pray often for you, and have great pleasure in doing it, seeing what God has already wrought among you.

5. For your fellowship in the gospel—*Κοινωνία*, spiritual "fellowship" or *communion*; not only their attention to the Gospel, their readiness to continue in it, and perseverance in it, but also their

^a remembrance of you, **4** Always in every prayer of mine for you all making request with joy, **5** ^eFor your fellowship in the gospel from the first day until now; **6** Being confident of this very thing, that he which hath begun ^fa good work in you ^gwill perform *it* ^huntil the day of Jesus Christ: **7** Even as it

^d Or, *mention*. — ^e Rom. 12, 13; 15, 26; 2 Cor. 8, 1; chap. 4, 14, 15. — ^f John 6, 29; 1 Thess. 1, 3. — ^g Or, *will finish it*. — ^h Verse 16.

unity and affection among themselves. [*On account of your fellowship in respect of the Gospel; the common brotherly coherence which united the Philippians together for the Gospel; the end at which, in their mutual coherence, they aimed.*—*Meyer.*]

6. Being confident—There shall be nothing lacking on God's part to support you; and to make you wise, holy, and happy; and bring you at last to his kingdom and glory. [That which he has begun he will complete, by the further operations of his grace. The idea of resistance to this grace, as a human possibility, is not thereby excluded; but Paul had not this to fear on the part of his Philippian converts, as he formerly had in the case of the Galatians.—*Meyer.*] **Until the day of Jesus Christ**—[On this clause Alford quotes Calvin, (and characterizes the remark as "very beautiful,") that "although they who are freed from the mortal body have no longer to war against the lusts of the flesh, and are beyond the stroke of the dart, (of the adversary,) yet it would not be absurd if they were said to be (only) in an advanced stage, (*in propectu*), because they have not yet reached that to which they aspire, have not become possessed of the felicity and glory which they hope for. The day has not yet risen (*illuxit*) which shall reveal the treasures now conceded in hope, and therefore when this hope is spoken of our eyes are turned, as to its final object, to the happy resurrection." On this Alford further remarks, "Doubtless this is our lesson, and must be our application of such passages; but this surely was not the sense in which the apostle wrote them." Respecting the theory of the second coming of Christ, to which this passage is supposed to refer, it has been pertinently asked: "Ought not the commentary of history, the inexorable logic of events, to shed some light upon this theory, and to lead us to re-examine our principles of exegesis? This hope, which if it has been cherished for eighteen hundred years or fifty years, has been cherished only to be disappointed."]

is meet for me to think this of you all, because ⁱI have you ^kin my heart; inasmuch as both in ^mmy bonds, and in ⁿthe defence and confirmation of the gospel, ^yye all are ^apartakers of my grace. **8** For ^pGod is my record, ^qhow greatly I long after you all in the bowels of Jesus Christ. **9** And this I pray, ^rthat your love may abound yet more and more in knowledge and in all ^sjudgment; **10** That ^tye may ^uapprove things that ^vare excellent;

ⁱ Or, *ye have me in your heart.*—^k 2 Cor. 3. 2; 7. 3.—^l Eph. 3. 1; 6. 20; Col. 4. 3, 18; 2 Tim. 1. 8.—^m Verse 17.—ⁿ Chap. 4. 14.—^o Or, *partakers with me of grace.*—^p Rom. 1. 9; 9. 1; Gal. 1. 20; 1 Thess. 2. 5.—^q Chap. 2. 26; 4. 1.—^r 1 Thess. 3. 12; Philem. 6.

7. It is meet for me to think this—*Ἐστὶν δικαίον*; it is just that I should think so, because I have you in my heart—you live in my warmest love and most affectionate remembrance. **Inasmuch as both in my bonds**—Because you have set your hearts upon me in my bonds, sending Epaphroditus to minister to me in my necessities, (chapter ii, 25,) and contributing of your own substance to me, (chapter iv, 14,) sending once and again to me while I was in bonds for the defence of the faith, (verses 15, 16,) those things confirm my hope concerning you; especially when I find you yet standing firm under the like afflictions, “having the same conflict which ye saw in me” when I was among you, (Acts xvi, 12, etc.) “and now hear to be in me.” (Chapter i, 30.)

8. For God is my record—*Μάρτυς*, witness. I call God to witness that I have the strongest affection for you, and that I love you with that same kind of tender concern with which Christ loved the world when he gave himself for it; for I am even ready “to be offered on the sacrifice and service of your faith.” (Chapter ii, 17.) [In the bowels (*σπλάγχνα*, yearning affection) of Jesus Christ, so that this longing of mine is not my own individual emotion, but a longing which I feel in virtue of the dwelling and working of Christ in me.—Meyer.]

9. This I pray—This is the substance of all my prayers for you. **That your love**—To God, to one another, and to all mankind. **May abound yet more and more**—*Ἐτι μᾶλλον καὶ μᾶλλον περισσεύει*, [this rendering is literal and correct.] **In knowledge**—[*Ἐπίγνωσις*, accurate knowledge of moral and practical truth, (Alford,) which is imparted by the indwelling Spirit.] **And in all judgment**—*Καὶ πάση αἰσθήσει*, in all spiritual or moral feeling; [perceptivity,] that your feelings may become more exercised in divine things, so that they may be increasingly sensible and refined.

10. That ye may approve things that are excellent—*Εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα*, to the end that ye may put to proof the things that differ, or the things that are more profitable. By the pure and abundant love which they received from God they would be able to try whatever differed from the teaching they had received, and from the experience they had in spiritual things. **That ye may be sincere**—*Ἵνα ἔτε εὐλικρινεῖς*, (pure, unsul- lied,) [without guile, or any insincerity of spirit.] **Sincerity**, taken in its full meaning, is a word of the most extensive import; and, when applied in reference to the state of the soul, is as strong as the word *perfection* itself. **Without offence**—*Ἀπρόσκοποι*, neither offending God nor your neighbour; neither being stumbled yourselves, nor the cause of stumbling to others. **Till the day of**

that ye may be sincere and without offence * till the day of Christ; **11** Being filled with the fruits of righteousness, ^y which are by Jesus Christ, ^z unto the glory and praise of God. **12** But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; **13** So that my bonds ^a in Christ are manifest ^b in all ^c the palace, and ^d in all other places; **14** And many of the brethren

^s Or, *sense.*—^t Rom. 2. 18; 12. 2; Eph. 5. 10.—^u Or, *try.*—^v Or, *differ.*—^w Acts 24. 16; 1 Thess. 3. 13; 5. 23.—^x 1 Cor. 1. 8.—^y John 15. 4, 5; Eph. 2. 10; Col. 1. 6.—^z John 15. 8; Eph. 1. 12, 14.—^a Or, *for Christ.*—^b Chap. 4. 22.—^c Or, *Cesar's court.*—^d Or, *to all others.*

Christ—[*Εἰς ἡμέραν Χριστοῦ*. Until, marks a continuation, whose terminus is to be the “day of Christ,” whatever that may be.] Till he comes to judge the world, or, till the day in which you are called into the eternal world.

11. Being filled with the fruits of righteousness—By “righteousness” we may understand, here, the whole work of the Spirit of God in the soul of a believer; and by the “fruits” of righteousness, all holy tempers, holy words, and right actions. And with these they are to be “filled,” *πεπληρομένοι, filled up, filled full*; the whole soul and life occupied with and ruled by them, ever doing something by which glory is brought to God, or good done to man. **By Jesus Christ**—That is, according to his doctrine, through the power of his grace, and by the agency of his Spirit. [All these things are the fruits of the indwelling Christ.] **Unto the glory and praise of God**—God being honoured when the work of his grace thus appears to men in the fruits of righteousness; and God is praised by all the faithful when his work thus appears. Every genuine follower of God has his glory in view by all that he does, says, or intends. He loves to glorify God, and he glorifies him by showing forth in his conversation the glorious workings of the glorious power of the Lord.

12. That the things which happened unto me—[*Τὰ κατ' ἐμέ, the things concerning me, my affairs.* His imprisonment at Rome, and what had grown out of it. These, which seemed at first to be unfavourable to the spread of the Gospel, had tended “rather” (instead) to its furtherance.]

13. My bonds in Christ are manifest in all the palace—[They became known, not as a matter simply of notoriety, but notoriety in Christ, that is, in connexion with Christ's cause, as endured for Christ's sake.—Alford.] The *prætorium*, (*πραιτώριον*), which we here translate *palace*, signifies the court where causes were heard and judged by the prætor or civil magistrate; it sometimes signifies the general's tent, and at others the emperor's palace. It is supposed that it is used in this latter sense here. There were, no doubt, persons belonging to the emperor's household who would bring the news of so remarkable a case to the palace; for we find that there were Christians even in Cesar's household. (Chapter iv, 22.) [The reading of the Revised Version, “the prætorian guard,” is agreeable to the consent of a large share of modern criticism, though some prefer to understand the word *πραιτωρίον* in a larger sense, so as to include all the persons about the prætorium, or palace, perhaps even the great fortified camp of the prætorian cohorts, outside of the walls. It is evident that a wide-spread interest in the Gospel had been awakened

in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. **15** Some indeed preach Christ even of envy and strife; and some also of good will: **16** The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: **17** But the other of love, knowing that I am set for the defence of the gospel. **18** What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. **19** For I know

e Chap. 2, 3. — f Verse 7. — g 2 Corinthians 1, 11. — h Romans 8, 9. — i Romans 8, 19.

about the imperial centre through Paul's presence and teachings.]

14. Waxing confident—Finding the effect produced by the teaching of the apostle, converts were greatly encouraged, and the more boldly and openly proclaimed the doctrine of Christ crucified. **The word**—The doctrine of Christ: several excellent MSS. and Versions add *Κεῖνον*—the word of the Lord. This reading is probably genuine. [See Revised Version.]

15. Some . . . preach Christ even of envy and strife—[The conflict about circumcision, and other Jewish rites, then filled all places whither the Gospel had come, and the antagonists of Paul and his doctrine now confronted him in Rome; but even these Judaizers preached Christ after their fashion, and so Christ and his doctrines became known.] The word "preach" is not to be taken here as implying that the different persons mentioned were what we call *preachers of the Gospel*; all that we can understand from St. Paul's use of the word is, that they proclaimed Christ as the promised Messiah, espoused the Christian cause, and contended, whether in public or private, that this Jesus was the Christ; but nothing of this kind appears to have been intended in reference to the *conversion of sinners*. **Some also of good will**—Some, through benevolence to the apostle, both espoused his doctrine and vindicated his cause.

16. Preach Christ of contention—The Judaizing teachers also preach Christ: they acknowledge that Jesus is the promised Messiah, and preach him as such. **Not sincerely**—*Οὐκ ἀγνῶς*, not with pure intention, garbling the Gospel; not speaking the whole truth, but just what served their purpose; and at the same time they denounced the apostle as an enemy to the divine institutions because he spoke against circumcision.

17. The other of love—Through a sincere desire not only to make known the way of salvation to the people, but also to vindicate and help the apostle, because they considered him as appointed by God to preach and defend the Gospel.

18. What then—It is a matter of rejoicing to me that Christ is preached, though imperfectly. I rejoice that anything is known of him; and am truly glad that the Gospel is even made partially known, for this will lead to further inquiries, and in the end be of service to the truth.

19. This shall turn to my salvation—That is, it will be the means of my temporal *safety*—of my *deliverance*; for so the word *σωτηρία* is here to be understood (?). The Jews had denounced the apostle as an enemy of Cesar; but he knew that when the nature of the Gospel should be fully known, the Romans would see that he could be no enemy to

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that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, **20** According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. **21** For to me to live is Christ, and to die is gain. **22** But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. **23** For I am in a strait betwixt two, having a desire to depart, and

k Romans 5, 5. — l Ephesians 6, 19, 20. — m 2 Corinthians 5, 8. — n 2 Timothy 4, 6.

Cesar who simply proclaimed a prince whose kingdom was not of this world; and who had taught in the most unequivocal manner that all Christians were to give tribute to whom tribute was due, and, while they feared God, to honour also the king.

Through your prayer—Knowing them to be genuine followers of Christ, he was satisfied that their prayers would be very available in his behalf; and under God he places much dependence upon them. **The supply of the Spirit of Jesus Christ**—The word *ἐπιχορηγία*, which we translate "supply," signifies *furnishing whatever is necessary*. The Spirit of God Paul expected to help all his infirmities, and to furnish him with all the wisdom, prudence, strength of reason, and argument which might be necessary for him in the different trials he had to pass through with his persecutors, and the civil powers at whose judgment seat he stood.

20. Earnest expectation—He had the most confident expectation that God would stand by him, so that he should be enabled, with the *utmost liberty of speech*, *ἐν πάσῃ παρρησίᾳ*, to testify the Gospel of the grace of God; and, should he have the liberty of doing so, he was comparatively regardless what the issue might be relative to himself. Whether life or death was to him perfectly equal and perfectly indifferent, providing Christ were magnified—his person, nature, doctrine, etc., shown to be, what they really are, most noble, most excellent, most necessary, and most glorious.

21. For to me to live is Christ—Whether I live or die, Christ is gain to me. While I live I am Christ's property and servant, and Christ is my portion; if I die—if I be called to witness the truth at the expense of my life—this will be gain; I shall be saved from the troubles and difficulties in life, and be put immediately in possession of my heavenly inheritance. As, therefore, it respects myself, it is a matter of perfect indifference to me whether I be taken off by a violent death, or whether I be permitted to continue here longer; in either case I can lose nothing.

22. But if I live in the flesh—Should I be spared longer, I shall labour for Christ as I have done; and **this is the fruit of my labour**, that Christ shall be magnified by my longer life. (Verse 20.) **Yet what I shall choose I wot not**—Had I the two conditions left to my own choice, whether to die now and go to glory, or whether to live longer in persecutions and afflictions, (glorifying Christ by spreading the Gospel,) I could not tell which to prefer.

23. For I am in a strait betwixt two—Namely, the dying now, and being immediately with God; or living longer to preach and spread the Gospel, and thus glorify Christ among men.

to be with Christ; which is far better: **24** Nevertheless to abide in the flesh *is* more needful for you. **25** And °having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; **26** That °your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. **27** Only °let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, °that ye stand fast in one spirit, °with one mind °striv-

o Chap. 2. 24.—p 2 Cor. 1. 14: 5. 12.—q Eph. 4. 1: Col. 1. 10; 1 Thess. 2. 12; 4. 1.—r Chap. 4. 1.—s 1 Cor. 1. 10.—t Jude 3.

Having a desire to depart, and to be with Christ—Τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, [to loosen.] It appears to be a metaphor taken from the commander of a vessel in a foreign port, who feels a strong desire (ἀναλῦσαι) to set sail and get to his own country and family; but this desire is counterbalanced by a conviction that the general interests of the voyage may be best answered by his longer stay in the port where his vessel now rides. Such was the condition of the apostle; he was not at home, but although he was abroad it was on his employer's business; he wishes to return, but he has not received his last orders from his owner, and, whatever desire he may feel to be at home, he will faithfully wait till his final orders arrive. **Which is far better**—Πολλῶ . . . μᾶλλον κρείσσον, *multo magis melior*, (VULGATE;) *much more better*. The reader will at once see that the words are very emphatic—[a triple comparative.]

24. To abide in the flesh—It would certainly be gain to myself to die, but it will be gain to you if I live. If I die I shall go immediately to glory; if I live I shall continue to minister to you, and strengthen you in the faith.

25. Having this confidence, I know that I shall abide—Convinced that it is necessary that I should live longer for the spreading and defence of the Gospel, I am persuaded that I shall now be liberated. This was in fact the case, for, after having been two years in bonds at Rome, he was released. **For your furtherance**—In the way of righteousness. **And joy of faith**—And happiness in that way. The further a man proceeds in the way of truth, the stronger his faith will be; and the stronger his faith, the greater his joy and happiness.

26. That your rejoicing may be more abundant—Men rejoice more in recovering a thing that was lost, than they do in a continual possession of what is of much greater value.

27. Let your conversation be as it becometh the gospel—The apostle considers the Church at Philippi as a free or imperial city, which possesses great honours, dignities, and privileges; and he exhorts them to act, ἀξίως, *worthy of or suitably* to those honours and privileges. This is the idea that is expressed by the word πολιτεύεσθε, act according to the nature of your political situation, the citizenship and privileges which you possess in consequence of your being free inhabitants of Christ's imperial city, the Church. The apostle resumes the same metaphor in chapter iii, 20: ἡμῶν . . . τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, *for our citizenship is in heaven*; but in this last verse he puts heaven in the place of the Church, and this is all right;

ing together for the faith of the gospel; **28** And in nothing terrified by your adversaries: °which is to them an evident token of perdition, °but to you of salvation, and that of God. **29** For unto you °it is given in the behalf of Christ, °not only to believe on him, but also to suffer for his sake; **30** °Having the same conflict °which ye saw in me, and now hear to be in me.

CHAPTER II.

IF there be therefore any consolation in Christ,

u 2 Thess. 1. 5.—v Rom. 8. 17; 2 Tim. 2. 11.—w Acts 5. 41; Rom. 5. 8.—x Eph. 2. 8.—y Col. 2. 1.—z Acts 16. 19, etc.; 1 Thess. 2. 2.

for he who is not a member of the Church of Christ on earth can have no right to the kingdom of heaven; and he who does not walk *worthy* of the Gospel of Christ cannot be counted worthy to enter through the gates into the city of the eternal King. **Whether I come and see you**—Leaving the matter still in doubt as to them, whether he should again visit them. **In one spirit**—Being all of one mind under the influence of the Holy Ghost. **Striving together**—Συναθλοῦντες, *wrestling together*, not in contention with each other, but in union against the enemies of the Gospel faith—the doctrine of Christ crucified, and freedom from all Mosaic rites and ceremonies, as well as from sin and perdition, through his passion and sacrifice.

28. In nothing terrified by your adversaries—So it appears that the Church at Philippi was then under persecution. **Which is to them**—Ἥτις ἐστὶν αὐτοῖς. Some very judicious critics consider ἥτις as referring to πίστις, the faith of the Gospel, which they, the heathen, considered to be a token of perdition to all them who embraced it; but, as the apostle says, it was to them, the Philippians, on the contrary the most evident token of salvation; for, having embraced the faith of our Lord Jesus Christ, they were incontestably in the way of eternal blessedness.

29. Unto you it is given in the behalf of Christ—Τοῦν ἐχαρίσθη, *to you it is graciously given*; it is no small privilege that God has so far honoured you as to permit you to suffer on Christ's account. Be not therefore terrified by your enemies; they can do nothing to you which God will not turn to your eternal advantage. We learn from this that it is as great a privilege to suffer for Christ as to believe on him; and the former in certain cases (as well as the latter in all cases) becomes the means of salvation to them who are thus exercised.

30. Having the same conflict—When Paul preached the Gospel at Philippi he was grievously persecuted, (as we learn from Acts xvi, 19–40,) being stripped, scourged, thrown into prison, even into the dungeon, and his feet made fast in the stocks. This was the conflict they had seen in him; and now they heard that he had been sent prisoner to Rome as an evil-doer, and that he was at present in bonds, and shortly to be tried for his life before the Roman emperor, to whom he had been obliged to appeal.

NOTES ON CHAPTER II.

1. If there be therefore any consolation—The εἰ, if, does not express any doubt here, but on the contrary is to be considered as a strong affirma-

if any comfort of love, *if any fellowship of the Spirit, if any ¹bowels and mercies. **2** ^cFulfil ye my joy, ^dthat ye be likeminded, having the same love, ^ebeing of one accord, of one mind. **3** ^eLet nothing be done through strife or vainglory; but ^fin lowliness of mind

^a 2 Cor. 13, 14. — ^b Col. 3, 12. — ^c John 3, 29. — ^d Rom. 12, 16; 15, 5; 1 Cor. 1, 10; 2 Cor. 13, 11; chap. 1, 27; 3, 16; 4, 2; 1 Pet. 3, 8. — ^e Gal. 5, 26; chap. 1, 15, 16; James 3, 14. — ^f Rom. 12, 10;

tion; as there is consolation (*παράκλησις*, encouragement) in Christ—since there is, etc. **If any comfort of love**—*Παραμύθητον*, consolation; if the followers of Christ, by giving proofs of their ardent love to each other in cases of distress, alleviate the sufferings of the persecuted. **If any fellowship of the Spirit**—If there be an intimate relation established among all Christians, by their being made mutual partakers of the Holy Ghost. **If any bowels and mercies**—If you, as persons whom I have brought to God at the hazard of my life, feel sympathetic tenderness for me now, in a further state of suffering. [It must be noticed that these elements fall into *two parallel sections*, in each of which the first element (the first and third) refers to the *objective* principle of the Christian life, (in *Christ* and in the *Spirit*), and the second (the second and fourth) to the *subjective* principle, to the specific *disposition* of the Christian; (love . . . bowels, [yearning emotions,] and mercies).—*Meyer*.]

2. Fulfil ye my joy—[In view of all these, the reality of which is assumed, the further entreaty is urged that they will fulfil (*πληρώσατέ, make full*) his joy in them by being likeminded, (*τὸ αὐτὸ ὁρῶντες, thinking the same thing,*) **having the same love . . . of one accord**, (*σύνψυχοι, united in sentiment and in thoughts*, [views and estimates.]) That which he had spoken of before (chapter i, 27) as an object of earnest desire, he now presents in the form of an exhortation, seeing that its completion requires their willing concurrence and co-operation.]

3. Let nothing be done through strife—Never be opposed to each other; never act from *separate interests*; ye are all brethren, and of one body. **But in lowliness of mind**—Have always an humbling view of yourselves, and this will lead you to prefer others to yourselves; for as you know your own secret defects, and as charity will lead you to look favourably upon your brethren, thinking no evil, [so you will come naturally to think of them more favourably than you can of yourselves,] and they will think the same of you, their secret defects also being known only to themselves.

4. Look not every man on his own things—Do nothing through self-interest in the things of God; nor arrogate to yourselves gifts, graces, and fruits which belong to others: ye are all called to promote God's glory and the salvation of men. [The negative is a qualified one, not *absolute*, as that would be impossible; and the second clause, by the use of the word *also*, (*καί*), implies that the *τὰ ἑαυτῶν, their own things*, were also to be looked to. See Alford.]

5. Let this mind be in you, which was also in Christ Jesus—See that ye have the same disposition that was in Jesus. He was ever *humble, loving, patient, and laborious*; his meat and drink was to do the will of his Father, and to finish his work. [Christ's example, even in the highest acts of his mediatorial work, is that by which our own

let each esteem other better than themselves. **4** ^eLook not every man on his own things, but every man also on the things of others. **5** ^bLet this mind be in you, which was also in Christ Jesus: **6** Who, ^cbeing in the form of God, ^dthought it not robbery to be equal with

Eph. 5, 21; 1 Pet. 5, 5. — ^a 1 Cor. 10, 24, 33; 13, 5. — ^b Matt. 11, 29; John 13, 15; 1 Pet. 2, 21; 1 John 2, 6. — ^c John 1, 1, 2; 17, 5; 2 Cor. 4, 4; Col. 1, 15; Heb. 1, 3. — ^d John 5, 18; 10, 33.

Christian devotion and labours are to be stimulated and directed.]

6. Who, being in the form of God—This verse has been the subject of much criticism and some controversy. ["Who, being" (*Ὑπάρχων*) implies *prior* being, and is equivalent to "to be in the beginning." (John i, 1.) Its tense (imperfect) points to indefinite continuance of being—*subsisting*.—*Gwynn*.] [Less cannot be implied in this word than eternal pre-existence.—*Alford*.] "As the apostle is speaking of what Christ was *before he took the form of a servant*, the 'form of God,' of which he divested himself when he became man, cannot be any thing which he possessed during his incarnation, or in his divested state; consequently neither the opinion of Erasmus, that the 'form of God' consisted in those *sparks of divinity* by which Christ, during his incarnation, manifested his Godhead, nor the opinion of the Socinians, that it consisted in the *power of working miracles*, is well founded; for Christ did not divest himself either of one or the other, but possessed both all the time of his public ministry. In like manner, the opinion of those who, by the 'form of God' understand the divine nature and the government of the world, cannot be admitted; since Christ, when he became man, could not divest himself of the nature of God; and with respect to the government of the world, we are led, by what the apostle tells, (Heb. i, 3,) to believe that he did not part with even that; but, in his divested state, still continued to *uphold all things by the word of his power*."—*Macknight*. [Christ Jesus is the one subject of every predicate in that paragraph, (Phil. ii, 6-8.) where the whole career of the Redeemer is condensed into one sublime example of condescension. As to his divinity he was, or rather *is*, "in the form of God;" *ὑπάρχων*, (*subsisting*), establishes the consubstantial Deity, and *μορφῇ Θεοῦ* (*form of God*) the personal subsistence in Trinity. As to his manhood, he is in fashion as a man rather than as man in the likeness of men.—*Pope*.] [Of one and the same subject or person, it is here taught, that he existed in the "form of God." The form of a thing is the mode in which it reveals itself; and that is determined by its nature. It is not necessary to assume that *μορφῇ* has here, as it appears to have in some other cases, the sense of *ᾧσις*, (*nature*); the latter is implied in the former. No one can appear, or exist in view of others, in the "form of God," that is, manifesting all divine perfections, who is not God.—*Hodge*.] **Thought it not robbery to be equal with God**—If we take these words as they stand here, their meaning is, that as he was from the beginning in the same infinite glory with the Father, to appear in time—during his humiliation—as God and equal with the Father was no encroachment on the divine prerogative; for, as he had an *equality of nature*, he had an *equality of rights*. But the word *ἀπαχμὸν*, which we translate "robbery," has been supposed to imply *a thing eagerly to be seized, coveted, or desired*; and on this interpre-

God: **7** ¹ But made himself of no reputation, and took upon him the form ^m of a servant, and ^a was made in the ^o likeness of men: **8** And being found in fashion as a man, he humbled himself, and ^p became obedient unto death, even the death of the cross. **9** Wherefore God also ^a hath highly exalted him, and

^l Psa. 22, 6; Isa. 53, 3; Dan. 9, 26; Mark 9, 12; Rom. 15, 3. — ^m Isa. 42, 1; 49, 3, 6; 52, 13; 53, 11; Ezek. 34, 23, 24; Zech. 3, 8; Matt. 20, 28; Luke 22, 27. — ⁿ John 1, 14; Rom. 1, 3; 8, 3; Gal. 4, 4; Heb. 2, 14, 17. — ^o Or, *habit*. — ^p Matt. 26, 39, 42; John

tation the passage has been translated, *who, being in the form of God, did not think it a matter to be earnestly desired to appear equal to God; but made himself of no reputation*, etc. However the word be translated, it does not affect the eternal deity of our Lord. Though he was from eternity in the form of God—possessed of the same glory—yet he thought it right to *veil* this glory, and not to *appear with it* among the children of men; and therefore he was made in the *likeness of men*, and took upon him the *form or appearance of a servant*. I prefer this sense of the word ἀπαυμὼν to that given in our text, which does not agree so well with the other expressions in the context. [The emphasis is placed on ἀπαυμὼν, (“robbery,”) and therefore τὸ εἶναι ἴσα Θεῷ (*to be equal with God*) cannot be something essentially different from ἐν μορφῇ Θεοῦ ὑπάρχων, (*to be in the form of God*), but must in substance denote the same thing, namely, the divine *habitus* of Christ, which is expressed, as to its *form of appearance*, by ἐν μορφῇ Θεοῦ ὑπάρχων, and, as to its internal nature, by τὸ εἶναι ἴσα Θεῷ; ἀπαυμὼν does not mean *præda*, (*prey*), or *that which is seized on*; but, actively, *robbing*, making *booty* . . . It is accordingly to be explained, *Not as robbing* (as an act of robbery) *did he consider the being equal with God*.—Meyer.]

7. But made himself of no reputation—Ἐαυτὸν ἐκένωσεν; but *himself* he emptied—did not appear in his glory, for he assumed the form of a servant, being made in the likeness of man. And his being made in the likeness of man, and assuming the form of a servant, implied that he had *emptied himself*—laid aside the effulgence of his glory.

8. And being found in fashion as a man—Καὶ σκῆματι ἐπέθείς ὡς ἄνθρωπος. This clause should be joined to the preceding, and thus translated, *being made in the likeness of man, and was found in fashion as a man*. **He humbled himself**—Laid himself in a lowly position among men: 1) In *emptying himself*—laying aside the effulgence of his glory. 2) In being *incarnate*—taking upon him the human form. 3) In becoming a *servant*—assuming the lowest innocent character, that of being the servant of all. 4) In submitting to the *power of death*. 5) In condescending, not only to death, but to the *lowest and most ignominious kind of death*, the death of the cross. What must sin be in the sight of God, seeing that it required so deep abasement in Jesus Christ to make atonement for it!

9. Wherefore God also hath highly exalted him—If by his *humiliation* he has merited pardon and final salvation for the whole world, is it to be wondered that the human nature, in which this fulness of the Godhead dwelt, and in which the punishment due to our sins was borne upon the tree, should be exalted above all human and all created beings? And this is the fact; for he

^r given him a name which is above every name: **10** ^s That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; **11** And ^t that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. **12** Wherefore, my beloved, ^u as ye have always

^{10, 12}; Heb. 5, 8; 12, 2. — ^q John 17, 1, 2, 5; Acts 2, 33; Heb. 2, 9. — ^r Eph. 1, 2; 21; Heb. 1, 4. — ^s Isa. 45, 23; Matt. 28, 18; Rom. 14, 11; Rev. 5, 13. — ^t John 13, 13; Acts 2, 36; Rom. 14, 9; 1 Cor. 8, 6; 12, 3. — ^u Chap. 1, 5.

hath given him a name (τὸ ὄνομα, *the name*) **which is above every name**. According to Eph. i, 20, 21, the man Christ Jesus “is exalted to the right hand of God, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” From which it appears that no creature of God is so far exalted and so glorious as the *man* Christ Jesus, *human nature* being in him dignified infinitely beyond the *angelic nature*.

10. That at the name of Jesus every knee should bow—That all human beings should consider themselves redeemed unto God by his blood, and look for an application of this redemption price; and that all who are saved from their sin should acknowledge him the Author of their salvation. [Ἐν τῷ ὀνόματι Ἰησοῦ; not “at the name of Jesus,” as if the worship were to be offered to him; but *in or through* that name who is the only way to the Father. (John xiv, 6.)] **Of things in heaven, . . . in earth, . . . under the earth**—In a word, that πᾶν ἑτοιμαρίων, *all the spirits of just men made perfect*, now in a state of *blessedness*; καὶ ἐπὶ γῆιν, *all human beings still in their state of probation on earth*; καὶ καταχθονίαν, and all that are in the *shades below*, who have, through their own fault, died without having received his salvation—should acknowledge him. [The glorified Church,—the living militant Church,—and the unsaved departed,—a comprehensive designation of all men. Perhaps no order of time is intended, nor distinction of conditions as saved or unsaved.] Perhaps the *three expressions* are designed to comprehend all beings of all kinds, all creatures; as it is usual with the Hebrews, and indeed with all ancient nations, to express, by things in heaven, things on earth, and things under the earth, all beings of all kinds; universal nature. But *intelligent beings* seem to be those which are chiefly intended by the words of the apostle; for it appears that nothing less than absolute rule over angels, men, and devils can be designed in these extraordinary words; and by *confessing him to be Lord*, we may understand that worship which all intelligent creatures are called to pay to God manifested in the flesh; for all should “honour the Son even as they honour the Father.” And the worship thus offered is to the glory of God.

11. And that every tongue should confess—That all those before mentioned should acknowledge that Jesus Christ is Lord, or *absolute governor*, and thus glorify God the Father, who has exalted his incarnate Son to this state of ineffable glory, in virtue of his passion, death, resurrection, and the atonement which he has made, by which the divine nature has become gloriously illustrated, the divine law magnified and made honourable, and eternal glory provided for man.

12. As ye have always obeyed—Ὑποκούσατε,

obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with ^vfear and ^wtrembling: **13** For ^xit is God which worketh in you both to will and to do of *his* good pleasure. **14** Do all things ^xwithout murmurings and ^ydisputings: **15** That ye may be blameless and ^zharmless,

^v Eph. 6, 5.—^w 2 Cor. 3, 5; Heb. 13, 21.—^x 1 Cor. 10, 10; 1 Pet. 4, 9.—^y Rom. 14, 1.—^z Or, *sincere*.—^a Matt. 5, 43; Eph. 5, 1.—^b 1 Pet. 2, 12.

have given *heed*, that is, to God, as Christ hath done; not, as ordinarily, “to me,” or “my Gospel.”—*Alford.* **Work out your own salvation**—Go on, walking by the same rule, and minding the same thing, till your salvation be completed. [Work out,—*κατεργάζεσθε, peragite usque ad metam, carry through to the end.*—*Grotius.*] [The summons claims the exercise of the new moral power bestowed on the regenerate man, without the exercise of which he would fall away again from the state of grace to which he had attained by faith.—*Meyer.*] [*Εαυτῶν σωτηρίαν, the salvation of yourselves*, which began with justification by faith, but must be carried out, brought to an issue, by sanctification of the Spirit, a life of holy obedience, and advance to Christian perfection.—*Alford.*] **With fear and trembling**—Considering [the inestimable greatness of the issue,] the difficulty of the work, and the possibility of miscarriage. Therefore, watch, pray, and continually depend on God lest your enemies surprise you, and your light and life become extinct.

13. For it is God which worketh in you—Every holy purpose, pious resolution, good word and good work, must come from him; ye must be *workers together with him*, that ye receive not his grace in vain; *because he worketh in you*, therefore work with him, and work out your own salvation. **To will and to do**—*Τὸ θέλει καὶ τὸ ἐνεργεῖν*. The power to “will” and the power to “do” must necessarily come from God; but the *act of volition* and the *act of working* is of man. God gives *power* to will, man wills through that power; God gives *power* to act, and man acts through that power. Without the (divinely given) *power to will*, man can *will nothing* good; without the *power to work*, man can do *nothing* toward effectuating his own salvation. God neither wills for man, nor works in *man's* stead, but he furnishes him with power to do both; he is therefore accountable to God for these powers. Because God works in them the power to will and the power to do, therefore the apostle exhorts them “to work out” their “own salvation;” most manifestly showing that the use of the powers of volition and action belongs to themselves. They cannot do God's work, they cannot produce in themselves a power “to will and to do;” and God does not do their work, *he* does not work out *their* salvation “with fear and trembling,” (but enables them to do so.) Though men have grievously puzzled themselves with questions relative to the *will* and *power* of the human being; yet no case can be plainer than that which the apostle lays down here: the *power* to “will” and “do” comes from God by the inworking of the Holy Ghost; the use of that power belongs to man. He that has not this power can neither will nor work; he that has this power can do both. But it does not necessarily follow that he to whom these powers are given will use them; the possession of the powers does not necessarily imply their

use, because a man may have them and not use them; therefore the apostle exhorts: “Work out your own salvation.” [We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.—*Articles of Religion.*] **Of his good pleasure**—[In order that he may carry out that good counsel of his will which he hath purposed toward you.—*Alford.*] Every good is freely given of God; giving to some more, to others less, but to all what is sufficient for their salvation.

^c Deut. 32, 5.—^d Or, *shine ye*.—^e Matt. 5, 14, 16; Eph. 5, 8.—^f 2 Cor. 1, 14; 1 Thess. 3, 13.—^g Gal. 2, 2; 1 Thess. 3, 5.—^h 2 Tim. 4, 6.—ⁱ Gr. *poured forth*.

14. Do all things without murmurings—*Τοιγχαῖν καὶ διαλογισμῶν, without grumblings and altercations*. Be patient in and contented with your work; and see that ye “fall not out by the way.” [*Τοιγχαῖν*, in every other place in the New Testament, and also in the Septuagint, signifies murmuring against men, and not against God; and the context here makes it best to keep to the same sense.—*Alford.*]

15. That ye may be blameless—In yourselves, and harmless to others. **The sons** [*τέκνα, children*] **of God**—Showing by your holy conduct that ye are partakers of the divine nature. **Without rebuke**—Persons against whom no charge of transgression can justly be laid. **A crooked and perverse nation**—Probably referring to the Jews, who were the chief opponents and the most virulent enemies which the Christian Church had. **Among whom ye shine**—[*Not do ye shine*, (imp.,) but *ye do shine*, (ind.,) for this is the mission of Christians in the world. (Matt. v, 14.) See *Alford.*]

16. Holding forth the word of life—[*Ἐπέχοντες, holding up to view*.] An allusion, some think, to lighthouses at the entrance of harbours. Genuine Christians, by their holy lives and conversation, are the means of directing others not only how to escape those dangers to which they are exposed on the tempestuous ocean of human life, but also of leading them into the haven of eternal safety and rest. **In the day of Christ**—[*In respect to* (εἰς) a present rejoicing in assured hope of a future blessing. “Day of Christ”—see chapter i, 6.] **That I have not run in vain**—[*Did not run*, (imp.,) the past tense from a point of view of “that day,” εἰς κενόν, *for nothing*, (“on a fool's errand.”) —*Alford.*] Live so to glorify God and do good to men that it shall appear that I have not run and laboured in vain for your salvation.

17. Yea, and if I be offered upon the sacrifice and service—[*And even if I am offered*, (συνεδοῦμαι, pres.)—*am being poured forth*—because the danger was besetting him *now*, and waxing onward to its accomplishment. He uses the word literally, (but also with a figurative allusion,) with reference to the (possible) shedding of his blood.—*Alford.*] Parkhurst observes that the apostle compares the faith of the Philippians to the sacrificial

fi^ce ^k and service of your faith, ^l I joy, and re-
joice with you all. **18** For the same cause also
do ye joy, and rejoice with me. **19** ^m But I trust
in the Lord Jesus to send ⁿ Timotheus shortly
unto you, that I also may be of good comfort,
when I know your state. **20** For I have no
man ^p likeminded, who will naturally care for
your state. **21** For all ^q seek their own, not
the things which are Jesus Christ's. **22** But
ye know the proof of him, ^r that, as a son with
the father, he hath served with me in the gos-
pel. **23** Him therefore I hope to send pres-
ently, so soon as I shall see how it will go
with me. **24** But ^s I trust in the Lord that I

^k Rom. 15. 16. — ^l 2 Cor. 7. 4; Col. 1. 24. — ^m Or, *Moreover*.
— ⁿ Rom. 16. 21; 1 Thess. 3. 2. — ^o Or, *so dear unto me*. —
^p Psal. 55. 13. — ^q 1 Cor. 10. 24. 33; 13. 5; 2 Tim. 4. 10, 16.

victim, and his own blood shed in martyrdom to the
liberation, that is, the wine poured out on occasion of
the sacrifice. The apostle had guided them safely
thus far; their faith in the atoning death of Christ
was their sacrifice; and he was willing [if such
were God's will] that his blood should be poured
out in martyrdom as a libation on that sacrificial
offering.

18. For the same cause also do ye joy—Should I be thus offered, as I shall rejoice in it do
ye also rejoice that I am counted worthy of this
high honour. [*Συνχαίρετέ μοι, share my joy.*]

19. But I trust [ἐλπίζω, I hope] in the Lord Jesus—The governor and disposer of all events;
and I humbly confide in his power and goodness
that I shall be able to send Timothy shortly to you.
That I also may be of good comfort—[*Εὐφρονῶ
γνοίς, may be cheered in mind.*] **When I know
your state—**By the direct information which I
shall receive from Timothy [on his return, which
information, Paul fully believed, would be of an
encouraging character.]

20. For I have no man likeminded—None of
all my fellow helpers in the Gospel have the same
zeal and affectionate concern for your prosperity in
every respect as he has. He is *ισόψυχον*, of the
same soul; a man after my own heart. [*Paulus
alter Timotheus.*—Bengel.]

21. For all seek their own—This must relate
to the persons who "preached Christ even of envy
and strife;" (chapter i, 15;) and even those who
preached the Gospel "out of goodwill" might not
be fit for such an embassy as this, which required
many sacrifices, and consequently much love and
zeal to be able to make them.

**22. Ye know the proof of him, that, as a son
with the father, he hath served with me—**The
Philippians had full proof of the affectionate
attachment of Timothy to Paul, for he had laboured
with him there, (as we learn from Acts xvi, 1-3;
xvii, 14;) not as a servant to the apostle, but that
he had served with Paul. They both laboured to-
gether in the word and doctrine.

23. I hope to send—I supposed it necessary.
[*Αναγκαῖον δὲ ἡγήσασθαι, necessity (or convenience)
was that I should send.* The state of affairs seemed to
require it.] **How it will go with me—**The apos-
tle was now in captivity; his trial appears to have
been approaching, and of its issue he was doubtful;
though he seems to have had a general persuasion
that he should be set free. (See verses 19, 24.)

25. Epaphroditus, my brother, etc.—[Epaph-
roditus is not mentioned elsewhere. We must not

also myself shall come shortly. **25** Yet I sup-
pose it necessary to send to you 'Epaphrodi-
tus, my brother, and companion in labour, and
'fellow soldier,' but your messenger, and 'he
that ministered to my wants. **26** * For he
longed after you all, and was full of heaviness,
because that ye had heard that he had been
sick. **27** For indeed he was sick nigh unto
death: but God had mercy on him; and not
on him only, but on me also, lest I should
have sorrow upon sorrow. **28** I sent him
therefore the more carefully, that, when ye see
him again, ye may rejoice, and that I may be
the less sorrowful. **29** Receive him therefore

^r 1 Cor. 4. 17; 1 Tim. 1. 2; 2 Tim. 1. 2. — ^s Chap. 1. 25; Philem.
22. — ^t Chap. 4. 18. — ^u Philem. 2. — ^v 2 Cor. 8. 23.
— ^w 2 Cor. 11. 9; chap. 4. 18. — ^x Chap. 1. 8.

attempt to give a strict official meaning to each of
the words predicated of him. He was Paul's
"brother," that is, in Christ; his "fellow labourer"
in the Gospel; his "fellow soldier" in the conflicts
of the Christian life and ministry, especially in
those times of bloody persecutions; but to them he
was "messenger," (*ἀπόστολον*, in the lower or gen-
eral sense, probably in former services,) and the
"reliever" of his (Paul's) necessities. See Alford.]

26. He longed after you all—[Rather, *for you
all*; (the imperfect tense is used for the present, as
was usual at that time, speaking from the posi-
tion, not of the writer, but of the receiver of the
letter.) Whether there was any special reason,
more than affection, we cannot say.—Alford.] **Ye
had heard that he had been sick—**"In this
passage," says Dr. Paley, "no intimation is given
that the recovery of Epaphroditus was *miraculous*;
it is plainly spoken of as a *natural event*. This in-
stance, together with that in the second epistle to
Timothy, "Trophimus have I left at Miletum sick,"
affords a proof that the power of performing cures,
and, by parity of reason, of working other miracles,
was a power which only visited the apostles occa-
sionally, and did not at all depend upon their own
will. Paul undoubtedly would have healed Epaph-
roditus if he could; nor would he have left Tro-
phimus at Miletum sick had the power of work-
ing cures awaited his disposal. [Miracles were de-
signed for attestations of divine power, and not
simply for men's temporal advantage.]

27. Lest I should have sorrow upon sorrow
—The sorrow of his death, added to the sorrow
endured on account of his sickness; or Paul may re-
fer to his own state of affliction, being imprisoned
and maltreated. [*Λύπην ἐπὶ λύπῃν, sorrow coming
upon, or after, sorrow.* The second *λύπην* refers to
his own distress in his imprisonment, so often im-
plied in this epistle.—Alford.]

28. The more carefully—Σπουδασιώτερας, with
the *more haste or despatch*; because, having suffered
so much on account of his apprehended death, they
could not be too soon comforted by seeing him
alive and restored. [If they rejoiced in seeing
Epaphroditus, his own trouble would be thereby
lessened.—Alford.]

29. Receive him therefore in the Lord—For
the Lord's sake receive him, and as the Lord's ser-
vant; and hold such zealous, disinterested, and
holy preachers *in reputation*—honour those whom
ye perceive God hath honoured. [There certainly
seems to be something behind respecting him, of
which we are not informed. If extreme affection

in the Lord with all gladness; and ² hold such in reputation: **30** Because for the work of Christ he was nigh unto death, not regarding his life, ² to supply your lack of service toward me.

CHAPTER III.

FINALLY, my brethren, ¹rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe. **2** ¹Beware of dogs, beware of ²evil workers, ³beware of the concision. **3** For we are ⁴the circumcision, ⁵which worship God in the spirit, and ⁶rejoice in Christ Jesus, and

¹ Or, *honour such*.—¹1 Cor. 16, 13; 1 Thes. 5, 12; 1 Tim. 5, 17. —² 1 Cor. 16, 17; chap. 4, 10. —³ 2 Cor. 13, 11; chap. 4, 4; 1 Thess. 5, 16; 1 Isa. 56, 10; Gal. 5, 13. —⁴ 2 Cor. 11, 14. —⁵ 1 Rom. 2, 28; Gal. 5, 2. —⁶ Deut. 10, 16; 31, 6; Jer. 4, 4; Rom. 2, 29; 4, 11, 12; Col. 2, 11. —⁷ John 4, 23, 24; Rom.

had been the sole ground of his "being dejected," no such exhortation as this would have been needed. —*Alford.*]

30. For the work of Christ—Preaching the Gospel, and ministering to the distressed. **He was nigh unto death**—Having laboured far beyond his strength. **Not regarding his life**—*ἡ παραβολὴν ἐσθίου*, *risking his life*. His frequent and intense preaching, and labouring to supply the apostle's wants, appear to have brought him nigh to the gates of death.

NOTES ON CHAPTER III.

1. **Finally**—[*Τὸ λοιπόν*. The apostle appears to have been closing the epistle, but to have again gone off, on the vehement mention of the Judaizers, into an explanation of his strong term, *κατατομή, concision*.—*Alford.*] **Rejoice in the Lord**—Be always *happy*; but let that happiness be such as you derive from "the Lord." **To write the same things**—Those which he had formerly preached to them or to other Churches. [Meyer thinks there is here a reference to an earlier epistle from Paul to the Philippians, now lost, in which the cautions found in the second and third verses were given more at large.] **For you it is safe**—It is [not irksome to me thus to warn you, and your safety requires it.]

2. **Beware of dogs**—[*τοὺς κύνας, profane, impure persons*; the appellation occurs in various references; but in the Jewish usage of it *unclean-ness* was the prominent idea.—*Alford.*] **Evil workers**—Judaizing teachers, who endeavoured to pervert the Gospel. [This seems to point out persons who actually wrought, and professedly for the Gospel, but who were evil workmen, not merely evil-doers.—*Alford.*] **The concision**—*Κατατομή, the cutting off or excision; not περιτομή, the circumcision*; the word is used by the apostle to degrade the pretensions which the Jews made to sanctity by the *cutting* in their flesh. Circumcision was (in its day) an honourable thing, for it was a *sign of the covenant*; but under the new covenant, their outward circumcision was rendered uncircumcision, and is termed a *cutting off*, by way of degradation. [A bitter *paranomasia*, (playing upon a word,) because these men were circumcised merely as regards the body, and placed their confidence in this fleshly circumcision, but were wanting in the inner, spiritual circumcision which that of the body typified.—*Meyer.*]

3. **We are the circumcision**—We, who have embraced the faith of Christ crucified, are now en-

tered into the new covenant, and according to that new covenant **worship** [*ζατρείοντες, are serving*] **God in the Spirit**, exulting, *καυχόμενοι, making our boast of Christ Jesus*, as our only Saviour, **having no confidence in the flesh**—in any outward rite or ceremony prescribed by Jewish institutions.

4. **Though I might also have confidence**—["I," emphatical, applied by Paul to himself in contrast with the Philippian Christians.] If any have cause to boast in outward rites and privileges I have as much, yea, more than many.

5. **Circumcised the eighth day**—This was the time that the law required the males to be circumcised. (See Gen. xvii, 12.) **Of the stock of Israel**—Regularly descended from the patriarch Jacob. **Of the tribe of Benjamin**—A favourite son of that patriarch; and a tribe that did not revolt with Jeroboam, (1 Kings xii, 21,) nor pollute the worship of God by idolatry. **A Hebrew of the Hebrews**—Though born in a heathen country, Tarsus, yet both my parents were Hebrews; nor has there ever been any strange blood mixed with that of our family. **Touching the law, a Pharisee**—Belonged to that sect which, of all others, was most scrupulously attached to the law.

6. **Concerning zeal**—I gave the fullest proof of my zeal by persecuting the Church of Christ; and this is known to all my countrymen. **Touching the righteousness**—And as to the *justification*, which the Jews say is to be obtained by an observance of the law, I have done everything so conscientiously from my youth up, that in this respect I am blameless; and may, therefore, have more confidence than most of them. [He compares himself with them in three particulars: 1) from Jewish extraction; 2) legal exactitude and position; 3) legal zeal.—*Alford.*]

7. **But what things were gain**—The credit and respect which I had from that source. **I counted loss for Christ**—I saw that this could stand me in no stead; and that Christ crucified could alone profit me. [These things formerly (*ἦν μοι κέρδη*) were actually gains, (plural;) not might seem to be, but emphatically WERE.]

8. **I count all things but loss**—[*ζημίαν, a damage*, as interfering with his simple faith and undivided dependence on Christ crucified. The contrast is of the present, "I count," (*ἡγούμαι*), to the past, (*ἡγναί*), *I counted*, verse 7, "I also continue to count them all to be [a] loss, [a detriment,] on account of the supereminence," etc.—*Alford.*] **The excellence of the knowledge of Christ**—Justification through his blood, sanctification by

of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but dung*, that I may win Christ, **9** And be found in him, not having "mine own righteousness, which is of the law, but ^v that which is through the faith of Christ, the righteousness which is of God by faith: **10** That I may know him, and the power of his resurrection, and ^w the fellowship of his sufferings, be-

^u Rom. 10, 3, 5.—^v Rom. 1, 17; 3, 21, 22; 9, 30; 10, 3, 6; Gal. 2, 16.—^w Rom. 6, 3, 4, 5; 8, 17; 2 Cor. 4, 10, 11; 2 Tim. 2, 11,

his Spirit, and eternal glory through his merits and intercession. [This saving knowledge is the necessary *intelligence* of faith, and grows with the *experience* of faith.—*Meyer*.] **I have suffered the loss of all things**—Some translate *δι' ὃν τὰ πάντα ἐξήμιώθη*, for whom (Christ) I have thrown away all things. I have made a voluntary choice of Christ, his cross, his poverty, and his reproach; and for these I have freely sacrificed all I had from the world, and all I could expect from it. **And do count them but dung**—The word *σκύβαλα* means the vilest dross or refuse of anything; the worst excrement. The word shows how utterly insignificant and unavailing, in point of salvation, [and how *pernicious* when accepted or held to as at all able to save,] the apostle esteemed every thing but the Gospel of Jesus. Of the utter unavailableness of anything but Christ to save the soul the Apostle Paul stands as an incontrovertible proof. By losing all that the world calls excellent, he gained Christ, and endless salvation through him. Of these glorious influences of the Gospel he is an unimpeachable witness.

9. And be found in him—[*Ἐν αὐτῷ, ἰν ἑμιν*, not simply saved by his grace, but *eminently*, mystically, ingrafted into him by spiritual regeneration. They who are saved through Christ are also "found *in* Christ," abiding in him. (See John xvi, 4-7.)] [The apostle desires to be found in Christ, as the element of his life, the whole perceptible manifestation of his Christian being and nature.—*Meyer*.] **But that which is through the faith of Christ**—That justification which is received by faith through the atonement made by Christ. **The righteousness which is of God**—God's method of justifying sinners through faith in his Son. (See Rom. iii, 21, 23, 25.) [Not the *righteousness* (essential holiness) of which God is the subject, but the estate of a sinner saved by grace, according to the divine purpose in Christ, which is attained to and maintained by faith.]

10. That I may know him—By my own conscious experience of all that salvation which he has bought by his blood. **The power of his resurrection**—[Not the power by which he was raised, but the power which his resurrection exercises on believers in (effecting and also) assuring them of their justification. (Rom. iv, 25; 1 Cor. xv, 17).—*Alford*.] [The *δύναμις, κτλ.*, is not the power by which he has been raised, but the power which the resurrection of Christ has; its *vis et efficacia* in respect to believers.—*Meyer*.] [A resurrection which is Christ's, as to its effectuating power, but of which man's spiritual nature is the subject.] **And the fellowship of his sufferings**—Christ died, not only as a victim for sin, but as a martyr to the truth. No creature can have "fellowship" with him in his vicarious sufferings; but as a martyr to the truth, St. Paul wished to imitate him. Not only in the apostle, but in the primitive

ing made conformable unto his death; **11** If by any means I might ^a attain unto the resurrection of the dead. **12** Not as though I had already ^v attained, either were already ^w perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. **13** Brethren, I count not myself to have apprehended: but this one thing I *do*, ^a forgetting those things which are

12: 1 Peter 4, 13.—^a Acts 26, 7.—^v 1 Tim. 6, 12.—^w Heb. 12, 23.—^a Psalm 45, 10; Luke 9, 62; 2 Cor. 5, 16.

Christians generally, there seems to have been a strong desire after martyrdom. [This "fellowship" consists, not merely in the fact of suffering as he did, but in a spirit drawn nearer to him by sufferings borne in his strength."—*Gwynn*.] **Being made conformable unto his death**—[This conformity with Christ's death was to take place by means of that perfect self-abjuration which he here asserts of himself.—*Alford*.]

11. The resurrection of the dead—*Εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν*, to that resurrection which is of the dead. [The phrase from deads, *ἐκ νεκρῶν*, may be a resurrection from their own dead selves, (Luke xx, 35, 1 Cor. xv, 12,) that is, a resurrection from being (spiritually) dead.—*Whedon*.] [*"Resurrection from the dead," ἐκ νεκρῶν, from among the dead, or from the state in which the dead are.* By most commentators this is understood to refer to the general resurrection at the last day; some, however, find in it only an ethical sense, as if Paul was looking forward to a still more complete spiritual renewal in Christ. (See next clause.)]

12. Not as though I had already attained—*Οὐχ ὅτι ἤδη ἔλαβον*, for I have not yet received the prize; I am not glorified, for I have not finished my course; and I have a conflict still to maintain, and the issue will prove whether I should be crowned. **Either were already perfect**—*Ἢ ἤδη τετελείωμαι*, nor am I yet perfected; I am not yet crowned in consequence of having suffered martyrdom. [I am not yet through. (See John xix, 28, 30.)] With Paul the *τελείωσις*, or perfection of his whole career, was to be his martyrdom. In his view every thing was imperfect or unfinished till this had taken place. [The meaning here is, "I do not pretend to have attained to what I wish or hope to be." He had been converted; he had been raised up from the death of sin; he had been imbued with spiritual life and peace; but there was a glorious object before him which he had not yet received. There was a kind of resurrection which he had not arrived at.—*Barnes*.] [The object of this *ἔλαβον* (attained, taken hold of) is not the *βραβεῖον* (the prize) supplied from verse 14; it is rather to be supplied from what goes before, namely, that moral perfection which is indicated in the *γινώσκειν*, (to know,) verse 10.—*Olshausen*.] **But I follow after**—*διώκω δέ*, but I pursue, [that glorious completeness.] **That I may apprehend**—That I may receive those blessings to which I am called by Christ Jesus, [and attain to all spiritual fulness, and my eternal recompense.]

13. I count not myself to have apprehended—Whatever gifts, graces, or honours I may have received from Jesus Christ, I consider every thing as incomplete till I have finished my course and got this crown. **This one thing I do**—This is the concern, as it is the sole business, of my life. [*Ἐν δέ*—but one only.] **Forgetting**

behind, and reaching forth unto those things which are before, **14** "I press toward the mark for the prize of the high calling of God in Christ Jesus. **15** Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. **16** Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

b 1 Cor. 9. 24, 26; Heb. 6. 1.—*c* 2 Tim. 4. 7, 8; Heb. 12. 1.—*d* Heb. 3. 1.—*e* 1 Cor. 2. 6; 14. 20.—*f* Gal. 5. 10.—*g* Rom. 12. 16; 15. 5.—*h* Gal. 6. 16.—*i* Chap. 2. 2.—*k* 1 Cor. 4. 16; 11. 1; chap. 4. 9; 1 Thess. 1. 6.

those things which are behind.—[He did not stop to think of the difficulties that he had overcome, or the troubles that he had met, but he thought of what was yet to be accomplished. . . . Let us not spend our time either in pondering the gloomy past and our own unfaithfulness, nor in (vainly) thinking of what we have done; but let us keep the eye steadily on the prize, and run the race (to the end) as though we had just commenced it.—Barnes.] **Reaching forth**—The Greek word *ἐπεκτεινόμενος* points out the strong exertions made in the struggle, [the earnestness with which faith seeks to appropriate its object, the things before, that is, the perfection not yet reached.—Alford.]

14. I press toward the mark—*Κατὰ σκοπὸν διώκω, I pursue along the line.* [Σκοπός, "an object set up in the distance, at which one looks and aims."—See Robinson's Lexicon.] **For the prize of the high calling of God**—The reward which God from above calls me, by Christ Jesus, to receive. [The calling from above, *τῆς ἀνω κλήσεως*, is that "heavenward calling" whereby every Christian is called to enter on the race for the prize.—Gouyon.] [The prize, *τὸ βραβεῖον*, present grace, and eternal glory; *τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ, God in Christ*, is he who calls, and also who gives the prize; himself having watched the whole race.]

15. As many as be perfect—*Thoroughly instructed* in divine things. The word *τέλειαι*, perfect, is taken here in the same sense in which it is taken 1 Cor. xiv. 20: "Be not children in understanding . . . but in understanding be men, (*τέλειαι γίνεσθε*,) be ye perfect — thoroughly instructed, deeply experienced." 1 Cor. ii. 6: "We speak wisdom among them that are perfect," *ἐν τοῖς τέλεις*, among those who are fully instructed, adults in Christian knowledge. Eph. iv. 13: "Till we all come . . . unto a perfect man," *εἰς ἀνδρα τέλειον*, to the state of adults in Christianity. "Let us therefore," says the apostle, "as many as be perfect,"—as have entered fully into the spirit and design of the Gospel—"be thus minded," namely, Forget the things which are behind, and stretch forward along the mark for the prize. **If in any thing ye be otherwise minded**—If any have not yet entered into the full spirit and design of this Gospel, God shall reveal even this unto you; for while you are sincere and upright, God will take care that ye shall have full instruction in these divine things.

16. Whereto we have already attained—Let us not lose that part of the race which we have already run. **Let us walk by the same rule**—Let us keep our calling continually in view. **Let us mind the same thing**—Always considering the glorious prize which is held out by God through

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. **18** (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: **19** Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) **20** For our conversation is in

1 1 Peter 5. 3.—*m* Gal. 1. 7, 2. 21; 6. 12; chap. 1. 15, 16.—*n* 2 Cor. 11. 15; 2 Peter 2. 1.—*o* Rom. 16. 18; 1 Tim. 6. 5; Tit. 1. 11.—*p* Hos. 4. 7; 2 Cor. 11. 12; Gal. 6. 13.—*q* Rom. 8. 5.—*r* Eph. 2. 6, 19; Col. 3. 1, 3.

Christ Jesus to animate and encourage us. [As far as we have attained towards Christian perfection, including both knowledge and practice, (of both of which he had spoken in his own case.) "Let," is to continue in the same earnest devotion. See Alford.] ["Let us mind the same thing:" *τὸ αὐτὸ ὁρμεῖν*. This clause is wanting in nearly all the best MSS., and is omitted by common consent from all the latest critical editions.]

17. Brethren, be followers . . . of me—In the things of Christ let me be your exemplar; and my writing, preaching, and conduct your rule. **And mark them**—*σκοπεῖτε*; keep your eye steadily fixed on those who walk—live—as ye have us—myself, Timothy, and Epaphroditus—for an ensample (or pattern.)

18. For many walk, etc.—The Judaizing teachers, who wish to incorporate circumcision and other ordinances of the law with the Gospel, continue to preach.—[Perhaps also disorderly persons are referred to.] **They are the enemies of the cross of Christ**—They rather attribute justification to the Levitical sacrifices than to the sacrificial death of Christ; and thus they are enemies to that cross, and of course do not suffer persecution for its sake. They please the world, and are in no danger of reproach.

19. Whose end is destruction—This is the issue of their doctrine and of their conduct. **Whose God is their belly**—They live only to eat, drink, and be merry. **Whose glory is in their shame**—They rejoice that they can fare sumptuously every day, in consequence of preaching a doctrine which flatters the passions of their hearers. **Who mind earthly things**—Their whole study and attention are taken up with earthly matters; they have no spirituality. Despicable as these men were, the apostle's heart was deeply pained on their account, because they held and taught a false creed, perverted many by that teaching, and were themselves perishing through it.

20. Our conversation is in heaven—*Ἡμῶν τὸ πολιτεῖν, our citizenship.* The word properly signifies the administration, government, or form of a republic or state. It signifies also a republic, a city, or the inhabitants of any city or place; or a society of persons living in the same place, and under the same rules and laws. [Christians, because they are born of the Spirit, and adopted into the family of God, (Rom. viii. 17,) have their citizenship in "the kingdom of God," now the kingdom of grace, but destined to become the kingdom of glory. *Ἐξ οὗ*, of which *πολιτεῖν*, citizenship, or by virtue of it, (see Bengel and others,) we ardently wait for our Saviour, the Lord Jesus Christ. There does not appear to be in all this any reference to Christ's coming to raise the dead and judge the world, but rather that, by virtue of our heavenly

heaven; *from whence also we 'look for the Saviour, the Lord Jesus Christ: 21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, *according to the working whereby he is able *even to subdue all things unto himself.

CHAPTER IV.

THEREFORE, my brethren dearly beloved and *longed for, *my joy and crown, so *stand fast in the Lord, *my* dearly beloved. 2 I beseech Euodias, and beseech Syntyche,

* Acts 1. 11.—† 1 Cor. 1. 7; 1 Thess. 1. 10; Titus 2. 13.—
‡ 1 Cor. 15. 43, 48, 49; Col. 3. 4; 1 John 3. 2.—c Eph. 1. 19.—
d 1 Cor. 15. 26, 27.—e Chap. 1. 8.—f 2 Cor. 1. 14; chap. 2. 16; 1 Thess. 2. 19, 20.—g Chap. 1. 27.—h Chap. 2. 2, 3, 16.—
i Rom. 16. 3; chap. 1. 27.—j Exod. 32. 32; Psal. 68. 28;

citizenship, we may expect all the saving offices of Christ to be wrought in us; and that our present citizenship in Christ's kingdom will be perpetuated, with infinitely exalted privileges in the future life.]

21. **Who shall change our vile body**—Ὁς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, who will *refashion*, or *alter the fashion and condition of, the body of our humiliation*; this body that is *dead* because of sin. [This is the method in which this Saviour will save us,—a way utterly precluding our making a god of our body. (Verse 19).—*Alford.*] **That it may be fashioned like unto his glorious body**—Εἰς τὸ γένησθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. [That it may become something *summorphous* (σύμμορφος) (like in form) to the body of his glory.] [The change from the dust of death, in the resurrection, however we may accommodate the expression to it, was not originally contemplated by it, (the word *μετασχηματίζει*.) (Rom. vi, 12; viii, 11).—*Alford.*] **According to the working**—Κατὰ τὴν ἐνέργειαν, according to that energy by which he can bring all things under subjection to himself. The thought of this glorious consummation was a subject of the highest joy and confidence among the primitive Christians. This earth was not their home; and they were careful to pass through things temporal so as not to lose those which were eternal.

NOTES ON CHAPTER IV.

1. **Therefore, my . . . beloved**—Because ye have this armour, and those enemies, and [such a glorious inheritance with] God for your support, see that ye *stand fast* in him. This verse most unquestionably belongs to the preceding chapter.

2. **Euodias and Syntyche**—These are supposed to have been two pious women, perhaps deaconesses in the Church at Philippi, who in some points of doctrine and discipline had disagreed. Paul exhorts them to be of the same mind, that is, to compose their differences; and, if they could not perfectly agree, to avoid all public opposition, as their dissensions would strengthen the hands of the common enemy, and stumble those believers who were weak.

3. **True yokefellow**—Συνύγυ. [Who this refers to it is not easy to determine; and because of this difficulty conjectures on the subject have been almost innumerable—probably some one who would be readily recognised at Philippi.] **Help those women which laboured with me**—Both in the Grecian and Asiatic countries women were kept much secluded, and it was not likely that even the apostles had much opportunity of conversing

that they be of the same mind in the Lord. 3 And I entreat these also, true yokefellow, help those women which *laboured with me in the gospel, with Clement also, and *with* other my fellow labourers, whose names are in *the book of life. 4 *Rejoice in the Lord always: and again I say, Rejoice. 5 Let your moderation be known unto all men. 6 The Lord *is* at hand. 6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And *the peace of God,

Dan. 12. 1; Luke 10. 20; Rev. 3. 5; 13. 8, 20, 12; 21. 27.—
g Rom. 12. 12; chap. 3. 1; 1 Thess. 5. 16; 1 Pet. 4. 13.—h Heb. 10. 25; James 5. 8, 9; 1 Pet. 4. 7; 2 Pet. 3. 8, 9; see 2 Thess. 2. 2.—i Psal. 55. 22; Prov. 16. 3; Matt. 6. 25; Luke 12. 22; 1 Pet. 5. 7.—k John 14. 27; Rom. 5. 1; Col. 3. 15.

with them; it was therefore necessary that they should have some experienced Christian women with them who could have access to families, and preach Jesus to the female part of them. The apostle tells us that certain women "laboured with" him in the gospel, and were assistants to others also who had assisted him. Some think the women here were Euodias and Syntyche; but as there is nothing certain known on the subject, it is useless to conjecture. **With Clement also**—Supposed (but without any sufficient authority) to be the same who was afterward bishop of Rome, and who wrote an epistle to the Corinthians which is still extant. **Whose names are in the book of life**—Who are genuine Christians; who are enlisted or enrolled in the armies of the Lord, and have received a title to eternal glory. (See Luke x, 20.)

4. **Rejoice in the Lord always**—Be continually happy; but this happiness you can find only "in the Lord." The apostle repeats the exhortation, to show not only his own earnestness, but also that it was God's will that it should be so, and that it was their duty and privilege to rejoice.

5. **Let your moderation be known**—The word *ἐπιεικής* is of very extensive signification; but "moderation" is expressive enough as a general term. "Moderation," says Dr. Macknight, "means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the characters and actions of others, sweetness of disposition, and the entire government of the passions." [Slow to speak, slow to wrath. James i, 19.] **The Lord is at hand**—[Ἐγγύς, near, as to either time or place, or both. To help in every necessity; or to note all unfaithfulness.]

6. **Be careful for nothing**—Μηδὲν μεριμνᾶτε, *be not anxiously solicitous*; do not give place to carking care, let what will occur; for anxiety cannot change the state or condition of anything from bad to good, but will infallibly injure your own souls. **By prayer and supplication**—God alone can help you; he is disposed to do it, but you must ask by prayer and supplication; without this he has not promised to help you. "By prayer"—solemn application to God from a sense of want. "Supplication"—continuance in earnest prayers. **With thanksgiving**—For innumerable favours already received, and for dangers, evils, and deaths turned aside. And let your souls be found in such a disposition that this exercise can be performed at all times, on all occasions, and in all places.

7. **The peace of God**—That harmonizing

which passeth all understanding, shall keep your hearts and minds through Christ Jesus. **8** Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, ¹ whatsoever things are of good report; if *there be* any virtue, and if *there be* any praise, think on these things. **9** ² Those things, which ye have both learned, and received, and heard, and seen in me, do: and ³ the God of peace shall be with you. **10** But I rejoiced in the Lord greatly, that now at the last ⁴ your care of me ⁵ hath flourished again; wherein ye were also

¹ Or. *venerable*. — *m* 1 Thess. 5. 22. — *n* Chap. 3. 17. — *o* Romans 15. 33; 16. 20; 1 Cor. 14. 33; 2 Cor. 13. 11; 1 Thess. 5. 23; Heb. 13. 20.

of all passions and appetites which is produced by the Holy Spirit, and arises from a sense of pardon and the favour of God. **Shall keep your hearts and minds**—*φρουρήσεται*, shall keep them in a strong place or castle. "Your hearts"—the seat of all your affections and passions; "and minds"—your understanding, judgment, and conscience. **Through Christ Jesus**—By whom ye were brought into this state of favour, through whom ye are preserved in it, and in whom ye possess it. Christ keeps that heart in peace in which he dwells and rules. This peace Christ has purchased, and God dispenses; it is felt by all the truly godly, but can be explained by none; it is communion with the Father and his Son Jesus Christ, by the indwelling of the Holy Ghost.

8. Finally, brethren—The apostle (in again attempting to close his epistle) would recommend holiness and righteousness to them in every point of view; and would show that the Gospel of Christ requires them to have the mind that was in Christ, and to walk as he himself also walked. **Whatsoever things are true**—*Ὅσα . . . ἀληθῆ*, all that is agreeable to unchangeable and eternal truth. [True subjectively, in an ethical rather than in a merely logical sense.] **Whatsoever things are honest**—*Ὅσα σεμνά*, whatever is grave, decent, and venerable. [It is difficult to give it (the true sense of *σεμνά*) in any one English word; "honest" and *honourable*, are too weak; *reverend* and *venerable* or *grave* are seldom applied to things.—*Alford*.] **Whatsoever things are just**—*Ὅσα δίκαια*, whatsoever is agreeable to justice and righteousness. All that ye owe to God, to your neighbour, and to yourselves. **Whatsoever things are pure**—*Ὅσα ἀγνά*, whatsoever is *chaste*, [indicating the quality of purity of life and character.] **Whatsoever things are lovely**—*Ὅσα προσήλη*, whatsoever is *amiable* on its own account and on account of its usefulness to others, whether in your conduct or conversation; [full of the soul of charity.] **Whatsoever things are of good report**—*Ὅσα εὐήγητα*, whatsoever things good people agree to accept as useful and profitable to men. **If there be any virtue**—[*Ἀρετή*, *virtue*, in its most general ethical sense.—*Alford*.] **If there be any praise**—[Any thing worthy of praise, or commendation.] **Think on these things**—[*Λογίζεσθε*, *have in mind*—things which by virtue of their obviously beneficial character and influence commend themselves to the approval of men generally.] Esteem them highly, recommend them heartily, and practise them fervently.

careful, but ye lacked opportunity. **11** Not that I speak in respect of want: for I have learned, in whatsoever state I am, ¹ *therewith* to be content. **12** ² I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. **13** I can do all things ³ through Christ which strengtheneth me. **14** Notwithstanding, ye have well done, that ⁴ ye did communicate with my affliction. **15** Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, ⁵ no church communicated with me

¹ 2 Cor. 11. 9.—*q* Or. *is revived*.—*r* 1 Tim. 6. 6, 8.—*s* 1 Cor. 4. 11; 2 Cor. 6. 10; 11. 27.—*t* John 15. 5; 2 Cor. 12. 9.—*u* Chap. 1. 7.—*v* 2 Cor. 11. 8, 9.

9. Those things, which ye . . . learned (not have learned)—From my preaching, conversation, and writing. **And received**—By faith, (through ethical culture.) **And heard**—From me, in my private communications with you; and heard of me from other Churches. **And seen in me**—While living and labouring among you. **Do**—[*Ἡπάσατε*, *reduce to practice*.] Take them for the rule of your *faith and practice*. [The word expresses an action or course of acting, as continued or not yet completed; as what one does repeatedly, continually, habitually.] **And the God of peace shall be with you**—See verse 7.)

10. But I rejoiced in the Lord—The apostle thanks God for the kindness of the Philippians toward him; for it was God that gave them the power, and directed their hearts to use it. **Hath flourished again**—They had helped him before, (chapter ii, 25;) they had ceased for a time, and now they began again. For the time in which they were apparently remiss he makes a delicate apology: "Ye were careful, but ye lacked opportunity;" or rather *ἡκαρίσθη*, ye *had not ability*, ye *wanted the means*, as the word sometimes implies.

11. Not that I speak in respect of want—I am quite unconcerned in this respect; leaving the whole of my support, while bound for the testimony of Jesus, to the providence of God. **For I have learned**—Whatever the goodness of God determines, is the best, and I am perfectly contented that he should order my affairs in that way which seems to him good.

12. How to be abased . . . to abound—I have passed through all these states; I know how to conduct myself in each, and how to extract good from all. He was thoroughly instructed; fully initiated into all the mysteries of poverty and want, and of the supporting hand of God in the whole.

13. I can do all things—It was not a habit which he had acquired by frequent exercise, but a disposition gained by grace; and he was enabled to do all by the power of the indwelling Christ. In some of the best MSS., Versions, and Fathers the word *Χριστῷ*, *Christ*, is omitted.

14. Ye have well done—Though I have learned all these important lessons, and am never miserable in *want*, yet ye have done well in sending me relief in the time of affliction.

15. In the beginning of the gospel—When, after the Gospel had been preached to you, I went forth into Macedonia, I received help from none of the Churches which I had founded but from you alone.

as concerning giving and receiving, but ye only. **16** For even in Thessalonica ye sent once and again unto my necessity. **17** Not because I desire a gift: but I desire * fruit that may abound to your account. **18** But * I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. **19** But

^m Rom. 15. 28; Titus 3. 14.—^x Or, *I have received all*.—^y Chap. 2. 25.—^z Heb. 13. 16.—^a 2 Cor. 9. 12.—^b Psa. 23. 1;

16. For even in Thessalonica—While labouring to plant the Church there, he was supported partly by working with his hands, (1 Thess. ii, 9, 2 Thess. iii, 7-9,) and partly by the contributions sent him from Philippi. Even the Thessalonians had contributed little to his maintenance.

17. Not because I desire a gift—I do not speak thus to incite you to send me a further gift; I speak this on the general subject, because I wish you to bear such fruit as shall abound to your account.

18. I have all—Ye have now sent me so much by Epaphroditus, that I abound in all the necessities of life. **Having received . . . the things**—Probably a supply of clothes and such like necessities, as well as of money. **An odour of a sweet smell**—Alluding to the thank-offerings under the law. With what ye have done to me, his servant, God is well pleased. (See Eph. v, 2.)

19. My God shall supply all your need—As you have given to me in my distress, God will never suffer you to want without raising up help to you, as he raised you up for help to me. **According to his riches**—His fulness is infinite; and through Christ, whose followers we are, he will dispense every requisite blessing of providence, grace, and glory to you.

20. Now unto God and our Father—[*Our God and Father*.] God, our Father, is infinite in the riches of his grace and glory, and out of his abundance we have all received, and grace for grace. Therefore, *to God our Father, be glory for ever and ever*.

my God ^b shall supply all your need ^c according to his riches in glory by Christ Jesus. **20** ^d Now unto God and our Father *be* glory for ever and ever. Amen. **21** Salute every saint in Christ Jesus. The brethren ^e which are with me greet you. **22** All the saints salute you, ^f chiefly they that are of Cesar's household. **23** ^g The grace of our Lord Jesus Christ *be* with you all. Amen.

² Cor. 9. 8.—^c Eph. 1. 7; 3. 16.—^d Rom. 16. 27; Gal. 1. 5.—^e Gal. 1. 2.—^f Chap. 1. 13.—^g Rom. 16. 24.

21. Salute every saint—Remember to present my affectionate wishes to every Christian at Philippi. **The brethren which are with me**—Those who were fellow labourers with him, generally supposed to be Aristarchus, Mark, Justus, Epaphras, Luke, and Demas. See the end of the epistles to the Colossians and to Philemon.

22. All the saints—All the Christians now at Rome. **They that are of Cesar's household**—Nero was at this time emperor of Rome; yet in *his family* there were Christians; but whether this relates to the members of the imperial family, or to guards, or courtiers, or to servants, we cannot tell. If even some of his *slaves* were converted to Christianity, it would be sufficiently marvellous. Converts to Christianity in this family there certainly were; and this shows how powerfully the divine word had been preached and spread. That the Empress *Poppæia* may have been favourably inclined to Christianity is possible, for Josephus says, (*Ant. lib. xx, cap. 7*.) "She was a worshipper of the true God." St. Jerome states that St. Paul had converted many in Cesar's family. Some imagine that Seneca, the preceptor of Nero, and the poet Lucan, were converted by St. Paul; and there are still extant letters which profess to have passed between Paul and Seneca; but they are not worthy of any credit.

23. The grace of our Lord—The usual apostolical benediction. (See Rom. i, 7; Gal. vi, 18.) **Be with you all**—Instead of πάντων, all, μετὰ πνεύματος, be with your *spirit*, is the reading now generally accepted.

PREFACE TO THE EPISTLE

TO

THE COLOSSIANS.

THE PLACE.

COLOSSE was a city of Phrygia Pacatiana, now a part of Natolia, in Asia Minor, seated on an eminence on the south side of the river Mæander, (now Meinder,) near to the place where the river Lycas enters the earth, and begins to run underground, which course it continues for about three quarters of a mile before it emerges and falls into the Mæander. Of this ancient city not much is known. It was situated about equidistant between Laodicea and Hierapolis. To this place Xerxes came in his expedition against Greece.

The Macedonians transferred Colosse to the Persians; and it afterward passed under the government of the Seleucidae. After the defeat of Antiochus III., at the battle of Magnesia, it became subject to Eumenes, king of Pergamos; and when Attalus, the last of his successors, bequeathed his dominions to the Romans, this city, with the whole of Phrygia, formed a part of the proconsular province of Asia.

In the tenth year of the Emperor Nero, about a year after the writing of this epistle, Colosse (with Laodicea and Hierapolis) was destroyed by an earthquake; and the city which was raised in its place was called Chonos or Konos, which name it now bears.

TIME OF WRITING.

The epistle to this city appears to have been written about the same time with that to the Philippians, namely, toward the end of the year A. D. 62, and in the ninth of the Emperor Nero.

That the two epistles were written about the same time is rendered probable by the following circumstance: In the epistle to the Philippians (chapter ii, 19) St. Paul purposes to send Timothy, who was then with him at Rome, to Philippi, that he might learn the state of the Church there. As Timothy joins with the apostle in the salutation at the beginning of *this* epistle, it is evident that he was still at Rome, and had not yet been sent to Philippi; and as St. Paul wrote the former epistle nearly at the close of his first imprisonment at Rome, the two epistles must have been written within a short time of each other. See the *preface* to the epistle to the Philippians.

WHO FOUNDED THAT CHURCH.

When or by whom Christianity was first preached at Colosse, and a Church founded there, is not known; it is most likely, however, that it was by St. Paul

himself, during the three years in which he dwelt at Ephesus. (Acts xix, 10.) That Paul preached in Phrygia we learn from Acts xvi, 6.

On the other hand, it is argued that as Paul did not preach in Laodicea, and as Colosse was an unimportant place, only twelve miles distant, it is not probable that he preached there; and therefore the reference in chapter i, 4, 8, 9, should be understood as implying that Paul was personally unknown to them.

Some think that Epaphras, who is called their apostle, (chapter i, 7,) was the first who planted Christianity among the Colossians.

AUTHORSHIP.

That this epistle is correctly ascribed to St. Paul scarcely admits of a moment's doubt. Its personal allusions are sufficient of themselves to show its Pauline origin. It appears from chapter iv, 12, that Epaphras was with Paul, and we find Epaphras also with him when he writes to Philemon. (Verse 23.) Onesimus is mentioned in chapter iv, 9, as a faithful and beloved brother, and one of the Colossians. Archippus is exhorted to take heed to the ministry which he has received of the Lord. (Chapter iv, 17.) This shows that Archippus was of Colosse. Accordingly, when the apostle writes to Philemon and Archippus, we clearly see that the former was also of Colosse, to which city Onesimus also belonged. In chapter iv, 10, we find Aristarchus with Paul; and he is with him also in Philemon, verse 24. And it appears from Acts xxvii, 2, that Aristarchus went with Paul to Rome, where he appears in this epistle. Luke and Demas appear with Paul, both in Colossians iv, 14, and in Philemon 24. The epistle to Philemon, which is universally acknowledged to be Paul's, is so interwoven with that to the Colossians, as to show that it must be a genuine apostolical production, the coincidences evidently being undesigned.

STYLE AND SPIRIT.

The language of this epistle is bold and energetic, the sentiments are grand, and the conceptions vigorous and majestic. The phraseology is in many places Jewish, the reason for which is obvious: the apostle had to explain subjects which never had a name in any other language. The mythology of the Gentiles could not furnish terms to explain the theology of the Jews; much less the more refined and spiritual system of Christianity.

THE EPISTLE OF PAUL THE APOSTLE

TO

THE COLOSSIANS.

CHAPTER I.

PAUL, ^aan apostle of Jesus Christ by the will of God, and Timotheus ^bour brother, **2** To the saints ^cand faithful brethren in Christ which are at Colosse: ^dGrace ^ebe unto you, and peace, from God our Father and the Lord Jesus Christ. **3** ^dWe give thanks to God and the Father of our Lord Jesus Christ, praying always for you, **4** ^eSince we heard of your faith in Christ Jesus, and of ^fthe love ^gwhich ye have to all the saints, **5** For the hope

^a Eph. 1. 1. — ^b 1 Cor. 4. 17; Eph. 6. 21. — ^c Gal. 1. 3. — ^d 1 Cor. 1. 4; Eph. 1. 16; Phil. 1. 3; 4. 6. — ^e Eph. 1. 15; verse 9; Phil. 5. — ^f Heb. 6. 10. — ^g 2 Tim. 4. 8; 1 Peter 1. 4. — ^h Matt. 24. 14; Mark 16. 15; Rom. 10. 15; verse 23.

NOTES ON CHAPTER I.

1. Paul, an apostle . . . by the will of God—See on 1 Cor. i, 1. **And Timotheus**—Though Timothy is here joined in the salutation, yet he was probably only the amanuensis or scribe of the apostle.

2. To the saints—Those who professed Christianity. See on Eph. i, 1. **Which are at Colosse**—See Introduction. **Grace be unto you**—See on Rom. i, 7. **And the Lord Jesus Christ**—This clause should be omitted.

3. We give thanks to God—Who is the author of all good. **The Father of our Lord Jesus Christ**—From whom the grace which has produced your conversion has sprung. [The adverb, *always*, belongs to “give thanks,” rather than “praying.” See Alford.] (See Eph. i, 15, 16.)

4. Since we heard of your faith—This is very similar to Eph. i, 15, and it is certain that the apostle seems to have considered the Church at Ephesus and that at Colosse to have been nearly in the same state, as the two epistles are very similar in their doctrine and phraseology.

5. For the hope which is laid up for you in heaven—That eternal life which the apostle mentions Titus i, 2: *In hope of eternal life, which God promised before the world began.* The “hope” is here used for the *object* of hope. **In the word of the truth of the gospel**—In the doctrine of that Gospel of your salvation which is the “truth” of God. Of this doctrine *they had heard before* by persons who had preached to them, and from whom they received the Gospel.

6. Which is come unto you—[Τοῦ παρόντος εἰς ὑμᾶς, *coming to you*, signifying both the *coming* and *abiding*—which has come to abide with you. See Alford.] **As it is in all the world**—[Though not yet announced to all nations, it is *coming*

^hwhich is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; **6** Which is come unto you, ⁱas *it is* in all the world; and ^jbringeth forth fruit, as *it doth* also in you, since the day ye heard ^kof it, and knew ^lthe grace of God in truth: **7** As ye also learned of ^mEpaphras our dear fellow servant, who is for you ⁿa faithful minister of Christ; **8** Who also declared unto us your ^olove in the Spirit. **9** ^pFor this cause we also, since the day we

ⁱ Mark 4. 8; John 15. 16; Phil. 1. 11. — ^j 2 Cor. 6. 1; Eph. 3. 2; Titus 2. 11; 1 Peter 5. 12. — ^k Chap. 4. 12; Phil. 23. — ^l 2 Cor. 11. 23; 1 Tim. 4. 6. — ^m Rom. 15. 23. — ⁿ Eph. 1. 15, 16; verse 3, 4.

(παρόν) to all the world,—the whole world being the area in which it is proclaimed and working.—*Alford.*] **And bringeth forth fruit**—Wherever the pure Gospel of Christ is preached, it is the *seed of the kingdom*, and must be fruitful in all those who receive it by faith in simplicity of heart. After καρποφοροῦμεν, *bringing forth fruit*, add καὶ αὐξανόμενον, *and increaseth*. It had not only brought forth fruit, but was multiplying its own kind. [It is fruitbearing and growing, by which is indicated the fact that the Gospel, wherever it is present, is also in course of living dynamical development.—*Meyer.*] **The grace of God in truth**—Ye were fruitful, and went on increasing in the salvation of God from the time that ye heard and acknowledged this doctrine to be of God's grace, and received it in truth, sincerely and uprightly.

7. As ye also learned of Epaphras . . . who is for you—Who this Epaphras was we cannot tell; only it is likely that he was a Colossian, and became, by the call and grace of Christ, a deacon of this Church, faithfully labouring with the apostle to promote its best interests. That he was a Colossian is evident from chapter iv, 12: “Epaphras, who is one of you,” ὁ ἐξ ὑμῶν. He was raised up among themselves to be their minister in the absence of the apostle, and he showed himself to be worthy of this calling by a faithful discharge of his ministry, and by labouring fervently for them all, and pressing them forward, that *they might stand perfect and complete in all the will of God.*

8. Your love in the Spirit—Of this love of theirs in the Spirit, and particularly toward the apostle, Epaphras gave full proof, not only by describing to the apostle the affection they felt for him, but in presenting to him those supplies which their love to him caused them to furnish.

9. For this cause—See on Eph. i, 15, 16, where

handed *it*, do not cease to pray for you, and to desire [†]that ye might be filled with [†]the knowledge of his will [†]in all wisdom and spiritual understanding; **10** [†]That ye might walk worthy of the Lord [†]unto all pleasing, [†]being fruitful in every good work, and increasing in the knowledge of God; **11** [†]Strengthened with all might, according to his glorious power, [†]unto all patience and longsuffering

[†] 1 Cor. 1. 5.—[†] Rom. 12. 2; Eph. 5. 10, 17.—[†] Eph. 1. 8.—[†] Eph. 4. 1; Phil. 1. 27; 1 Thess. 2. 12.—[†] 1 Thess. 4. 1.—[†] John 15. 16; 2 Cor. 9. 8; Phil. 1. 11; Titus 3. 1; Heb. 13. 21.—[†] Eph. 3. 16; 6. 10.—[†] Eph. 4. 2.—[†] Acts 5. 41; Rom.

the same sentiment occurs. **That ye might be filled with the knowledge of his will**—[Not the product of mere human mental activity, but an objective *divine* endowment by the Holy Spirit, which must be brought about in spiritual wisdom and insight, by the communication of all spiritual gifts.—*Meyer*.]

10. That ye might walk worthy of the Lord—Suitably to your Christian profession, exemplifying its holy doctrines by a holy and useful life. [*Ἀξίως τοῦ Κυρίου*, worthy of the Lord, (Christ,) that is, of your Christian profession, *εἰς πᾶσαν ἀρεσκίαν*, in order to all pleasing, so that in every way you may be pleasing to God.—*Alford*.] [A parallel to the preceding clause.] (Eph. iv. 1; Phil. i. 27.) **Being fruitful in every good work**—See verse 6. St. Paul exhorts the Christians at Colosse, 1) *To walk*—to continue in their Christian calling. 2) *To walk worthily*—suitably to the dignity of that calling, and to the purity of him (Christ) who had called them into this state of salvation. 3) *To do every thing unto all pleasing*; that God might be pleased with the manner, the time, the motive, disposition, design, and object of every act. 4) That they should be *fruitful*; mere *harmlessness* would not be sufficient; as God had sown good seed, he had a right to look for good fruit. 5) That *every work* should be *good*; they must not be fruitful in some works and fruitless in others. 6) That they should increase in religious knowledge as time rolled on, knowing, by genuine Christian *experience*, more of God, of his love, and of his peace, day by day.

11. Strengthened with all might—[*Ἐν πάσῃ δυνάμει δυνατούμενοι*, in all strength strengthened, in all departments and of every kind.] That they might be able to walk worthy of the Lord, bring forth fruit, etc. (See Eph. iii. 13, etc.) **According to (in pursuance of) his glorious power**—[*According to the power of his glory*]; that sufficiency of strength which may be expected from Him who has all power both in the heavens and in the earth. **Unto all patience**—[Not only in tribulations, but generally in the life of the Spirit. Endurance is the result of the union of inward and outward strength.—*Alford*.] **And longsuffering**—Not only toward your enemies or persecutors, but also in the conflict with error—which is more in question in this epistle.—*Alford*.] **With joyfulness**—Feeling the continual testimony that ye please God, which will be a spring of perpetual comfort. (See Eph. iv. 2.)

12. Giving thanks unto the Father—[Of our Lord Jesus Christ.] Knowing that ye have nothing but what ye have received from his mere mercy, and that in point of *merit* ye can never *claim* any thing from him. **Which hath made us meet**—*Ἰκανώσαντι*, capable, (not worthy.) Who has qual-

* with joyfulness; **12** [†]Giving thanks unto the Father, which hath made us meet to be partakers of [†]the inheritance of the saints in light; **13** Who hath delivered us from [†]the power of darkness, [†]and hath translated us into the kingdom of [†]his dear Son: **14** [†]In whom we have redemption through his blood, [†]even the forgiveness of sins: **15** Who is [†]the image of the invisible God, [†]the firstborn of

5. 3.—[†] Eph. 5. 20; chap. 3. 15.—[†] Acts 26. 18; Eph. 1. 11.—[†] Eph. 6. 12; Heb. 2. 14; 1 Pet. 2. 9.—[†] 1 Thess. 2. 12; 2 Pet. 1. 11.—[†] Gr. *the Son of his love*; Matt. 3. 17; Eph. 1. 6.—[†] Eph. 1. 7.—[†] 2 Cor. 4. 4; Heb. 1. 3.—[†] Rev. 3. 14.

ified us to be partakers, etc. **Of the inheritance**—*Εἰς τὴν μερίδα τοῦ κλήρου*; [rendering us worthy of (fit for *εἰς* signifying *purpose*) the lot of the inheritance of the saints. *Ἐν τῷ φωτί*, in the light, indicates the condition of that lot or inheritance. See *Alford*.] *Ὁ κληρὸς* was the lot or inheritance belonging to the tribe; the *μερίς* was the portion in that lot which belonged to each family of that tribe. This was a type of the kingdom of God, in which *portions* in eternal blessedness are dispensed to the genuine Israelites. **Of the saints in light**—“Light” expresses knowledge, felicity, purity; here it is put to point out the state of glory at the right hand of God.

13. Delivered us from the power of darkness—“Darkness” is here personified, and is represented as having *ἐξουσία*, power, authority, and sway; all men who are not saved by the Gospel are under this authority and power; and nothing less than the power of God can redeem any man from this darkness, or prince of darkness, who by means of sin and unbelief keeps men in ignorance, vice, and misery. **Translated us into the kingdom, etc.**—[A manifest reference to the rescue of a captive: we were the bond slaves of sin (and Satan;) were in its dominion, *ἐξουσία*; but Christ has, by the power of the Holy Spirit, delivered, *μετέστησεν*, transferred us into the kingdom of the Son of the Father's love.]

14. In whom we have redemption—[*Ἐν ᾧ*, that is, in Christ, not simply by or through him, but specifically and peculiarly in him.] who has paid down the redemption price, even his own blood, that our sins might be cancelled, and we made fit to be partakers of the inheritance among the saints in light. The clause, *διὰ τοῦ αἵματος αὐτοῦ*, through his blood, is omitted by most authorities. The same phrase is used Eph. i. 7, where there is no various reading in any of the MSS., Versions, or Fathers. **The forgiveness of sins**—*Ἀφεσὶν τῶν ἁμαρτιῶν*, the taking away of sins. [The idea of rescue (redemption by power) is foremost, but that of the remission of sin through the merits of Christ's sacrifice is all the time a felt presence. The work here indicated is concisely stated in the line, “He breaks the power of cancelled sin.”]

15. Who is the image of the invisible God—The counterpart of God Almighty; and if the “image” of the “invisible God,” consequently nothing that appeared in him could be that *image*; for if it could be visible in the Son, it could also be visible in the Father; but if the Father be “invisible,” consequently his “image” in the Son must be “invisible” also. This is that *form of God* of which he divested himself; the ineffable glory in which he not only did not appear, as to its splendour and accompaniments, but concealed also its essential nature; that inaccessible light which no

every creature: **16** For ^gby him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or ^hdominions, or principalities, or powers: all things were created ⁱby him, and

^g John 1. 3; 1 Cor. 8. 6; Eph. 3. 9; Heb. 1. 2. — ^h Rom. 8. 38; Eph. 1. 21; chap. 2. 10, 15; 1 Peter 3. 22. — ⁱ Rom. 11. 36; Heb. 2. 10.

for him: **17** ^kAnd he is before all things, and by him all things consist: **18** And ^lhe is the head of the body, the church: who is the beginning, ^mthe firstborn from the dead; that ⁿin all things he might have the preeminence.

^k John 1. 1, 3; 17. 5; 1 Cor. 8. 6. — ^l 1 Cor. 11. 3; Eph. 1. 10, 22; 4. 15; 5. 23. — ^m Acts 26. 23; 1 Cor. 15. 20, 23; Rev. 1. 5. — ⁿ Or, among all.

man, no created being, can possibly see. This was that divine nature, the *fulness of the Godhead bodily*, which dwelt in him. **The firstborn of every creature**—As in Phil. ii, 9: "God hath given him a name which is above every name;" he is at the *head* of all the creation of God; not a *creature*, for he himself created all things, and existed before any thing was made. (John i, 3.) If it be said that God created *him* first, and that he, by a delegated power from God created all things, it is plain that the apostle's reasoning in the sixteenth or seventeenth verses teaches quite the contrary. [The phrase *firstborn of every creature*, may imply that Christ was not only *firstborn* of his mother in this world, but *firstbegotten* of his Father before the worlds, and that he holds the rank, as compared with every created thing, of firstborn in dignity.—*Alford*.] (See on verse 18.)

16, 17. For by him were all things created, etc.—*Four* things are here asserted: 1) That Jesus Christ is the Creator of the universe; of all things visible and invisible; of all things that had a beginning, whether they exist in time or in eternity. 2) That whatsoever was created was created *for* himself; that he was the sole end of his own work. 3) That he was prior to all creation, to all beings, whether in the visible or invisible world. 4) That he is the preserver and governor of all things; for by him all things consist.

Creation is the proper work of an infinite and unoriginated Being; possessed of all perfections; for as, previously to creation, there was no being, consequently he could not be actuated by any motive, reason, or impulse without himself. Creation, therefore, is the work of Him who is unoriginated and infinite. Christ is the Creator of all things; therefore he must be, according to the plain construction of the apostle's words, truly and properly God.

As, previously to creation, there was no *being* but God, consequently the great First Cause must, in the exertion of his creative energy, have respect to himself alone; the Creator, therefore, must make every thing *for* himself.

As creation implies absolute and unlimited power, there can be but *one* Creator; since there cannot be *two or more* Omnipotents, Infinites, or Eternals. It is, then, evident that creation cannot be effected by delegation, for this would imply a Being conferring the office, and delegating such power; and that the Being to whom it was delegated was a dependent Being, consequently not unoriginated and eternal; but this the nature of creation proves to be absurd. It is impossible, because, if omnipotence be delegated, he to whom it is delegated had it not before, and he who delegates it ceases to have it, and consequently ceases to be God. On this supposition God ceases to exist, though infinite and eternal, and another, not naturally infinite and eternal, becomes such: and thus an infinite and eternal Being ceases to exist, and another infinite and eternal Being is produced in time, and has a beginning. Again, if he had

created by delegation or officially, it would have been for that Being who gave him that office, and delegated to him the requisite power; but the text says that all things were made *by* him and *for* him.

As all creation necessarily exists in time, and had a commencement, whatever was before or prior to that must be no part of creation; and the Being who existed prior to creation, and before all things, must be the unoriginated and eternal God: but St. Paul says "the Son" was before all things.

As every effect depends upon its cause, and cannot exist without it; so creation, which is an effect of the power and skill of the Creator, can only exist and be preserved by a continuance of that energy that first gave it being. Hence God, as the Preserver, is as necessary to the continuance of all things as God the Creator was to their original production. But this preserving or continuing power is here ascribed to Christ, for the apostle says, And "*by him do all things consist*;" for as all being was derived from him as its cause, so all being must subsist by him, as the effect subsists by and through its cause.

Taking, therefore, the apostle as an uninspired man, giving his own view of the Author of the Christian religion, it appears beyond all controversy that himself believed Christ Jesus to be God; but, considering him as writing under the inspiration of the Holy Ghost, then we have, from the plain grammatical meaning of the words which he has used, the fullest demonstration (for the Spirit of God cannot lie) that he who died for our sins and rose again for our justification, and in whose blood we have redemption, was God over all. And as God alone can give salvation to men, and God only can remit sin, we are with the strictest propriety commanded to believe on the Lord Jesus, with the assurance that we shall be saved.

18. He is the head of the body—What the apostle has said in the two preceding verses refers to the *divine* nature of Jesus Christ; he now proceeds to speak of his *human* nature, and to show how highly that is exalted beyond all created things, and how in that he is *Head of the Church*—the author and dispenser of light, life, and salvation to the Christian world; or, in other words, that from him, as the *man* in whom the fulness of the Godhead bodily dwelt, all the mercy and salvation of the Gospel system is to be received. "Of the body"—[Of the Church, indicative of Christ's official relation to his people contemplated as an aggregated unity.] **The beginning, the firstborn from the dead**—In 1 Corinthians xv, 20, Christ is called "the firstfruits of them that slept;" and here, the chief and "firstborn from the dead;" he being the first that ever resumed life never more to enter the empire of death after having died a natural death, and in such circumstances as precluded the possibility of deception. The *ἀρχή*, *chief*, *head*, or *first*, answers in this verse to the *ἀπαρχή*, or *firstfruits*, of 1 Cor. xv, 20. Jesus Christ is not only the first who rose from the dead

19 For it pleased the Father that "in him should all fulness dwell; **20** And, ¹⁹ having made peace through the blood of his cross, ² by him to reconcile ³ all things unto himself; by him, *I say*, whether they be things in earth, or things in heaven. **21** And you, ⁴ that were sometime alienated and enemies ⁵ in your mind

^o John 1. 16; 3. 34; chap. 2. 9; 3. 11.—^p Or, *making peace*.
^q Eph. 2. 14, 15, 16.—^r 2 Cor. 5. 18.—^s Enh. 1. 10.—
^t Eph. 2. 1, 2, 12, 19; 4. 18.—^u Or, *by your mind in wicked*

to die no more, but he is the firstfruits of human beings; for as surely as the firstfruits were an indication and pledge of the harvest, so surely was the resurrection of Christ the proof that all mankind should have a resurrection from the dead. [*Πρωτότοκος*, *firstborn*, as applied to the risen Christ, implies that his self-deliverance from death (his coming away from *hades*) was of the nature of a birth, not a new life, but one before existing, yet in widely different conditions. And in the word *firstborn* there is a prophecy and a promise of others to follow.] **That in all . . . he might have the preeminence**—That he might be considered, in consequence of his mediatorial office, as possessing the first place in and being chief over all the creation of God; for is it to be wondered at that the human nature, with which the great Creator condescended to unite himself, should be set over all the works of his hands?

19. For it pleased the Father that in him should all fulness dwell—That the majesty, power, and goodness of God should be manifested in and by Christ Jesus. The *πλήρωμα*, or *fulness*, must refer here to the divine nature dwelling in the man Christ Jesus. [*Ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι*, *that in him it seemed good all the fulness should dwell*, repeating in another form, and with a heightened view of Christ's essential glory, what is said in the preceding sentence.]

20. And, having made peace through the blood of his cross—[The order of the first and second clauses of verse twentieth should be exchanged, so as to read, (as in Revised Version,) *and through him* (Christ) *to reconcile all things to himself*, (the Father,) *having made peace by the blood of his cross*. God the Father has made peace—brought about a scheme of reconciliation—through the *intermediary* of the sacrifice of Christ, of which the *blood of his cross* is the sensible manifestation.] **To reconcile all things unto himself**—The enmity was on the part of the creature; though God is angry with the wicked every day, yet he is never unwilling to be reconciled. But man, whose carnal mind is enmity toward God, is averse from this reconciliation; it requires, therefore, the "blood of the cross" to atone for the sin, and the influence of the Spirit to reconcile the transgressor to Him against whom he has offended. (See 2 Cor. v. 19, etc.) **Things in earth, or things in heaven**—This seems to be a kind of collective phrase to signify *all the world, or all mankind*. Some think possibly the reference is to the *Jews* and the *Gentiles*; the state of the former being always considered a sort of *divine or celestial* state, while that of the latter was reputed to be merely *earthly*, without any mixture of *spiritual or heavenly* good. [Alford's solution, though somewhat fanciful, is ingenious, and not unworthy of thought: "All creation subsisted in Christ: all creation is therefore affected by his act of propitiation; sinful creation is, in the strictest sense, *reconciled* from being at enmity; sinless creation, even at a distance

"by wicked works, yet now hath he reconciled **22** "In the body of his flesh through death, ² to present you holy and unblamable and unreprouvable in his sight: **23** If ye continue in the faith ³ grounded and settled, and be ⁴ not moved away from the hope of the gospel, which ye have heard, ⁵ and which was

works.—^r Titus 1. 15, 16.—^s Eph. 2. 15, 16.—^t Luke 1. 75; Eph. 1. 4; 5. 27; 1 Thess. 4. 7; Titus 2. 14; Jude 24.—
^u Eph. 3. 17; chap. 2. 7.—^v John 15. 6.—^w Rom. 10. 18.

from his unapproachable purity, is lifted into nearer participation and higher glorification of him, and is thus *reconciled*, though not in the strictest sense, yet in a very intelligible and allowable one."]

21. And you, that were sometime alienated—All men are "alienated" from God, and all are *enemies in their minds* to him, and show it by their **wicked works**; but this is spoken particularly of the Gentiles. While the Jews were, at least formally, dedicated to God, the Gentiles were given up to others; they worshipped not the true God, but had gods many and lords many, to whom they dedicated themselves, their religious service, and their property. The verb *ἀλλοτριῶ*, to *alienate*, signifies to *abalienate*, to *estrange utterly*, to be *wholly the property of another*. Thus the Gentiles had alienated themselves from God, and were alienated or rejected by him, because of their wickedness and idolatry. [The objective state of enmity is grounded in its subjective causes, and the intelligent responsible being is contemplated in the whole sentence. . . . Our passive enmity subsists, not on account of any subjective actuality in us, (sins committed,) but on account of the pollution of our parent stock in Adam.—Alford.] **Enemies in your mind**—They had the carnal mind, which is enmity against God; and this was expressed in their outward conduct of wicked works. (See Rom. v. 17.) The "mind" is taken here for all the *soul, heart, affections, passions*, etc.

22. In the body of his flesh—[His incarnate personality.] By Christ's assumption of humanity and dying for man he has made an atonement for sin, through which men become reconciled to God and to each other. [By the blood of Christ God is provisionally reconciled to men, and that fact is proclaimed in the preaching of the Gospel to persuade men to be reconciled to God.] **To present you holy**—[*ἁγίους*, in the *moral holiness* which, after the justification attained by means of faith, is wrought by the Holy Spirit, (Rom. vii. 6; viii. 2, 9;) and which, on the part of man, is preserved and maintained by continuance in the faith. (Verse 23.)—Meyer.] **Unblamable and unreprouvable**—[*ἀμώβους*, *unmeasurable*; *ἀνεγκλήτους*, *not agreeable*;] (the two words are very nearly synonymous,) presenting negatively what *ἁγίους* presents positively.] **In his sight**—At the day of judgment. [Christ, at his judicial appearance, including also his perpetually exercised forensic discrimination of men's characters.]

23. If ye continue in the faith—This will be the case if you, who have already believed in Christ Jesus, continue in that faith, **grounded in** the knowledge and love of God, and **settled**, made *firm* and perseveringly *steadfast*, in that state of salvation. **And be not moved away**—Not permitting yourselves to be seduced by false teachers. **Hope of the gospel**—[That is, the hope of eternal life in the Messianic kingdom, which has been imparted to the believer in the Gospel.—Meyer.]

preached ¹to every creature which is under heaven; ²whereof I Paul am made a minister; **21** ³Who now rejoice in my sufferings ⁴for you, and fill up ⁵that which is behind of the afflictions of Christ in my flesh for ⁶his body's sake, which is the church: **25** Whereof I am made a minister, according to ⁷the dispensation of God which is given to me for you, ⁸to fulfil the word of God; **26** *Eccē* ⁹the mystery which hath been hid from ages and from genera-

¹ Verse 6.—c Acts 1. 17; 2 Cor. 3. 6; 4. 1; 5. 18; Eph. 3. 7; verse 25; 1 Tim. 2. 7.—² Rom. 5. 3; 2 Cor. 7. 4.—³ Eph. 3. 1. 13.—⁴ 2 Cor. 1. 5, 6; Phil. 3. 10; 2 Tim. 1. 8; 2. 10.—⁵ Eph. 1. 23.—⁶ 1 Cor. 9. 17; Gal. 2. 7; Eph. 3. 2; verse 23.—⁷ Or, *fully to preach the word of God*, Rom. 15. 19.

To every creature which is under heaven—A Hebraism signifying the whole human race, and particularly referring to the two grand divisions of mankind, the Jews and Gentiles; to both of these the Gospel had been preached, and to each salvation by Christ had been equally offered. And as none had been excluded from the offers of mercy, and Jesus Christ had tasted death for every man, and the Jews and Gentiles, in their great corporate capacity, had all been invited to believe the Gospel; therefore, the apostle concludes that the Gospel was preached to [as being designed for] every creature under heaven, and offered without restrictions or limitations to the whole human race. **Am made a minister**—[Constituted a ministering servant of God, in respect to authority and beneficence; of man, as those upon whom the benefits of his services were designed to come.]

21. Rejoice in my sufferings for you—St. Paul always considers his persecutions, as far as the Jews were concerned in them, as arising from this simple circumstance—his asserting that God had chosen the Gentiles and called them to enjoy the very same privileges with the Jews, and to constitute one Church with them. The consequences of so preaching the Gospel he was now suffering in his imprisonment in Rome. See on chapter iv, 2. **That which is behind of the afflictions of Christ**—I have still some afflictions to pass through before my race of glory will be finished; afflictions which fall on me on account of the Gospel; such as Christ bore from the same persecuting people. It is worthy of remark that the apostle does not say *παθήματα*, the *passion* of Christ, but simply *θλίψεις*, the *afflictions*; such as are common to all good men who bear a testimony against the ways and fashions of a wicked world. In these the apostle had his share; in the *passion* of Christ he could have none. He trod the winepress *alone*; of the people there were none with him. **His body's sake**—Believers, both of Jews and Gentiles, who now form that one body, the Church, of which Christ is the head.

25. Whereof I am made a minister—[*Δι' ἁγίας, δακόν, steward, dispenser.*] Having received especial commission from God to preach salvation to the Gentiles. **According to the dispensation**—*κατὰ τὴν οἰκονομίαν*, according to the Gospel economy or institution; the scheme or plan of salvation by Christ crucified. **To fulfil the word of God**—The Greek *πληρᾶσαι τὸν λόγον τοῦ Θεοῦ* may be translated, *fully to preach the doctrine of God*. (See Rom. xv, 19, and the note there.) Were we to take the word in its common meaning it might signify to accomplish the purpose of God, as predicted by the prophets.

26. The mystery which hath been hid—The

ations, ¹but now is made manifest to his saints: **27** ²To whom God would make known what *is* ³the riches of the glory of this mystery among the Gentiles; which is Christ ⁴in you, ⁵the hope of glory: **28** Whom we preach, ⁶warning every man, and teaching every man in all wisdom; ⁷that we may present every man perfect in Christ Jesus: **29** ⁸Whereunto I also labour, ⁹striving ¹⁰according to his working, which worketh in me mightily.

¹ Rom. 16. 25; 1 Cor. 2. 7; Eph. 3. 9.—² Matt. 13. 11; 2 Tim. 1. 10.—³ 2 Cor. 2. 14.—⁴ Rom. 9. 23; Eph. 1. 7; 3. 9.—⁵ Or, *among you*.—⁶ 1 Tim. 1. 1.—⁷ Acts 20. 20, 27, 31.—⁸ 2 Cor. 11. 2; Eph. 5. 27; verse 22.—⁹ 1 Cor. 15. 10.—¹⁰ Chap. 2. 1.—¹¹ Eph. 1. 19; 3. 7, 20.

“mystery” is this: that God had designed to grant the Gentiles the same privileges with the Jews, and make them his people who were not his people. (That this is what St. Paul means by the “mystery,” see Eph. iii, 3, etc.) **Made manifest** (by the Holy Spirit, Acts x, 34) **to his saints**—All who have embraced the doctrine of Christ crucified; to all Christians.

27. The riches of the glory—God manifests to these how abundantly glorious this Gospel is among the Gentiles; and how effectual is this doctrine of Christ crucified to the salvation of multitudes. **Which is Christ in you, the hope of glory**—[*Χριστὸς ἐν ὑμῖν*, Christ among you, (Gentiles,) giving to you this hope. See *Alford*.]

28. Whom we preach—He proclaimed this Christ as being in them. For the design of the Gospel is to put men in possession of the Spirit and power of Christ, to make them partakers of the divine nature, and thus prepare them for an eternal union with himself. Should it be said that the preposition *ἐν* should be translated *among*, it amounts to the same; for Christ was *among* them, to enlighten, quicken, purify, and refine them. He preached this present and indwelling Christ as the “hope of glory.” **Warning every man**—They proved that both Jews and Gentiles were under sin; and that the wrath of God was revealed against all ungodliness and unrighteousness of men; that time and life were uncertain; and that now was the day of salvation. **Teaching every man in all wisdom**—They considered the world, that is, every man, as being through sin ignorant of himself and of God. They, therefore, instructed men in all wisdom; for the knowledge of a man's self and his God constitutes all that is essentially necessary to be known for present and eternal happiness. [The specification of the mode of announcement, *admonishing, νουθετοῦντες*, and teaching, *διδάσκοντες*, corresponds to the two main elements of the evangelical preaching, *repentance and faith*. (Acts xx, 21, *et al.*)—*Meyer*.] **That we may present every man perfect in Christ Jesus**—The words *τέλειον ἐν Χριστῷ*, perfect in or through Christ, signify that they should be thoroughly instructed in the doctrines of Christianity, so that they should know the truth as it is in Jesus, and that they should be made partakers of the grace of the Gospel, so that they might be saved from all their sins, and be filled with his fulness. [The words *ἐν Χριστῷ* contain the distinguishing specialty of the *τελειότης*, perfection, as *Christian*, which is not based on any other element than just on him. The thrice-repeated “every man” has a supreme force as to its opposition to the Judaizing tendency of the false teachers.—*Meyer*.]

29. Whereunto I also labour—In order to

CHAPTER II.

FOR I would that ye knew what great ^a conflict I have for you, and ^bfor them at Laodicea, and ^cfor as many as have not seen my face in the flesh; ² ^c That their hearts might be comforted, ^d being knit together in love, and unto all riches of the full assurance of understanding, ^e to the acknowledgment of the mystery of God, and of the Father, and of

^a Or, *fear*, or, *care*.—^b Phil. 1. 30; chap. 1. 29; 1 Thess. 2. 2.—^c 2 Cor. 1. 6.—^d Chap. 3. 14.—^e Phil. 3. 8; chap. 1. 9.
^f Or, *Wherein*.—^g 1 Cor. 1. 24; 2. 6, 7; Eph. 1. 8; chap. 1. 9.

accomplish this end, I labour with the utmost zeal and earnestness. Whoever considers the original words, ἀγωνίζομενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην . . . ἐν δυνάμει, will find that no verbal translation can convey their sense. God worked *energetically* in St. Paul, and he wrought *energetically* with God; and all this was in reference to the salvation of mankind.

NOTES ON CHAPTER II.

1. **What great conflict**—The word ἀγὼνα, which we here render “conflict,” is to be understood as implying *earnest care* and *solicitude*. The ἀγωνίζομενος of the preceding verse gave the apostle occasion to use the word ἀγὼν here. He agonized with God, and his *agony* was for them. **Laodicea**—A city of Asia Minor, on the borders of Caria, Phrygia, and Lydia. It was originally called Diospolis, or the city of Jupiter, and afterwards Rhoas; but obtained the name of Laodicea from Laodice, the wife of Antiochus. It is now called Ladik. It was formerly celebrated for its commerce and the fine black wool of its sheep. Colosse, or the city of the Colossians, lay between it and Hierapolis. This Hierapolis was also a town of Phrygia, famous for its hot baths: it is now called Bambukholasi. **As many as have not seen my face in the flesh**—It is most likely that we should understand the apostle as speaking collectively; that he had the most earnest concern, not only for the welfare of those Churches with which he was acquainted, such as Colosse and Laodicea, but also for those to whom he was not personally known. [It has been much disputed whether or not the Colossians and Laodiceans are to be understood as among those whom the apostle had not seen, as the language will permit of either construction. Dr. Clarke seems to favour the negative side.]

2. **That their hearts might be comforted**—That they might have continual happiness in God, having constant alliance in him. **Being knit together in love**—The word συνῆλθετε signifies being united, as the beams or the timbers of a building by mortices and pins. The Church of Christ cannot be in union with God unless it have unity in itself, and without “love” this unity is impossible. **Unto all riches of the full assurance of understanding**—[The full certainty of Christian insight is the lofty blessing, the whole riches of which, that is, its blissful possession as a whole, they are to attain.—Meyer.] This is the grand mystery of God, which was now laid open by the preaching of the Gospel. **And of the Father, and of Christ**—These words are variously written in different MSS. and Versions. The great variety of versions leaves the strongest presumption that the words in question are glosses which have crept into the text, and are of no authority. Griesbach has left them

Christ; ³ ^f In whom are hid all the treasures of wisdom and knowledge. ⁴ And this I say, ^b lest any man should beguile you with enticing words. ⁵ For ⁱ though I be absent in the flesh, yet am I with you in the spirit, joying and beholding ^k your order, and the ^l steadfastness of your faith in Christ. ⁶ ^m As ye have therefore received Christ Jesus the Lord, ⁿ so walk ye in him: ⁷ ⁿ Rooted and built up

^h Rom. 16. 18; 2 Cor. 11. 13; Eph. 4. 14; 5. 6; verses 8, 18.
ⁱ 1 Cor. 5. 3; 1 Thess. 2. 17.—^k 1 Cor. 14. 40.—^l 1 Peter 5. 9.—^m 1 Thess. 4. 1; Jude 3.—ⁿ Eph. 2. 21, 22; 3. 17; chap. 1. 23.

out of the text. [The latest authorities are about equally divided between omitting and retaining the word Χριστοῦ; and some of the best render the text τοῦ Θεοῦ καὶ πατρὸς τοῦ Χριστοῦ, (of God and the Father of Christ.) The Revised Version retains Χριστοῦ, (of Christ,) as if in apposition with Θεοῦ, (God.)]

3. **In whom are hid**—Or, rather, *in which*; referring to the *mystery* mentioned above. In this glorious scheme of Christianity all the treasures—the abundance and excellency of wisdom and knowledge—are contained. No scheme of salvation or divine knowledge ever equalled the Gospel plan in its depth and excellency. A scheme which the wisdom of God alone could devise, and which his power and infinite mercy alone could accomplish.

4. **Lest any man should beguile you**—The word παραλογίζεσθαι means to deceive by sophistry or subtle reasoning, in which all the conclusions appear to be fairly drawn from the premises, but the premises are either assumed without evidence or false in themselves; but this not being easily discovered, the unthinking or unwary are carried away by the conclusions which are drawn from these premises. And this result is clearly intimated by the term πιθανολογία, *enticing words, plausible conclusions or deductions* from this mode of reasoning. The apostle seems to allude to the Grecian philosophers, who were notorious for this kind of argumentation. Plato and Socrates are not free from it.

5. **For though I be absent in the flesh**—It is hardly possible that such words as these in this verse could have been used to perfect *strangers*; they argue a knowledge of the people founded on personal acquaintance. The whole verse shows that this Church was sound in doctrine and strict in discipline. They had steadfast **faith** in Christ, and regular **order** or discipline among themselves.

6. **As (since) ye have therefore received Christ Jesus**—Seeing ye have embraced the doctrine of Christ, continue to hold it fast, and not permit yourselves to be turned aside by sophistical or Judaizing teachers. [Their **walk** in Christ is to be in harmony with the *instruction* by means of which they have “received” Christ. . . Christ was *communicated* to them as the element of life.—Meyer.]

7. **Rooted and built up in him**—It is not usual with the apostle to employ this double metaphor, taken partly from the growth of a tree and the increase of a building. [A third figure is also seen in the word “walk” in the previous verse.] They are to be “rooted;” as the good seed had been already sown, it is to take root, and the roots are to spread far, wide, and deep. They are to be *grounded*; as the foundation has already been laid, they are to build thereon. In the one case, they are to bear much fruit; in the other, they are to grow up to be a habitation of God through the

in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. **8** ^o Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the ^r rudiments of the world, and not after Christ. **9** For ⁱ in him dwelleth all the fulness of the Godhead bodily.

^o Jer. 29, 8; Rom. 16, 17; Eph. 5, 6; verse 18; Heb. 13, 9.—^p Matt. 15, 2; Gal. 1, 14; verse 22.—^q Or. *elements*.—^r Gal. 4, 3, 9; verse 20.—^s John 1, 14; chap. 1, 19.—^t John 1, 16.

Spirit. (See Eph. ii, 21, 22; iii, 17.) **Abounding therein with thanksgiving**—No limitation is ever set to the operations of God in the soul, or to the growth of the soul in the knowledge, love, and image of God. Those who are brought into such a state of salvation should abound in gratitude and loving obedience as they grow in grace.

8. Beware lest any man spoil you—*Σολαγωγῶν, robbing*, as if by violence or rapine. Their goods were the salvation they had received from Christ; and both the Gentile and Jewish teachers endeavoured to deprive them of these by perverting their minds, and leading them off from the truths of Christianity. **Philosophy and vain deceit**—Or, the *vain or empty deceit of philosophy*. As the term "philosophy" stood in high repute among the Gentiles, the Jews of this time affected it; and both Philo and Josephus use the word to express the whole of the Mosaic institutions. The Jewish philosophy, such as is found in the Cabala, Midrashim, and other works, deserves the character of "vain deceit" in the fullest sense and meaning of the words. The inspired writers excepted, the Jews have ever been the most puerile, absurd, and ridiculous reasoners in the world. Even Rabbi Maymon, (or Maimonides,) the most intelligent of them all, is often most deplorably empty and vain. [*Διὰ τῆς φιλοσοφίας* (through the philosophy)—the current popular philosophy of the day.—*Ellcott*.] [The character of the philosophy here meant, as gathered from the descriptions which follow, was that mixture of Jewish and Oriental which afterward expanded into Agnosticism.—*Alford*.] **After the rudiments of the world**—According to the doctrine of the Jewish teachers; or, according to the Mosaic institutions as explained and glossed by the scribes, Pharisees, and rabbins in general; what the apostle calls the **tradition of men** are what men, unauthorized by God, have taught as doctrines received from him. Our Lord frequently rejects and condemns these traditions. [It is merely a *traditional* philosophy, and therefore of precarious truth. It is *human*, and therefore deficient in authority. It is *elementary*, belonging to the outworn creed, to the rudiments of religion, and therefore unfitted for Christian manhood. It is *material*, not connected with the soul's true home and centre, but with the palpable and external, (*τοῦ κόσμου*), and is therefore deficient in *spirituality*. And being this, assuredly and as matter of fact, it is not after Christ.—*Sp. Commentary*.]

8. For in him dwelleth all the fulness—There is a "fulness" in Christ suited to the empty, destitute state of the human soul, but in the philosophy of the Jews and Gentiles nothing like this was found; nor indeed in the more refined and correct philosophy of the present day. No substitute has ever been found for the grace of the Lord Jesus, and those who have sought for one have disquieted themselves in vain. [The essence of God, undivided and in its whole fulness, dwells in Christ,

10 ⁱ And ye are complete in him, "which is the head of all ^v principality and power: **11** In whom also ye are ^w circumcised with the circumcision made without hands, in ^x putting off the body of the sins of the flesh by the circumcision of Christ: **12** ^y Buried with him in baptism, wherein also ^z ye are risen with him

^u Eph. 1, 20, 21; 1 Peter 3, 22.—^v Chap. 1, 16.—^w Deut. 10, 16; 30, 6; Jer. 4, 4; Rom. 2, 29; Phil. 3, 3.—^x Rom. 6, 6; Eph. 4, 22; chap. 3, 8, 9.—^y Rom. 6, 4.—^z Chap. 3, 1.

. . . so that he is the essential and adequate image of God, which he could not be if he were not possessor of the divine essence.—*Meyer*.] **Bodily**—*Σωματικῶς, truly, really*. In the *body* of Christ the *Deity*, with all its plenitude of attributes, dwelt *really and substantially*: for so the word *σωματικῶς* means; [*personaliter*.]

10. And ye are complete in him—*Καὶ ἵστεν ἐν αὐτῷ πεπληρωμένοι, and ye are filled with him*. The philosophy of the world was *empty, kenē*, but there was a *πλήρωμα, or fulness*, in Christ; the Colossians were empty—spoiled and deprived of every good—while following the empty philosophy and groundless traditions of Jewish and Gentile teachers; but since they had received Christ Jesus they were *πεπληρωμένοι, filled* with him. **The head of all principality**—See the notes on chap. i, 16, 17. [The Christian's completeness in Christ is not bound up with other dignities as objects of adoration, for he is the Head of all such. See *Alford*.] [The *being filled* depends on him, (it is *in* him,) on nothing and no one but on him, and everything else which men may teach you, and with which they may wish to seize you and conduct you in leading-strings, is "not after Christ." (Verse 8.)—*Meyer*.]

11. In whom also ye are circumcised—All that was designed by circumcision, literally performed, is accomplished in them that believe through the Spirit and power of Christ. But, by the **circumcision of Christ**, the operation of his grace and Spirit is evidently intended; the Law required the circumcision of the flesh; the Gospel of Christ required the circumcision of the heart. The words *τῶν ἀμαρτιῶν, of the sins*, must be omitted. **Putting off the body of the sins of the flesh**—[*Ἐν τῇ ἀπεκρίσει τοῦ σώματος τῆς σαρκός*. Paul here conceives the old sinful nature as a *body* which, in regeneration, the Christian puts off, and that *σάρξ* is to be understood only of the *earthly human life*, (that is, of nothing properly material)—*Julius Muller*.]

12. Buried . . . in baptism—["Baptism" is a sign of the new birth in Christ, in which ("baptism," not "Christ") *ye are buried, and rise again*, not literally but spiritually.] [*In it* ("baptism") *we both die and rise again, both uncliothe and are clothed: ye are also risen with him*—not your material, but your spiritual, resurrection is in the foreground, . . . *διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐχέοντος ἡμᾶς ἐκ νεκρῶν, through (your) faith in the operation of (God, in Christ, that mighty power by which the Father raised him,) who raised him from the dead*. There is much more asserted than the mere *προσμένειν τὴν ἀνάστασιν*, (continuing life from the grave;) the power of God in raising the dead to life is one and the same in our Lord and in us; the physical power exerted in him is . . . a condition and assurance of a spiritual power exerted in us, whereby we are in spirit risen with Christ.—*Alford*.] [To maintain from such a circumstance (as the use of

through the faith of the operation of God,
who hath raised him from the dead. **13** And
you, being dead in your sins and the uncircum-
cision of your flesh, hath he quickened to-
gether with him, having forgiven you all tres-
passes; **14** Blotting out the handwriting
of ordinances that was against us, which was
contrary to us, and took it out of the way,

a Eph. 1, 19; 3, 7.—*b* Acts 2, 24.—*c* Eph. 2, 1, 5, 6, 11.—
d Eph. 2, 15, 16.—*e* Gen. 3, 15; Psalm 68, 18; Isaiah 53, 12;
Matt. 12, 29; Luke 10, 18; 11, 22; John 12, 31; 16, 11; Eph. 4, 8;
Heb. 2, 14.

these figures) that immersion is necessary in bap-
tism is surely the merest trifling, and a resuscitation
of the very ceremonial spirit which the apostle is
here arguing against. As reasonably might it be
argued, from the ἀνέκδυσις, (*undeclothing*), here, that
nakedness was an essential in that sacrament.
The things represented by both figures belong to
the essentials of the Christian life: the minor
details of the sacrament which correspond to them
may, in different ages and climates, be varied; but
the spiritual figures remain.—*Atford*.] [It is by
no means certain, nor indeed probable, that there
is in this passage any reference at all to the out-
ward form of administering baptism; its whole sense
is entirely spiritual. (See Gal. ii, 20.)] **The faith
of the operation of God**—They were quickened,
changed, and saved, by means of faith in Christ
Jesus; which faith was produced by the operation
or energy of God. *Believing* is the act of the soul.

13. And you, being dead in your sins—See
the notes on Eph. ii, 1, etc. **The uncircum-
cision of your flesh**—Referring to them as con-
verts from heathenism.

**14. Blotting out the handwriting of ordi-
nances**—[Χειρόγραφον, *the document of debt*, or of
our indebtedness; not that we have written the docu-
ment, but that it authenticates us as *arrested for
debt*, and is consequently *against* us. Τοῖς δόγμασι,
(“of [τῶν] ordinances,”) the precepts of the moral
law, with their proper penalties, προσήλθας αὐτὸ τῷ
σταυρῷ, **nailing it** (the handwriting, the condem-
ning record) **to the cross**. Since the law which
condemned man lost its punitive force through the
death of Christ on the cross, inasmuch as Christ
through this death suffered the curse of the law
for men, (Gal. iii, 13,) and became the end of the
law, (Rom. x, 4,) at the same time that Christ was
nailed as a propitiation (ἐλαστήριον) to the cross the
law was nailed to it also. (See Meyer.)]

**15. And having spoiled principalities and
powers**—[Ἀπεκδυσάμενος, *having stripped, put
off*.] Here is an allusion to the treatment of
enemies when conquered: they are spoiled of their
armour, (so much the word ἀπεκδύειν implies,) and
they are exhibited with contumely and reproach to
the populace, especially when the victor has the
honour of a triumph. [In the doing away of the
law was involved the *victory and triumph of God
over the devilish powers*, since the strength of the
latter, antagonistic to God, is in sin, and the strength
of sin is in the law, (1 Cor. xv, 56;) with the
law, therefore, the power of the devil stands or
falls.—*Meyer*.] A somewhat strange, but not im-
probable, rendering is given to this passage in the
following extract: [*Having divested himself of*, (not
“spoiled,” which is foreign to the sense of the origi-
nal word,) τὰς ἀρχὰς καὶ τὰς ἐξουσίας, *the things of
which he divested himself*, which, in verse 10, and
chapter i, 16, 17, indicate not evil but good things.

nailing it to his cross; **15** And having
spoiled principalities and powers, he made a
show of them openly, triumphing over them in
it. **16** Let no man therefore judge you in
meat, or in drink, or in respect of a holy-
day, or of the new moon, or of the sabbath
days: **17** Which are a shadow of things to
come; but the body is of Christ. **18** Let no

f Eph. 6, 12.—*g* Or, *in himself*.—*h* Rom. 14, 2, 10, 13.—
i Or, *for eating and drinking*.—*k* Rom. 14, 2, 17; 1 Cor. 8, 8.
—*l* Or, *in part*.—*m* Rom. 14, 5; Gal. 4, 10.—*n* Heb. 8, 5;
9, 9; 10, 1.—*o* Verse 4.

The law (by which we were condemned) was δια-
ταγείς δι' ἀγγέλων, *things disposed by angels*, (Gal.
iii, 19; Acts vii, 53;) they were the promulgators
of the adverse handwriting. That writing, that
investiture, (in which God was presented in the
law,) was rendered worthless, abrogated, by the of-
fering of Christ. . . . Thus God divested himself of,
put off from himself, that “dispensation of the
angels,” manifesting himself henceforward in the
exalted person of Jesus. . . . In his sacrifice the
“principalities and powers” (by which the law was
given) were all subjected to Christ, were declared
to be powerless as regards his work and his peo-
ple, and triumphed over by him. Phil. ii, 8, 9;
Eph. i, 20–21.—*Atford*.] [In it—Ἐν αὐτῷ, that
is, the cross, in and by which the work is effected.]

**16. Let no man . . . judge you in meat, or in
drink**—The apostle speaks here in reference to
the “handwriting of ordinances,” which had been
“taken away,” namely, the distinction of meats
and drinks, what was clean and what unclean, ac-
cording to the law; and the necessity of observing
certain holydays or festivals, such as the new moons
and particular sabbaths, or those which should be
observed with more than ordinary solemnity; all
these had been taken out of the way and nailed to
the cross, and were no longer of moral obligation.
[It is an exhortation to the assertion of their Chris-
tian liberty, which must be maintained, and even
things indifferent in themselves must be disallowed
when they become badges of superstition, or stand
instead of Christ.] There is no intimation here
that the sabbath was done away, or that its moral
use was superseded, by the introduction of Chris-
tianity. “Remember the sabbath day, to keep it
holy,” is a command of *perpetual obligation*, and can
never be superseded but by the final termination of
time. As it is a *type* of that rest which remains
for the people of God—of an eternity of bliss—it
must continue in full force till that eternity arrives;
for no *type* ever ceases till the *antitype* has come.
Besides, it is not clear that the apostle refers at all
to the sabbath in this place, whether Jewish or
Christian; his σαββάτων, *of sabbaths or weeks*, most
probably refers to their *feasts of weeks*, of which
much has been said in the notes on the Pentateuch.

17. Which are a shadow—[Σκιά and σῶμα
are placed in opposition; one is shadow, the other sub-
stance.] All these things were *types*, and were to
be continued in force till the Christ whom they
represented came; who, together with his Messianic
works, is the **body**—the *substance or design* of
them. The [ceremonial] law was but the “shad-
ow” or *representation* of good things to come: none
should rest in it; all that it pointed out is to be
sought and obtained in Christ.

18. Let no man beguile (defraud) you—Μηδεὶς
ὑμᾶς καταβραβεύτω, *let no man take the prize from
you* which is the rightful award of your faith in

man "beguile you of your reward" in a voluntary humility and worshipping of angels, intruding into those things "which he hath not seen, vainly puffed up by his fleshly mind, **19** And not holding "the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. **20** Wherefore if ye be "dead with Christ from "the rudiments of the world, "why, as though living in the world, are ye subject to ordi-

m Or, *judge against you.*—*n* Gr. *being a voluntary in humility*, verse 23.—*o* Ezek. 13. 3; 1 Tim. 1. 7.—*p* Eph. 4. 15, 16.—*q* Rom. 6. 3, 5; 7. 4, 6; Gal. 2. 19; Eph. 2. 15.—*r* Verse 8.—*s* Or, *elements*.

Christ. This language is borrowed from the rules and practices of the Olympic or Isthmian games. The Colossians had fought and conquered under the direction of Christ, and he, as the sole judge in this contest, had assigned to them the prize; the false teachers, affecting great modesty, humility, and sanctity, endeavoured to turn them aside from the Gospel, and to induce them to end in the flesh who had begun in the Spirit. Against these the apostle warns them. **In a voluntary humility and worshipping of angels**—This is a difficult passage, and in order to explain it I shall examine the meaning of some of the principal terms of the original. The word θέλειν, *to will*, signifies also *to delight*; and ταπεινοφροσύνη signifies not only *lowliness* or *humility of mind*, but also *affliction of mind*; and ταπεινών την ψύχην, (Lev. xvi, 29, 31,) and in many other places, signifies *to afflict the soul by fasting and self-abnegation*; and θρησκεία signifies *reverence and modesty*. Hence the whole passage has been paraphrased thus: Let no man who delights in mortifying his body, and walking with the apparent modesty of an angel, affecting superior sanctity in order to gain disciples, spoil you of the prize adjudged to you, intruding into things which he has not seen; for, notwithstanding his apparent humility, his mind is carnal, and he is puffed up with a sense of his superior knowledge and piety. [Μηδεὶς ὑμᾶς καταβαρανεύετο θέλων ἐν ταπεινοφροσύνῃ,—let no man, though he wishes it, (Conybeare and Howson),—(θέλων, *of purpose, or so wishing*) defraud you, etc. The rendering "voluntary humility," of the Authorized Version and the Revised Version, is manifestly wrong, and an evident solecism. Persons with evil intent were seeking to rob the Colossian believers of their rightful prize through a false humility—εἰσοφροσύνη—and by holding them back from Christ, and trusting in lower orders of intermediary agents, θρησκεία τῶν ἀγγέλων, *an angel cultus*.] [The Colossians are warned that there is no right in any man to trouble the peace of Christians by declaring that an austere regulated life of ostentatious humility and reverence for spiritual beings is necessary to salvation—no right to pronounce those who will not accept such teaching unworthy of the heavenly prizes. He who did so was self-assuming and self-authorized, however plausibly he might pretend to abject humility and a worship of affected lowliness paid to angels. . . . It is quite worthy of note that in the very district where the first readers of this epistle lived the cultus of angels prevailed among nominal Catholic Christians in the fourth century.—*Sp. Commentary*.] Many have understood the passage as referring to the adoration of angels, which seems to have been practised among the Jews, who ap-

nances, **21** ("Touch not; taste not; handle not; **22** Which all are to perish with the using;) "after the commandments and doctrines of men? **23** "Which things have indeed a show of wisdom in "will-worship, and humility, and "neglecting of the body; not in any honour to the satisfying of the flesh.

CHAPTER III.

IF ye then "be risen with Christ, seek those things which are above, where "Christ sit-

t Gal. 4. 3, 9.—*u* 1 Tim. 4. 3.—*r* Isaiah 29. 13; Matt. 15. 9; Titus 1. 14.—*ic* 1 Tim. 4. 8.—*g* Verse 18.—*y* Or, *vanishing*, or, *not sparing*.—*a* Rom. 6. 5; Eph. 2. 6; chap. 2. 12.—*b* Rom. 8. 34; Eph. 1. 20.

pear (from Tobit xii, 15; Philo, in lib. *de Somn.*; Josephus, *War*, lib. ii, cap. 8, sec. 7) to have considered them as a sort of mediators between God and man; presenting the prayers of men before the throne; and being, as Philo says, μετὰ αὐτὸν βασιλεύς, ὁφθαλμοὶ καὶ ὦτα, *the eyes and ears of the great King*.

19. And not holding the Head—Not acknowledging Jesus Christ as the only Saviour of mankind and the only "Head" or chief of the Christian Church, on whom every member of it depends, and from whom each derives both light and life. (For a further explanation of these words see the notes on Eph. iv, 16, where the figures and phraseology are the same.)

20. If ye be dead with Christ—See the notes on Rom. vi, 3, 5. **From the rudiments of the world**—[Τῶν στοιχείων τοῦ κόσμου, *the first lessons of the present world or life*.] [Why, if ye are dead to the world, and so set free from its power and laws, are you still subjecting yourselves to it?]

21. Touch not; taste not; handle not—Such forms of expression were very frequent among the Jews. [Avoid it: hands off!]

22. Which all are to perish with the using—These are not matters of eternal moment; the different kinds of meats were made for the body, and go with it into corruption: in like manner all the rites and ceremonies of the Jewish religion now perish, having accomplished the end of their institution. **After the commandments and doctrines of men**—These words should follow the 20th verse, of which they form a part.

23. Which things have indeed a show of wisdom—All these prescriptions and rites have indeed the appearance of wisdom, and are recommended by plausible reasons; but they form a worship which God has not commanded, and enjoin macerations of the body, accompanied with a humiliation of spirit, that are neither profitable to the soul nor of any advantage to the body; so that the whole of their religion is nothing worth. [Ταπεινοφροσύνη (see verse 18) is here joined with ἀσκησις σώματος, (austerity of—toward—the body,) whence it seems to mean an exaggerated self-humiliation, like that which has often been joined with ascetic practices, and has shown itself by the devotee wearing rags, exposing himself to insult, living by beggary, etc.—*Conybeare and Howson*.] [The whole theory of the meritoriousness of vows, fasts, or austerities, is here discountenanced and stigmatized as evidences of pride and egotism.]

NOTES ON CHAPTER III.

1. If ye then—Εἰ οὖν, *seeing then that ye are risen with Christ, [were raised up with, or by, Christ]*. This refers to what he had said, chapter

sitteth on the right hand of God. **2** Set your affection on things above, not on things on the earth. **3** For ye are dead, and your life is hid with Christ in God. **4** When Christ, who is our life, shall appear, then shall ye also appear with him in glory. **5** Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: **6** For which things

e Or, mind. — *d* Romans 6, 2; Galatians 2, 20; chap. 2, 20. — *f* 2 Cor. 5, 7; chap. 1, 5. — *g* 1 John 3, 2. — *h* John 11, 25; 14, 6. — *i* 1 Cor. 15, 43; Phil. 3, 21. — *j* Romans 8, 13; Galatians 5, 24. — *k* Romans 6, 13. — *l* Ephesians 5, 3. — *m* 1 Thess. 4, 5. — *n* Ephesians 5, 5. — *o* Romans 1, 18; Ephesians, 5, 6; Revelation

ii, 12: "Buried with him in baptism, wherein also ye are risen with him." [By virtue of Christ's power in them they had been raised to newness of life in him; and now they are exhorted to zealously pursue the things that pertain to their resurrection state.] [Τὰ ἄνω (the things above) stands in opposition to τὰ ἐπὶ τῆς γῆς, the things on the earth—Meyer (things heavenly instead of earthly, not in reference to place but kind.)]

2. Set your affection on things above—Τὰ ἄνω φρονεῖτε; love heavenly things; study them; let your hearts be entirely engrossed by them. [A purposed zeal and devotion to spiritual things is a condition essential to the maintenance and growth of the spiritual life.]

3. For ye are dead—Ἀπεθάνετε. [This being dead has dissolved in the consciousness of the Christian the ties that hitherto bound him to earthly things. He finds himself still in the realm of the earthly, but he no longer lives therein. (See chapter ii, 21; also Phil. iii, 20; Gal. ii, 20.) Ἡ ζωὴ ὑμῶν, (your life,) must be the life which has followed the being dead, . . . a treasure in heaven, actually possessed but still not fully revealed. It is in fellowship with Christ in God, where Christ abides in the bosom of the Father. (John i, 18.) See Meyer.] **Your life is hid with Christ in God**—Christ lives in the bosom of the Father; as your heart is in him, ye also sit in heavenly places with Christ Jesus. Christ is the life of your souls; and as he is hidden in the bosom of the Father, so are ye, who live through and in him. [The Christian life is spoken of as hidden, because it is essentially spiritual, and not of this world.]

4. When Christ, who is our life—When Christ comes in the glory of his kingdom (revealing himself in you) ye shall appear with him in his glory, and in an eternal state of blessedness. [When Christ reveals his glory in the hearts of his people, they also have part in that glory.]

5. Mortify therefore your members—Νεκρώσατε, put to death. Use no member of your body to sin against God; keep all under dominion; and never permit the mere animal to run away with the rational man. To gratify any sensual appetite is to give it the very power by which it tends to dominate the whole soul, and nourishment by which it lives, thrives, and is active. (See the notes on Rom. vi, 11, etc.) **Inordinate affection**—Πάθος; unnatural and degrading passion; bestial lusts. (See Rom. i, 26, 27, and the notes there.) **Evil concupiscence**—Ἐπιθυμίαν κακήν. As ἐπιθυμία signifies strong and vehement desire of any kind, it is here joined with κακή, evil, to show the sense more particularly in which the apostle uses it. **Covetousness, which is idolatry**—[(Greed-

sake the wrath of God cometh on the children of disobedience; **7** In the which ye also walked sometime, when ye lived in them. **8** But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. **9** Lie not one to another, seeing that ye have put off the old man with his deeds; **10** And have put on the new man, which is renewed in knowledge after the image of him that created

lation 22, 15. — *p* Ephesians 2, 2. — *q* Romans 6, 19, 20; 7, 5; 1 Cor. 6, 11; Ephesians 2, 2; Titus 3, 3. — *r* Ephesians 4, 22; Heb. 12, 1; James 1, 21; 1 Peter 2, 1. — *s* Ephesians 4, 29; 5, 4. — *t* Lev. 19, 11; Ephesians 4, 25. — *u* Ephesians 4, 22, 24. — *v* Romans 12, 2. — *w* Ephesians 4, 23, 24. — *x* Ephesians 2, 10.

ness.) Πλεονεξία is a low form of worldliness, and yet, more than almost any other, it engrosses the whole soul, and drives out every other affection; and because it makes this world's wealth its supreme God it is specifically idolatrous.]

6. For which things' sake—[Δι' αὐτά, (the best authorities have αὐτά, (singular), but the sense is but little affected by the change.) On account of this immorality, (not properly for the sake of.)] [It is not the members (μέλη) themselves, but their life-activities, that call forth the wrath of God.—Meyer.] **The wrath of God cometh**—God is angry with such persons, and he inflicts on them the punishment which they deserve. (See Eph. v, 5.)

7. In the which ye also walked sometime—Walked—lived continuously. When ye were in your unconverted state, ye served divers lusts and pleasures. (See Rom. vii, 5; Eph. ii, 2.)

8. But now ye also put off all these—See on Eph. iv, 22. [To this τὰ πάντα ("all these") the apostle then annexes directly and in rapid asyndetic continuation yet other sin which were to be left off.—Meyer.] **Anger, wrath, etc.**—They had not only lived in the evils mentioned verse 5, but also in those enumerated here; and they had not only laid aside the former, but they had hid aside the latter also. **Blasphemy**—The word seems here to mean any injurious and calumnious speaking.

9. Lie not one to another—Do not deceive each other; speak the truth in all your dealings; [a general exhortation to truthfulness, not only in words, but also in all the expressions of the life.]

Ye have put off the old man—See the notes on Rom. vi, 6; and particularly on Rom. xiii, 11–14. Ye have received a religion widely different from that ye had before; act according to its principles.

10. And have put on the new man—See on Rom. xii, 1, 2. **Is renewed in knowledge**—[Is continually being renewed.—Alford.] IGNORANCE (of spiritual things) was the grand characteristic of the heathen state; KNOWLEDGE is of the Christian. The utmost to which heathenism could pretend was a certain knowledge of nature. [The new man is not anything ready at once and complete, (it is something real but imperfect,) but ever in a state of development, by which a new state and nature is brought about in it, specifically different from that of the old man.—Meyer.] **After the image of him that created him**—See on Gen. i, 26; Eph. iv, 23, 24. As the divine nature cannot exist in forms or fashions, moral qualities alone are those which must be produced. Hence the apostle, interpreting the words of Moses, says that the image in which man was made, and in which he must be remade, (ἀνακατασκευάσας, made anew,) consists in knowledge, righteousness, and true holiness.

him: **11** Where there is neither ¹ Greek nor Jew, circumcision nor uncircumcision, Barbarian, Seythian, bond *nor* free: ² but Christ is all, and in all. **12** ³ Put on therefore, ⁴ as the elect of God, holy and beloved, ⁵ bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; **13** ⁴ Forbearing one another, and forgiving one another, if any man have a ⁵ quarrel against any: even as Christ forgave you, so also *do* ye. **14** ⁶ And above

h Romans 10, 12; 1 Corinthians 12, 13; Galatians 3, 28; 5, 6; Ephesians 6, 8.—*g* Ephesians 1, 23.—*a* Ephesians 4, 24.—*b* 1 Thessalonians 1, 4; 1 Peter 1, 2; 2 Peter 1, 10.—*c* Galatians 5, 22; Ephesians 4, 32; Philippians 2, 1.—*d* Mark 11, 25; Ephesians 4, 2, 32.—*e* Or, *complacence*.—*f* 1 Peter 4, 8.—

11. Where there is neither Greek nor Jew—[Since this new creation is essentially *spiritual*, and of heavenly origin, it is wholly independent of the conditions and accidents of the present life.] **But Christ is all, and in all**—*Ἀλλὰ πάντα καὶ ἐν πᾶσιν Χριστός*. Christ is the all-abounding and all-pervading substance of this new life.]

12. Put on therefore, as the elect of God—[Therefore, *ὄντι*, for these virtues are in keeping with the *new man*. "Put on," *ἐνδύσασθε*; although the putting on of the new man *has already taken place* through the conversion to Christ, . . . yet it has also its *continued* acts, which are to take place by appropriation of the virtues which the new man, as such, must have. **Elect of God**—*Ἐκλεκτοί*, chosen by God from profane humanity for eternal Messianic salvation, who, as such, are *holy*, and *beloved* of God. **Bowels of mercies**—Be merciful, not in *act merely*, but in *spirit and affection*. The apostle would have them to feel the slightest touch of another's misery: and, as their clothes are put over their body, so their tenderest feelings should be always within the reach of the miserable. Let your feelings be at hand, and feel and commiserate as soon as touched. (See on Eph. iv, 2.) [The order of the words (in verse 12) answers with exquisite fitness to the order of the things. Eternal (not unconditional) election precedes sanctification; the sanctified first know the love (of God) and then they imitate him.—*Bengel*.]

13. Forbearing one another—Avoid all occasions of irritating or provoking each other. **Forgiving one another**—If ye receive offence, be instantly ready to forgive on the first acknowledgment of the fault. **Even as Christ forgave you**—*Forgive*, says the apostle, *καθὼς καὶ ὁ Χριστός*, "even as Christ forgave you;" show the same disposition and the same readiness to forgive your offending brethren as Christ showed toward you.

14. And above all these things—*Ἐνὶ πᾶσι δὲ τοῖς*, upon all, over all; as the outer garment envelops all the clothing, so let charity or love invest and encompass all the rest. Let this, therefore, be as the upper garment, that invests the whole man. **Which is the bond of perfectness**—*τῆς τελευτήτης, of completeness*. Love to God and man is not only to cover all, but also to unite and consolidate the whole. To love God with all the heart, soul, mind, and strength, and one's neighbour as one's self, is the perfection which the new covenant requires, and which the grace and Spirit of Christ work in every sincerely obedient, humble believer; and that very love, which is the fulfilling of the law and the perfection itself which the Gospel requires, is also the *bond of that perfection*.

15. And let the peace of God—Instead of

all these things *put* on charity, which is the ¹ bond of perfectness. **15** And let ² the peace of God rule in your hearts, ³ to the which also ye are called ⁴ in one body; ⁵ and be ye thankful. **16** Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another ⁶ in psalms and hymns and spiritual songs, singing ⁷ with grace in your hearts to the Lord. **17** And ⁸ whatsoever ye do in word or deed, *do* all in the name of the

g John 13, 34; Romans 13, 8; 1 Corinthians 13, 1-13; Ephesians 3, 2; chap. 2, 2; 1 Thessalonians 4, 9; 1 Timothy 1, 5; 1 John 3, 23; 4, 21.—*h* Ephesians 4, 3.—*i* Romans 14, 17; Phil. 4, 7.—*k* 1 Cor. 7, 15.—*l* Eph. 2, 16; 17, 4.—*m* Chap. 2, 7; verse 17.—*n* 1 Cor. 14, 26; Eph. 5, 19.—*o* Chap. 4, 6.—*p* 1 Cor. 10, 31.

Θεοῦ, God, Χριστοῦ, Christ, is the *now generally* accepted reading. **Rule in your hearts**—*Ἐπαβέντω, judge, decide, govern* in your hearts. No heart is right with God where the peace of Christ does not rule; and the continual prevalence of the peace of Christ is the decisive proof that the heart is right with God. [The conception involves the *superintending*, arranging, and administering activity, and that in *supreme deciding* competence by the peace of Christ in the heart.—*Meyer*.] **In one body**—[*Ἐν ἑνὶ σώματι*, as the result of your common calling in Christ.] As "one body" continue in connexion and dependence on Him who is your only head; to this **ye are called**; it is a glorious state of salvation, and ye should be for ever *thankful* that ye are thus privileged.

16. Let the word of Christ dwell in you richly—[After enumerating so many privileges and duties of believers, certain special Christian means of grace are here enjoined—the understanding of the word, doctrine of Christ, mutual instructions, and united acts of worship, not only in form, but eminently in spirit, "to the Lord."] The *singing* which is here recommended is widely different from what is commonly used in most Christian congregations; a congeries of unmeaning sounds, associated to bundles of nonsensical, and often ridiculous, repetitions, which at once both deprave and disgrace the Church of Christ. *Melody*, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant *harmony*, which requires not only many *different kinds of voices*, but *different musical instruments*, to support it. And by these preposterous means the simplicity of the Christian worship is destroyed, and all edification totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it: even of those who enter with a considerable share of humility and Christian meekness, but few continue to *sing with grace in their hearts to the Lord*. [The more than fifty years since the above was written have only emphasized its truth.]

17. Whatsoever ye do in word or deed—Let your words be right, and your actions upright. **Do all in the name of the Lord Jesus**—Begin with him and end with him; invoke his name and pray for his direction and support in all that ye do; and thus every work will be crowned with all requisite success. Doing every thing in the name of God, and referring every thing to his glory, is as rational as it is pious. [So that the name (of Christ) is the holy *moral element* in which the action proceeds, inasmuch as this name, as the sum of the faith which moulds the new life, fills the consciousness, and gives to the action its specific Christian quality

Lord Jesus, 'giving thanks to God and the Father by him. **18** ^m Wives, submit yourselves unto your own husbands, ⁿ as it is fit in the Lord. **19** ^o Husbands, love *your* wives. and be not ^p bitter against them. **20** ^q Children, obey *your* parents ^r in all things: for this is well pleasing unto the Lord. **21** ^s Fathers, provoke not your children to *anger*, lest they be discouraged. **22** ^t Servants, obey ^u in all things *your* masters ^v according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: **23** ^w And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; **24** ^x Knowing that

^r Rom. 1. 8; Eph. 5. 20; chap. 1. 12; 2. 7; 1 Thess. 5. 18; Heb. 13. 15.—^m Eph. 5. 2; Titus 2. 5; 1 Peter 3. 1.—ⁿ Eph. 5. 3.—^o Eph. 5. 25, 28, 33; 1 Peter 3. 7.—^p Eph. 4. 31.—^q Eph. 6. 1.—^r Eph. 5. 24; Titus 2. 9.—^s Eph. 6. 4.—^t Eph. 6. 5. etc.—^u 1 Tim. 2. 9; 1 Peter 2. 18.—^v Verse 20.—^w Philem. 16.—^x Eph. 6. 6, 7.

and consecration.—*Meyer.*] **Giving thanks to God**—Even *praises*, as well as *prayers*, must ascend to God through this *Mediator*. We have no authority to say that God will accept even our *thanksgiving*, unless it ascend to him through Christ Jesus.

18. Wives, submit yourselves—Having done with *general* directions, the apostle comes to *particular* duties, which are commonly called *relative*; because they only belong to persons in certain *situations*, and are not incumbent on all. No *woman* has the duty of a *wife* to perform but she who is one, and no *man* has the duty of a *husband* to perform but he who is married. The directions here to wives, husbands, children, parents, servants, and masters, are so exactly the same in substance with those prescribed in Eph. v. 22–33, vi. 1–9, that there is no need to repeat what has been said on those passages; and to the notes there the reader is requested to refer. **As it is fit in the Lord**—God commands it; and it is both proper and decent.

19. Be not bitter against them—Wherever *bitterness* is, there *love* is wanting. And where *love* is wanting in the married life there is hell upon earth. [As the husband's rightful authority is recognised it becomes necessary to caution him not to use that authority too sharply, *πικραίνως*, *exactingly*.]

20. Children, obey . . . in all things—That is, *in the Lord*—in every thing that your parents command you which is not contrary to the will or word of God.

21. Fathers, provoke not—See the notes on Eph. vi. 4.

22. Servants, obey—See on Eph. vi. 5–8.

24. The reward of the inheritance—Here, ye have neither lands nor property; ye are servants or slaves; be not discouraged, ye have an inheritance in store; be faithful unto God and to your employers, and Christ will give you a heavenly inheritance.

25. But he that doeth wrong—God sees and will punish every breach of honesty and trust. Wasting, or not taking proper care of the goods of one's master, is such a "wrong" as God will resent. [The servants of the apostles' times were principally *slaves*; but the same moral duties are required of the free man, or free woman, who occupies the position of a servant.] He that is unfaithful in that which is little will be unfaithful in

of the Lord ye shall receive the reward of the inheritance: ^r for ye serve the Lord^s Christ. **25** But he that doeth wrong shall receive for the wrong which he hath done: and ^t there is no respect of persons.

CHAPTER IV.

MASTERS, ^a give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven. **2** ^b Continue in prayer, and watch in the same ^c with thanksgiving; **3** ^d Withal praying also for us, that God would ^e open unto us a door of utterance, to speak ^f the mystery of Christ,

^a Eph. 6. 8.—^b 1 Cor. 7. 22.—^c Rom. 2. 11; Eph. 6. 9; 1 Peter 1. 17; see Deut. 10. 17.—^d Eph. 6. 9.—^e Luke 18. 1; Rom. 12. 12; Eph. 6. 18; 1 Thess. 5. 17, 18.—^f Chap. 2. 7; 3. 15.—^g Eph. 6. 19; 2 Thess. 3. 1.—^h 1 Cor. 16. 9; 2 Cor. 2. 12.—ⁱ Matt. 13. 11; 1 Cor. 4. 1; Eph. 6. 19; chap. 1. 26; 2. 2.

much, if he have opportunity; and God alone is the defence against an unfaithful servant. **There is no respect**—God neither esteems nor despises any man because of his outward condition and circumstances. Every man is, in the eye of God, what he is in his soul; if *holy*, loved; if *wicked*, despised and rejected.

NOTES ON CHAPTER IV.

1. Masters, give unto your servants—This verse should have been added to the preceding, to which it properly belongs; and this chapter should have begun with verse 2. **That which is just and equal**—The condition of *slaves* among the Greeks and Romans was wretched in the extreme. The apostle, therefore, admonishes the masters that they should act toward them according to justice and equity; for God, their Master, required this of them, and would at last call them to account for their conduct in this respect.

2. Continue in prayer—This was the apostle's general advice to all; without this, neither wives, husbands, children, parents, servants, nor masters could fulfil the duties which God, in their respective stations, required of them. **Watch in the same**—Be always on your guard; and when you have got the requisite grace by praying, take care of it, and bring it into its proper action by watchfulness. **With thanksgiving**—Being always grateful to God, who has called you into such a state of salvation, and affords you such abundant means and opportunities to glorify him.

3. Praying also for us—Let the success and spread of the Gospel be ever dear to you; and neglect not to pray fervently to God that it may have free course, run, and be glorified. **A door of utterance**—*Θύραν τοῦ λόγου*. The word *θύρα*, a door, is often used metaphorically for an entrance to any business, occasion or opportunity to commence or perform any particular work. The apostle excites them to pray, not that a readiness and fluency of speech may be given to him and his fellow labourers, but that they may have an opportunity of preaching the doctrine of Christ. [Perhaps the thought of liberation suggested to himself the choice of the expression.—*Meyer.*] **The mystery of Christ**—The Gospel, which had been hidden from all former times, and which revealed that purpose long hidden in the divine counsels, that the Gentiles should be called to enjoy the same privileges with the Jews. **For which I am**

for which I am also in bonds: **4** That I may make it manifest, as I ought to speak. **5** ^h Walk in wisdom toward them that are without, ⁱ redeeming the time. **6** Let your speech ^{be} always ^k with grace, ^l seasoned with salt, ^m that ye may know how ye ought to answer every man. **7** ⁿ All my state shall Tychicus declare unto you, ^{who} is a beloved brother and a faithful minister and fellow servant in the Lord: **8** ^o Whom I have sent unto you for the same purpose, that he might know

your estate, and comfort your hearts; **9** With ^p Onesimus, a faithful and beloved brother, who is ^{one} of you. They shall make known unto you all things which ^{are} done here. **10** ^q Aristarchus my fellow prisoner saluteth you, and ^r Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) **11** And Jesus, which is called Justus, who are of the circumcision. These only ^{are} my fellow workers unto the kingdom of God, which have

^g Eph. 6, 20; Phil. 1, 7.—^h Eph. 5, 15; 1 Thess. 4, 12.—ⁱ Eph. 5, 16.—^k Eccles. 10, 12; chap. 3, 16.—^l Mark 9, 50.—^m 1 Pet.

3, 15.—ⁿ Eph. 6, 21.—^o Eph. 6, 22.—^p Philem. 10.—^q Acts 19, 29; 20, 4; 27, 2; Philem. 24.—^r Acts 15, 37; 2 Tim. 4, 11.

also in bonds—He was suffering for preaching this very “mystery.” It was for asserting the fact of God’s impartial grace to Jews and Gentiles that Paul was so persecuted at Jerusalem, that to save his life he was obliged to appeal to Cesar; and, being taken to Rome, he was detained a prisoner till his case was fully heard. He was a prisoner at Rome on this very account when he wrote this epistle to the Colossians. (See chapter i, 24.)

4. That I may make it manifest—It was a *mystery*, and he wished to make it “manifest”—to lay it *open* and make all men *see* it. [This duty God had laid upon him.]

5. Walk in wisdom—[*Ἐν σοφίᾳ*. Practical Christian wisdom (not mere prudence) is to be the *element* in which their walk . . . with the non-Christians moves. **Redeeming the time**—Make the right point of time your own . . . for all the activities in which that same wise demeanour in intercourse with the non-Christians finds expression.—*Meyer*.] [Because of the rapid and irresistible escape of time it must be seized and put to use as it passes; and this use of it is here called “redeeming” it.]

6. Let your speech be always with grace, seasoned with salt—Let all your conversation be such as may tend to exemplify and recommend Christianity; let it not only be *holy*, but wise, gracious, and intelligent. *A harsh method of proposing or defending* the doctrines of Christianity often serves to repel men from those doctrines, and from the way of salvation. “Salt,” from its use in preserving food from corruption, and rendering it both savoury and wholesome, has always been made the emblem of wisdom. (See Matt. v, 13; Mark ix, 50.) **How ye ought to answer every man**—That your discourse may be so judiciously managed, that ye may discern how to treat the prejudices and meet the objections both of Jews and Gentiles.

7. All my state shall Tychicus—See the note on Eph. vi, 21. Tychicus well knew the apostle’s zeal and perseverance in preaching the Gospel, his sufferings on that account, his success in converting both Jews and Gentiles, and the converts which were made in Cesar’s household; he could give these to the Colossians in ample detail, and some of them it would not have been prudent to commit to writing.

8. That he might know your estate—Instead of *ἵνα γνῶ τὰ περὶ ὑμῶν*, that he may know your affairs, read *ἵνα γνῶτε τὰ περὶ ἡμῶν*, that ye may know our affairs; which is the true reading. Tychicus was sent to them, not to know their affairs, but, with Onesimus, to carry this epistle and make the apostle’s state known to them, and comfort their hearts by the good news which he brought.

9. With Onesimus . . . who is one of you—Onesimus was a native of some part of Phrygia, if not of Colosse itself; and being lately converted to the Christian faith by the instrumentality of the apostle, he would be able, on this account, to give them satisfactory information concerning the apostle’s state. (See the epistle to Philemon.) **All things which are done here**—These brethren could give an account of the transactions at Rome relative to the apostle and Christianity, which it might not be prudent for him to commit to writing. (See on verse 7.) The reign of Nero was not only cruel, but suspicious, jealous, and dangerous.

10. Aristarchus my fellow prisoner—Concerning Aristarchus, see Acts xix, 29; xx, 4; xxvii, 2; and see the note on this latter place. Aristarchus and Epaphras are mentioned as saluters in this epistle, and in that to Philemon, written at the same time; but here he is said to be a “prisoner,” and Epaphras not. In that to Philemon, Epaphras is called a prisoner, and Aristarchus not. Possibly both were prisoners at that time. As Aristarchus had been a zealous and affectionate adherent of St. Paul, and followed him in all his journeys, ministering to him in prison, and assisting him in preaching the Gospel in Rome, he might have been imprisoned on this account. We need not suppose that both he and Epaphras were imprisoned at the same time; *about* the same time they might be imprisoned, but it might be so ordered by the providence of God that when Aristarchus was imprisoned Epaphras was at liberty, and while Epaphras was in prison Aristarchus was at liberty. This is a very possible and easily to be conceived case. **Marcus**—See the account of this person Acts xv, 39. Though there had been some difference between the apostle and this Mark, yet from this and 2 Tim. iv, 11 we find that they were fully reconciled, and that Mark was very useful to St. Paul in the work of the ministry. **Touching whom ye received commandments**—What these were we cannot tell; they were some private communications which had been previously sent to the Colossian Church.

11. Jesus, which is called Justus—Jesus, Joshua, or Jehoshua, was his name among his countrymen, the Jews; “Justus” was the name which he bore among the Greeks and Romans. **These only**—Only Aristarchus, Marcus, and Jesus Justus, who were formerly Jews or proselytes, as *οἱ ὄντες ἐκ περιτομῆς*, they were of the circumcision, shows, and who assisted the apostle in preaching the Gospel. It is evident that St. Peter was not now at Rome, else he certainly would have been mentioned in this list. Indeed, there is no certain evidence that St. Peter ever saw Rome.

been a comfort unto me. **12** *Epaphras, who is *one* of you, a servant of Christ, saluteth you, always [†]labouring fervently for you in prayers, that ye may stand [‡]perfect and [§]complete in all the will of God. **13** For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis. **14** *Luke, the beloved physician, and [†]Demas, greet you. **15** Salute the brethren which are in Laodicea, and Nym-

* Chap. 1, 7; Philem. 23.—† Or, *striving*.—‡ Rom. 15. 30.
§ Matt. 5. 48; 1 Cor. 2. 6; 14. 20; Phil. 3. 15; Heb. 5. 14.—
¶ Or, *filled*.—‡ 2 Tim. 4. 11.

12. Epaphras, who is one of you—A native of some part of Phrygia, and probably of Colosse itself. **A servant of Christ**—A minister of the Gospel. **Labouring fervently for you**—*Ἀγωνίζεσθαι*, *agonizing*; very properly expressed by our translators, *labouring fervently*. **That ye may stand perfect and complete**—*ἵνα σταθῆτε τέλει καὶ πεπληροσχημένοι*; that ye may stand firm, perfectly instructed, and fully persuaded of the truth of those doctrines which have been taught you as the revealed will of God, [fully established in them by faith.] This is such a persuasion as the Spirit of God, by means of the Gospel, gives to every sincere and faithful man; and from which arises the solid happiness of the genuine Christian. They who argue against it prove, at least, that they have not got it.

13. He hath a great zeal—Rather, *labour*, *πρόνοια*. Labour and zeal are here nearly of the same meaning, though the latter appears to be the better and genuine reading. **Laodicea, and . . . Hierapolis**—These were both cities of Phrygia, between which Colosse was situated. (See on chapter ii, 1.) The latter was called "Hierapolis," or the *holy city*, from the multitude of its temples. Apollo, Diana, Æsculapius, and Hygeia, were all worshipped here, as appears by the coins of this city still extant.

14. Luke, the beloved physician—This is generally supposed to be the same with Luke the evangelist. Some, however, suppose them to be different persons; because, where it is evident that Luke the evangelist is meant, he never has more than his simple name Luke; and because the apostle is supposed to intend a different person here, he adds *ὁ ἰατρός ὁ ἀγαπητός*, "the beloved physician." The word *ἰατρός* signifies a *healer*, and must not be restricted to "physician" in the sense in which we use that word; he was surgeon, physician, and dispenser of medicines, etc., for all these were frequently combined in the same person. **And Demas**—No commendatory word is affixed to this name. Afterward he abandoned Paul, (see Tim. iv, 10;) possibly the apostle even then had doubts of him. See Meyer.]

15. Salute . . . Nymphas, and the church . . . in his house—This person and his whole family, which probably was very numerous, appear to have received the Gospel; and it seems that, for their benefit and that of his neighbours, he had opened his house for the worship of God. In those primitive times there were no *consecrated* places, for the simple setting apart of places for the worship of God was deemed a sufficient consecration.

phas, and [‡]the church which is in his house. **16** And when [†]this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. **17** And say to [†]Archippus, Take heed to [‡]the ministry which thou hast received in the Lord, that thou fulfil it. **18** [†]The salutation by the hand of me Paul. [‡]Remember my bonds. [†]Grace be with you. Amen.

¶ 2 Tim. 4. 10; Philem. 24.—‡ Rom. 16. 5; 1 Cor. 16. 19.—
† 1 Thess. 5. 27.—‡ Philem. 2.—‡ 1 Tim. 4. 6.—† 1 Cor. 16. 21; 2 Thess. 3. 17.—‡ Heb. 13. 3.—‡ Heb. 13. 25.

16. Cause that it be read also in the church of the Laodiceans—That is, let a copy be taken, and sent to them, that it may be read there also. This appears to have been a regular custom in the apostolic Church. **That ye likewise read the epistle from Laodicea**—Some suppose that this was an epistle sent from Laodicea to the apostle, which he now sent by Aristarchus to the Colossians, that they might peruse it; that thereby they might see the propriety of sending a copy of his epistle to them to the Laodicean Church. Others think that the epistle to the Ephesians is the epistle in question, and that it was originally directed to them, and not to the Ephesians. (See the notes on Eph. i, 1, etc.) But others, equally learned, think that there was an epistle different from that to the Ephesians, sent by St. Paul to the Laodiceans, which is now lost. There was an epistle under this direction in the times of Theodoret and Jerome, for both of them mention it; but the latter mentions it as apocryphal. The seventh Œcumenic Council, held in 787, states that the ancients allowed that there was an epistle with this direction, but that all the orthodox rejected it as supposititious.

17. Say to Archippus—Who this person was we cannot tell. Whatever he was, it has been supposed that he had been remiss in discharging the duties of his office; but if the same person is meant as in the epistle to Philemon, (verse 2,) whom St. Paul calls his "fellow labourer" and "fellow soldier," it cannot be supposed that any reproach is here intended. It is more likely that the words of the apostle convey no censure, but are rather intended to stir him up to further diligence, and to encourage him in the work, seeing he had so much false doctrine and so many false teachers to contend with.

18. The salutation by the hand of me Paul—The preceding part of the epistle was written by a scribe, from the mouth of the apostle: this, and what follows, was written by the hand of St. Paul himself. A similar distinction we find in 1 Cor. xvi, 21, and in 2 Thess. iii, 17; and this, it seems, was the means by which the apostle authenticated every epistle which he sent to the different Churches. *The salutation of Paul with my own hand, which is the token in every epistle, so I write. Remember my bonds*—See what proof ye have of the truth of the Gospel: I am in bonds on this account; I suffer patiently, yea, exult in the Lord Jesus, so perfectly am I upheld by the grace of the Gospel. **Grace be with you**—*ἡ χάρις μετ' ὑμῶν*. [This seems to be a form of valediction belonging to the later period of the epistles of St. Paul.—*Alford*.]

PREFACE TO THE FIRST EPISTLE

TO

THE THESSALONIANS.

THESSALONICA (the modern *Salonica*) is a seaport town situated on what was called the Thermaic Gulf, and was anciently the capital of Macedonia. It was embellished and enlarged by Philip, king of Macedon, father of Alexander the Great, who called it Thessalonica (*Θεσσαλονίκη*) on account of the victory he obtained there over the Thessalians; prior to which it was called Thermæ. Strabo and some others say that it obtained the name of Thessalonica from that of the wife of Cassander, and daughter of Philip.

Thessalonica was first visited by St. Paul about A.D. 52. At that time it contained many Jews, who had a synagogue, in which Paul for three sabbaths preached Christ as the Messiah with partial success. But though the number of Jewish believers was not large, a great multitude of devout Greeks, and many noble women, believed. But the unbelieving Jews created a great disturbance in the city, and to avoid a tumult the brethren sent away Paul and Silas by night unto Berea. (Acts xvii, 1-10.) There they began anew their evangelical labours; the Jews of Thessalonica, however, pursued them thither and raised a fresh tumult; so that St. Paul, being counselled by the brethren, made his escape to Athens. (Acts xvii, 11-15.)

It does not appear that St. Paul stayed long at Athens; but while there he sent Timothy to Thessalonica to establish the believers there, and comfort them concerning the faith. (1 Thess. iii, 2.) From Athens Paul went to Corinth, (Acts xviii, 1, etc.,) and while he abode there, Timothy and Silas came to him from Thessalonica, and hearing by them of the steadfastness of the Thessalonian converts in the faith of Christ, he wrote this epistle, and shortly after the second, to comfort and encourage them, and to give them further instructions in the doctrines and duties of Christianity.

As the apostle, on account of the uproar in Thessalonica, had left the brethren very suddenly, and without imparting to them all the instruction desirable, and fearing that their trials might discourage them, he wrote to them this epistle soon after his arrival in Corinth. In the address to the Church, Silvanus (Silas) and Timothy are associated with the apostle, (chapter i, 1,) which fact shows that the epistle was written after Silas and Timothy had arrived at Corinth from Macedonia. (Acts xviii, 5.) And yet the manner of discussion and the allusions in the epistle clearly indicate that it was written only a short time after Paul's arrival at Corinth, about A.D. 52.

The First Epistle to the Thessalonians is allowed on all hands to be the *first*

epistle that St. Paul wrote to any of the Churches of God; and from it *two* things may be particularly noted: 1) That the apostle was full of the spirit of love. 2) That the Church at Thessalonica was pure, upright, and faithful, as we scarcely find any reprehension in the whole epistle; the Thessalonian converts had FAITH that *worked*, a LOVE that *laboured*, and a HOPE which induced them to bear afflictions *patiently* and *wait* for the coming of the Lord Jesus Christ.

["The historical attestation of this epistle," says Meyer, "although there are no sure indications of it found in the apostolic Fathers, is yet so old, continuous, and universal that any justifiable reason for doubting its authenticity from external grounds is inconceivable." Nor are the objections urged against its genuineness from internal grounds at all formidable. If it is granted that this epistle falls below some others of St. Paul's in both force and elegance of expression, it may be simply an illustration of the fact that a writer is not always equal to his own best performances. The objections that the utterances of the epistles respecting the state of the Thessalonian Christians seem to imply, on their part, a more advanced stage of Christian knowledge and experience than they could have reached in so short a time, and that there appears to be references to later events, and that its teachings respecting the second coming of Christ (iv, 14-18) are not Pauline, (on the last compare 1 Cor. xv, 51, 52,) certainly rest upon no solid foundation. No other of the apostolic epistles is more clearly attested as to both its authenticity and its genuineness.]

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

THE THESSALONIANS.

CHAPTER I.

PAUL, and ^aSilvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ: ^bGrace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ. **2** ^cWe give thanks to God always for you all, making mention of you in our prayers; **3** ^dRe-

^a 2 Cor. 1, 12; 2 Thess. 1, 1; 1 Peter 5, 12.—^b Ephesians 1, 2.—^c Romans 1, 8; Ephesians 1, 16; Philem. 4.—^d Chap. 2, 13.—^e John 6, 29; Galatians 5, 6; chap. 3, 6; 2 Thess. 1, 3, 11; James 2, 17.

NOTES ON CHAPTER I.

1. Paul, and Silvanus, and Timotheus—Though St. Paul himself dictated this letter, yet he joins the names of Silas and Timothy because they had been with him at Thessalonica, and were well known there. (See Acts xvii, 4, 14.) [St. Paul does not name himself as *an apostle*, probably for the reason given by De Wette: "Because his apostleship needs no substantiation to (among) the Thessalonians." Jowett says, "Probably the name apostle, which in its general sense was used of many, was gradually, and at no definite period, (first) applied to him with the same special meaning as to the apostles at Jerusalem."—*Alford*.] [The words following "peace," (*εἰρήνη*, in verse 1,) are not found in the best MSS, and have probably been brought hither from other and later epistles. (See 1 Cor. i, 3; 2 Cor. i, 2.)] **And Silvanus**—This was certainly the same as Silas, who was Paul's companion in all his journeys through Asia Minor and Greece, (see Acts xv, 22; xvi, 19; xvii, 4, 10.) After Paul's separation from Barnabas, the apostle took with him into Macedonia Silas and Timothy, and they continued at Berea when the apostle went thence to Athens; from this place Paul sent for them to come to him speedily, and, though it is not said that they came while he was at Athens, yet it is most probable that they did; after which, having sent them to Thessalonica, he proceeded to Corinth, where they afterward rejoined him, and from that place he wrote this epistle.

2. We give thanks—See Phil. i, 3, 4; Col. i, 3.

3. Your work of faith, and labour of love—This verse presents a very high character of the believers at Thessalonica. They had "faith," not simply speculative and indolent, but a faith that *worked*. They had "love," not that which simply became enamoured of the perfections of God, but a love that *laboured* with faith to fulfil the whole will of God. They had "hope," not a cold, heartless expectation

membering without ceasing ^eyour work of faith, ^fand labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; **4** Knowing, brethren ^gbeloved, ^hyour election of God. **5** For ⁱour gospel came not unto you in word only, but also in power, and ^kin the Holy Ghost, ^land in much assurance; as ^mye know what man-

^f Romans 16, 6; Heb. 6, 10.—^g Or, *beloved of God, your election*.—^h Col. 3, 12; 2 Thess. 2, 13.—ⁱ Mark 16, 26; 1 Cor. 2, 4; 4, 20.—^k 2 Cor. 6, 6.—^l Col. 2, 2; Heb. 2, 3.—^m Chap. 2, 1, 5, 10, 11; 2 Thess. 3, 7.

of future good, but a hope that produced a satisfying assurance of future blessedness; a hope, not hasty and impatient of the trials of life, but as willing to endure hardships as to enjoy *glory* itself. FAITH *worked, love laboured, and hope endured patiently*.

4. Knowing . . . your election of God—Being assured that he has chosen and called you Gentiles to the same privileges to which he chose and called the Jews. This is the "election" which the Thessalonians knew; and of which the apostle treats at large in his epistle to the Romans, and also in his epistles to the Galatians and Ephesians. That these blessings could be abused—become finally useless and forfeited—they had an ample proof in the case of the Jews, who, after having been so long the *elect* of God, were now *reprobates*. [It is evident that the apostle included in the matter of his thanksgiving the gracious purpose of the Father in choosing them in Christ to be his; and also the personal and practical work of the divine Spirit in effectually calling them to the experience of that great salvation. (See 1 Peter i, 2.)]

5. For our gospel—That is, the glad tidings of salvation by Jesus Christ, and of your being elected to enjoy all its gracious privileges. **Came not unto you in word only**—It was not by *simple teaching* or mere *reasoning* that the doctrines which we preached recommended themselves to you. **But also in power**—*Ἐν δυνάμει*. [Power of utterance and energy.—*Alford*.] [Not miraculous powers, (else the word would be plural,) but the reality, energy, and effective earnestness with which the apostle and his fellows preached.—*Ellicott*.] **And in the Holy Ghost**—By his influence on your hearts, in changing and renewing them, and [by which the word was rendered effectual in bringing you to repentance, and] by the testimony which ye received from him, that you were accepted through the Beloved, and become the adopted children of God. **And in much assur-**

ner of men we were among you for your sake. **6** And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: **7** So that ye were ensamples to all that believe in Macedonia and Achaia. **8** For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing. **9** For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve

the living and true God: **10** And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

CHAPTER II.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain: **2** But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. **3** For our exhortation

ⁿ 1 Cor. 4, 16; 11, 1; Phil. 3, 17; chap. 2, 14; 2 Thess. 3, 9.
^o Acts 5, 41; Heb. 10, 34.—^p Rom. 10, 18.—^q Rom. 1, 8;
^r Thess. 1, 4.—^s Chap. 2, 1.—^t 1 Cor. 12, 2; Gal. 4, 8.—^u Rom.
2, 7; Phil. 3, 20; Titus 2, 13; 2 Peter 3, 12; Rev. 1, 7.

ance—Ἐν πληροφορίᾳ πολλῇ. [Indicating the fullness and certainty of conviction, that is, the inward confidence of faith with which Paul and his assistants preached at Thessalonica.—*Meyer*.] **What manner of men we were**—How we preached and how we lived, our doctrines and our practices ever corresponding; how for your sake [δι' ὑμᾶς, on account of you] we sustained difficulties, endured hardships, and were incessant in our labours.

6. Ye became followers of us—Ye became imitators (μιμηταί) of us—ye believed the same truths, walked in the same way, and minded the same things; having received the same Spirit. **Having received the word in much affliction**—That they received the doctrine of the Gospel in the midst of much persecution we may learn from the history in general, and from Acts xvii, 5, 6. **With joy of the Holy Ghost**—The consolations which they received, in consequence of believing in Christ, more than counterbalanced all the afflictions which they suffered from their persecutors. [Of this joy the Holy Ghost was not only the procuring cause, but it was also in him. See Ellicott.]

7. Ye were ensamples—Τύπων, (singular,) ye became a pattern; according to which all the Churches in Macedonia and Achaia formed both their creed and their conduct.

8. From you sounded out—As Thessalonica was very conveniently situated for traffic, many merchants from thence traded through Macedonia, Achaia, and different parts of Greece. By these the fame of the Thessalonians having received the doctrine of the Gospel was doubtless carried far and wide. And it appears that they had walked so conscientiously before God and man, that their friends could speak of them without a blush, and their adversaries could say nothing to their disgrace. [Your ready reception and faith, as it were, sounded forth the word of the Lord, the Gospel message, loudly and clearly, through all parts. **To Godward**—Ἐπὶ τὸν Θεόν, your faith, which has God for its object, as contrasted with idols in the next verse. See Alford.]

9. For they—That is, the people of Macedonia and Achaia proclaim, ἀπαγγέλλουσιν, are perpetual witnesses respecting our manner of coming to you; that is, of our words and works among you, in obedience to which you turned to God from idols to serve the living and true God. The "living God," in opposition to the idols, which were either inanimate stocks or stones, or the representations of dead men. "The true God," in opposition to the whole system of idolatry, which

ⁿ Acts 1, 11; chap. 4, 16; 2 Thess. 1, 7.—^r Acts 2, 24.—^{ro} Matt. 3, 7; Rom. 5, 9; chap. 5, 9.—^u Chap. 1, 5, 9.—^b Acts 16, 22.—^c Chap. 1, 5.—^d Acts 17, 2.—^e Phil. 1, 30; Col. 2, 1.—^f 2 Cor. 7, 2; verse 5; 2 Peter 1, 16.

was false in the objects of its adoration, its pretensions, its promises, and in all its prospects.

10. And to wait for his Son from heaven—To expect a resurrection of the body and a future state of glory, according to the Gospel doctrine, after the example of Jesus Christ, who was raised from the dead and ascended unto heaven, ever to appear in the presence of God for us. **Delivered us from the wrath to come**—From all the punishment due to us for our sins, and from the destruction which is about to come on the unbelieving and impenitent Jews. This was the news, the sounding out, that went abroad concerning the converted Thessalonians. Everywhere it was said: They have believed the Gospel; they have renounced idolatry; they worship the living and true God; they have received the gifts and graces of the Holy Spirit; they are happy in their souls, unspotted in their lives, and full of joy; expecting an eternal glory through that Christ who had died for and purged away their sins, and who shall fashion their degraded bodies and make them like to his glorious body, and give them an eternal residence with himself in a state of blessedness. [The especial aspect of the faith of the Thessalonians was hope: hope of the return of the Son of God from heaven; a hope, indeed, common to them, and to all Christians in all ages, but evidently entertained by them as pointing to an event more immediate than the Church has subsequently believed it to be.—*Alford*.] [On the subject of the "coming of Christ," see at the end of the second epistle.]

NOTES ON CHAPTER II.

1. Our entrance in unto you—Paul's first coming to preach the Gospel was particularly owned of the Lord, many of the Thessalonians being converted under his ministry. This consideration gave him a right to deliver all the following exhortations.

2. Shamefully entreated . . . at Philippi—There Paul and Silas had been beaten with many stripes, shut up in the inner prison, and their feet made fast in the stocks. (See Acts xvi, 23, etc.) **With much contention**—The words ἐν πολλῷ ἁγῶνι not only signify with intense labour and earnestness, but may here mean, exposed to the greatest danger; at the peril of our lives. The Greek phrase quoted by Rosenmüller is to the point, ἁγῶν προφάνων οὐκ ἀναμείνει, in danger we must not delay; activity and despatch are then indispensably necessary.

3. Our exhortation was—Rather, *is*. The word παράκλησις has a very extensive meaning; it signifies not only exhortation and teaching in general,

was not of deceit, nor of uncleanness, nor in guile: **4** But as ⁵ we were allowed of God ⁶ to be put in trust with the gospel, even so we speak; ⁷ not as pleasing men, but God, ⁸ which trieth our hearts. **5** For ¹ neither at any time used we flattering words, as ye know, nor a cloak of covetousness; ² God *is* witness: **6** ³ Nor of men sought we glory, neither of you, nor *yet* of others, when ⁴ we might have ⁵ been ⁶ burdensome, ⁷ as the apostles of Christ. **7** But ⁸ we were gentle among you, even as a

¹ 1 Cor. 7. 25; 1 Tim. 1. 11, 12.—² 1 Cor. 9. 17; Gal. 2. 7; Titus 1. 3.—³ Gal. 1. 10.—⁴ Prov. 17. 3; Romans 8. 27.—⁵ Acts 20. 33; 2 Cor. 2. 17; 4. 2; 7. 2; 12. 17.—⁶ Romans 1. 9. 20, 34; 11. 41; 12. 13; 13. 17.—⁷ 1 Cor. 3. 4, 6, 12, 18; 2 Cor. 10. 1, 2, 10, 11; 13. 10; 2 Thess. 3. 9; Philem. 8, 9.—⁸ 1 Cor.

but also encouragement, consolation, and the like. When the apostles exhorted or admonished men it was that they should turn from evil to good, from misery to happiness, from Satan to God, and from hell to heaven. Their exhortations having this object, every word was consolatory; and as the truth which they delivered was unquestionable, therefore their ministry was a subject of the highest encouragement and joy. **Not of deceit**—[*ἡλιθίως*. The word may mean either *imposture* or *error*; probably, here, the latter, (the former sense occurs in *δόξα*, *guile*).—*Alford*.] We did not endeavour to allure you with false pretences; we did not deceive you, nor were we deceived ourselves. **Nor of uncleanness**—Our Gospel was pure; came from the pure and holy God; was accompanied with the influences of the Holy Spirit, and produced purity both in the hearts and lives of all that received it; [in all these things a contrast to the teaching of the Gentiles. Perhaps expressing their purity of purpose, the absence of all covetousness and self-seeking in all that they did.] **Nor in guile**—We had no false pretences, and were influenced by no sinister motives.

4. But as we were allowed of God—*Καθὼς δεδοκίμασμεθα*, as we were accounted worthy to be put in trust—as God put confidence in us, and sent us on his most especial message to mankind, **even so we speak**, keeping the dignity of our high calling continually in view; and, acting as in the sight of God, we speak not to please or flatter men, though our doctrine is the most consolatory that can be conceived, but to please that God who searcheth the heart, and before whom all our motives are constantly without a veil.

5. Flattering words—Though we proclaimed the Gospel, or glad tidings, yet we diligently showed [the people their sins, and warned them] that without holiness none should see the Lord; while we preached the whole Gospel we gave no countenance to sin. **Nor a cloak of covetousness**—We did not seek temporal emolument; nor did we preach the Gospel for a cloak to our covetousness; God is witness that we did not; we sought you, not *yours*. Hear this, ye that preach the Gospel! Can ye call God to witness that in preaching it ye have no end in view by your ministry but his glory in the salvation of souls? The faithful labourer is worthy of his hire; for the ox that treads out the corn should not be muzzled; and they that preach the Gospel should live by the Gospel. But woe to that man who enters into the labour for the sake of the hire! he knows not Christ; and how can he preach him?

6. Nor of men sought we glory—As we preached not for worldly gain, so we preached not

nurse cherisheth her children: **8** So being affectionately desirous of you, we were willing ¹ to have imparted unto you, not the gospel of God only, but also ² our own souls, because ye were dear unto us. **9** For ye remember, brethren, our labour and travail: for ¹ labouring night and day, ² because we would not be chargeable unto any of you, we preached unto you the gospel of God. **10** ³ Ye are witnesses, and God *also*, ⁴ how holily and justly and unblamably we behaved ourselves among

used authority.—¹ 2 Cor. 11. 9; 12. 13, 14; 2 Thess. 3. 8.—² 1 Cor. 9. 1, 2, 5.—³ 1 Cor. 2. 3; 9. 22; 2 Cor. 13. 4; 2 Tim. 2. 24.—⁴ Romans 1. 11; 15. 20.—⁵ 2 Cor. 12. 15.—⁶ Acts 20. 34; 1 Cor. 4. 12; 2 Cor. 11. 9; 2 Thess. 3. 8.—⁷ 2 Cor. 12. 13, 14.—⁸ Chap. 1. 5.—⁹ 2 Cor. 7. 2; 2 Thess. 3. 7.

for popular applause; we had what we sought for—the approbation of God, and the testimony of a good conscience. **When we might have been burdensome**—They had a right to their maintenance while they devoted themselves wholly to the work of the Gospel for the sake of the people's souls. Others understand the words *ἐν βάρει εἶναι*, to be *honourable*; we sought no *glory* of you nor of others, though we were *honourable* as the apostles of Christ. (See 2 Cor. iv. 17.)

7. But we were gentle among you—Far from assuming the authority which we had, we acted toward you as a tender nurse or parent does to a delicate child. We fed, counselled, cherished, and bore with you; we taught you to walk, preserved you from stumbling, and led you in a right path.

8. Being affectionately desirous of you—We had such intense love for you that we were not only willing and forward to preach the unsearchable riches of Christ to you, but also to give our own lives, *τὰς ἐαυτῶν ψυχὰς*, for your sake, because ye were dear, *διότι ἀγαπητοὶ ἦμιν*, because ye were beloved by us. [The comparison is exceedingly tender and beautiful. As the nursing mother, cherishing her children, joys to give not only her milk but her life for them,—so we, bringing up you as spiritual children, delighted in giving, not only the milk of the word, but even (and here it was matter of fact) our own lives for your nourishment in Christ.—*Alford*.]

9. Ye remember . . . our labour and travail—From this it appears that Paul spent much more time at Thessalonica than is generally supposed; for the expressions in this verse denote a long continuance of a constantly exercised ministry, interrupted only by manual labour for their own support; *labouring* [*ἐργαζόμενοι*], in its strict meaning of manual labour, *Alford*, “night and day, because we would not be chargeable unto you.” Probably Paul and his companions worked with their hands by day, and spent a considerable part of the night, or evening, in preaching Christ to the people.

10. Ye are witnesses, and God also, how holily—*Ὅσιως*, piously, toward God; how *justly*, *δικαίως*, in reference to men; and *unblamably*, *ἀμείπτως*, in reference to our spirit and conduct, whether as men or as ministers of Christ, **we behaved ourselves among you**. What a consciousness of his own integrity must Paul have had to use the expressions that are here! No hypocrite, and none who did the work of the Lord carelessly, could make such an appeal both to God and man.

you that believe: **11** As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, **12** That ye would walk worthily of God, ^a who hath called you unto his kingdom and glory. **13** For this cause also thank we God ^b without ceasing, because, when ye received the word of God which ye heard of us, ye received it ^c not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. **14** For ye, brethren, became followers ^d of the churches of God which in Judea are in Christ Jesus: for ^e ye

^a Eph. 4. 1; Phil. 1. 27; Col. 1. 10; chap. 4. 1.—^b 1 Cor. 1. 9; chap. 5. 24; 2 Thess. 2. 14; 2 Tim. 1. 9.—^c b Chap. 1. 3.—^d c Matt. 10. 40; Gal. 4. 14; 2 Peter 3. 2.—^e d Gal. 1. 22.
^f Acts 17. 5. 13.—^g Heb. 10. 33, 34.—^h Acts 2. 23; 3. 15; 5. 30; 7. 52.

11. How we exhorted—What pastoral care is marked here! They “exhorted,”—were continually teaching and instructing the objects of their charge; this was their general work. **And comforted**—They found many under trials and temptations, and those they encouraged. **And charged**—*μαρτυροῦμενοι*; continued to *witness* to the people that God required faith, love, and obedience; that he would not tolerate sin; that Jesus died to save them from their sins; and that, without holiness, none should see God. The spirit in which they performed all these branches of the pastoral care was that which was most likely to insure success; as a father treats his children, so they treated every member of the Church.

12. That ye would walk worthily of God—That they should, in every respect, act up to their high calling, so that it would not be a reproach to the God of holiness to acknowledge them as sons and daughters. (See Eph. iv. 1; Phil. i. 27; Col. i. 10.) [*Καὶ μαρτυροῦμενοι, charging, conjuring, in respect to your walking worthily of,* (in respect to, or as required by your relation to) *God calling* (present, indicating a perpetual calling) *you into* (or unto) *his own kingdom and glory.* **His kingdom and glory**—[*ἡ βασιλεία τοῦ Θεοῦ* is the kingdom of his Son, that is, the *kingdom of heaven*, of which even while here the true Christian is a subject, but the full privileges and blessedness of which are only to be enjoyed hereafter. The glory, *δόξα*, to which he calls us in his own eternal glory, of which all the true members of the Messianic kingdom shall be partakers.—*Ellicott.*]

13. Ye received . . . the word of God—Ye received the doctrine of God, not as any thing fabricated by man, but as coming immediately from God himself, we being only his messengers to declare what he had previously revealed to us. And ye have had the fullest proof that ye have not believed in vain; for that doctrine, under the power and influence of the Holy Ghost, has *worked most powerfully* in you, filling you with light, life, and holiness. [*Ἐν ὑμῖν τοῖς πιστεύουσιν, in you the believing*, defines and limits the effectual working of this grace, agreeable to the uniform teachings of the New Testament, to them that believe.]

14. Ye . . . became followers of the churches of God—There is not a word here of the Church of Rome being the model after which the other Churches were to be formed; it had no such pre-eminence: this honour belonged to the Churches of Judea; it was according to them, not the Church at Rome, that the Asiatic Churches were modelled.

also have suffered like things of your own countrymen, ^a even as they *have* of the Jews: **15** ^b Who both killed the Lord Jesus, and ^c their own prophets, and have ^d persecuted us; and they please not God, ^e and are contrary to all men: **16** ^f Forbidding us to speak to the Gentiles that they might be saved, ^g to fill up their sins always: ^h for the wrath is come upon them to the uttermost. **17** But we, brethren, being taken from you for a short time ⁱ in presence, not in heart, endeavoured the more abundantly ^j to see your face with great desire. **18** Wherefore we would have come

^a b Matt. 5. 12; 23. 34, 37; Luke 13. 33, 34; Acts 7. 52.—^c i Or, *chased us out.*—^d k Esth. 3. 8.—^e l Luke 11. 52; Acts 13. 50; 14. 5, 19; 17. 5, 13; 18. 12; 19. 9; 22. 21, 22.—^f m Gen. 15. 16; Matt. 23. 32.—^g n Matt. 24. 6, 14.—^h o 1 Cor. 5. 3; Col. 2. 5.—ⁱ p Chap. 3. 10.

The purest of all the apostolic Churches was that of the Thessalonians, and this was formed after the Christian Churches in Judea. [*Μιμηταί, imitators*, certainly not in intention or design, (that is not the point of likeness here spoken of,) but in actual fact and result.—*Meyer.*] **Ye also have suffered . . . of your own countrymen**—It is worthy of remark, that in almost every case the Jews were the leaders of all persecutions against the apostles and the infant Church. And what they could not do *themselves* they instigated others to do; and, by gathering together lewd fellows of the baser sort from among the Gentiles, they made frequent uproars, especially at Thessalonica, where the opposition to the Gospel was very high and the persecution of the Christians very hot.

15, 16. Who both killed the Lord Jesus, etc.—What a finished but just characterization is this of the Jews! 1) They slew the Lord Jesus. 2) They killed their own prophets. (Matt. xxiii, 37.) 3) They persecuted the apostles. 4) They did not please God, though they pretended that their opposition to the Gospel was through their zeal for God's glory. 5) They were contrary to all men; their conduct and influence were against the best interests of the whole human race. 6) They forbade the apostles to preach that truth to the Gentiles by which alone men could be saved. 7) They filled up their sins always; they had no mere outlines of iniquity, all were filled up; every evil purpose was followed, as far as possible, with a wicked act! Is it any wonder, therefore, that **wrath should come upon them to the uttermost?** It is to be reckoned among the highest mercies of God that the whole nation was not pursued by the divine justice to utter and final extinction.

17. Being taken from you for a short time—Through the persecution raised by the Jews (see Acts xvii) Paul was obliged to leave Thessalonica, and yield to a storm that it would have been useless for him to have withstood. **Being taken from you . . . in presence, not in heart**—The apostle had compared himself to a parent or nurse, (verses 7-9,) and the people he considered as his most beloved children; here he represents himself as feeling what an affectionate father must feel when torn from his children; for this is the import of the word *ἀπορραγασθέντες, bereft of children*, which we tamely translate “being taken from you.” **Endeavoured the more abundantly**—His separation from them did not weaken his parental feeling, while his being obliged to leave them increased his desire to visit them as soon as possible.

unto you, even I Paul, once and again; but Satan hindered us. **19** For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? **20** For ye are our glory and joy.

CHAPTER III.

WHEREFORE, when we could no longer forbear, we thought it good to be left

g Rom. 1. 13; 15. 22.—*h* 2 Cor. 1. 14; Phil. 2. 16; 4. 1.—*s* Prov. 16. 31.—*t* Or, *glorifying*?—*u* 1 Cor. 15. 23; chap. 3. 13; Rev. 1. 7; 22. 12.—*a* Verse 5.

18. Even I Paul—He had already sent Timothy and Silas to them; but he himself was anxious to see them, and had purposed this **once and again**; but **Satan hindered**: that is, some *adversary*, as the word means, whether the devil himself or some of his children. There was, however, such a storm of persecution raised up against him that his friends did not think it prudent to permit him to go till the storm had been somewhat allayed.

19. For what is our hope—I can have no prospects from earth; I have forsaken all for the Gospel; and esteem every thing it can afford as dross and dung that I may gain Christ. Why, then, should I continually labour at the risk of my life, preaching the Gospel? Is it not that you may be saved, that ye may be *my crown of rejoicing in the day of Christ*? For this I labour; and, having planted the Gospel among you, I wish to take every opportunity of *watering* it, that it may grow up into eternal life. [*Εν τῇ αὐτοῦ παρουσίᾳ*, literally, *in his presence*; rendered also, *his coming again*. The sense given to it is usually determined by the reader's views respecting the "Second advent" of Christ. (See at the end of the second epistle.)]

20. For ye are our glory and joy—Ye are the seal of our apostleship; your conversion and steadfastness are a full proof that God hath sent us. Converts to Christ are our ornaments; persevering believers our joy in the day of judgment.

1. In the preceding chapter we have the *characteristics* of a genuine pastor laid down in such a manner as not to be misunderstood. Every man who preaches the Gospel should carefully read this chapter and examine himself by it. He who expects nothing but the approbation of Christ will labour for Christ; and he who has the glory of his Master only in view, will ever have his Master's presence and blessing.

2. God, for reasons best known to himself, often permits the most pious and benevolent purposes of his servants to be frustrated for a time. It is well that the good purpose was in the heart; but God knows the fittest time and place to bring it into effect. Let the purpose be retained, and the best time and place will be duly provided. As Satan constantly endeavours to oppose every good work, no wonder he is found opposing a good purpose, even at the very time that God sees it improper to bring it to the intended effect. "Man proposes, but God disposes."

3. The apostle speaks of the "wrath" coming upon the Jews; it was about twenty years after this that their city was destroyed, their temple burnt, more than a million of them destroyed, their civil polity utterly subverted, and what remained of this wretched nation scattered to all the winds of heaven; and in this state, without a nation, without a temple, they continue to this day, a monu-

ment of God's displeasure, and a proof of the divine inspiration both of the prophets and apostles, who, in the most explicit manner, had predicted all the evils which have since befallen them. Their crimes were great; to these their punishment is proportioned. For what end God has preserved them distinct from all the people of the earth among whom they sojourn we cannot pretend to say; but it must unquestionably be for an object of the very highest importance. In the meantime, let the Christian world treat them with humanity and mercy.

NOTES ON CHAPTER III.

1. **Wherefore, when we could no longer**, etc.—The apostle was anxious to hear of the state [of the Thessalonians,] and as he could obtain no information without sending a messenger express, he therefore sent Timothy from Athens; choosing rather to be left alone than to continue any longer in uncertainty relative to their state.

2. **Timotheus, our brother**—It appears that Timothy was but a youth when converted; he had now, however, been some years in the work of God: Paul therefore calls him his "brother," being one of the same Christian family, a son of God by adoption; elsewhere he calls him *his own son*, (1 Tim. i. 2,) and his *dearly beloved son*, (2 Tim. i. 2,) because he was brought to the knowledge of the true God and to salvation by Christ through the apostle's instrumentality. (See the preface to the first epistle to Timothy.) **Minister of God**—Employed by God to preach the Gospel; this was God's work, and he had appointed Timothy to do it, and to do it at this time in conjunction with Paul; and therefore he calls him his **fellow labourer**. There were no sinures then; preaching the Gospel was God's work; the primitive preachers were his *workmen*, and laboured in this calling.

3. **That no man should be moved**—That is, caused to apostatize from Christianity. **We** [that is, Christians] **are appointed thereunto**—*Εἰς τοῦτο κεκληταί*, we are exposed to this, we lie open to such, they are unavoidable in the present state of things. [*Κεκληταί*, we are appointed, refers not only to Paul, or to Paul and his companions, nor also to Paul and the Thessalonians, but to Christians in general.—Meyer.]

4. **That we should suffer tribulation**—I prepared you for it, because I knew that it was according to their nature for wicked men to persecute the followers of God. [*Μετ' ὧν*, like *κεκληταί*, (verse 3,) is to be taken generally. But *μετ' ὧν ἐν θλίψεσιν* (we shall suffer tribulation) is distinguished from the simple future, since it characterizes the sufferings as inevitable, and as predetermined (not produced or purposed,) in the counsels of God, *οἴδατε*, (ye know,) from your own experience.—Meyer.]

pass, and ye know. **5** For this cause, ^ε when I could no longer forbear, I sent to know your faith, ^β lest by some means the tempter have tempted you, and ^ι our labour be in vain. **6** ^κ But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, ^λ as we also to see you: **7** Therefore, brethren, ^μ we were comforted over you in all our affliction and distress by your faith: **8** For now we live, if ye ^ν stand fast in the Lord. **9** ^ο For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before God; **10** ^π Night

^γ Verse 1. — ^h 1 Cor. 7. 5; 2 Cor. 11. 3. — ⁱ Gal. 2. 2; 4. 11; Phil. 2. 16. — ^k Acts 18. 1. 5. — ^l Phil. 1. 8. — ^m Chap. 1. 4; 2. 6; 7. 13. — ⁿ Phil. 4. 1. — ^o Chap. 1. 2. — ^p Acts 26. 7; 2 Tim. 1. 3. — ^q Rom. 1. 10; 11. 15. 32. — ^r Chap. 2. 17.

5. For this cause—Knowing that, you would be persecuted, and fearing your possible apostasy. **I sent to know your faith**—Whether you continued steadfast in the truth, lest you might have been tempted by Satan to abandon the Gospel for which you suffered persecution.

6. When Timotheus came—We have already seen that he and Silas stayed behind at Thessalonica when Paul was obliged to leave it; for the persecution seems to have been principally directed against him. When Paul came to Athens, he sent pressingly to him and Silas to come to him with all speed to that city. Afterward Paul sent Timothy back to Thessalonica to comfort and build up these new converts. After the departure of Timothy, Paul went himself to Corinth, and there Timothy soon after met him, with the good news of the steadiness of the Thessalonian Church. **Your faith and charity**—The good tidings which Timothy brought from Thessalonica consisted of three particulars: 1) Their “faith:” they continued steadfast in their belief of the Gospel. 2) Their “charity:” they loved one another, and lived in unity and harmony. 3) They were affectionately attached to the apostle; they had good remembrance of him, and desired earnestly to see him. [And yet these three things were so closely related, that they mutually implied each the others.]

7. Therefore . . . we were comforted—My afflictions and persecutions seemed trifles when I heard of your perseverance in the faith.

8. For now we live—Your steadfastness in the faith gives me new life and comfort; I now feel that I live to some purpose, as my labour in the Lord is not in vain.

9. What thanks can we render to God—The high satisfaction and uncommon joy which the apostle felt are strongly depicted in this language. How near his heart did the success of his ministry lie! It was not enough for him that he preached so often, laboured so hard, suffered so much; what were all these if souls were not converted? And what were all conversions, if those who embraced the Gospel did not walk steadily in the way to heaven, and persevere? [It is always well, and quite allowable, for a minister of the Gospel to desire success in his work; it is, however, a higher mark of faith when, in the absence of success, he still earnestly and faithfully perseveres in his work.]

10. Night and day praying exceedingly—Supplicating God at all times; mingling this with

and day ^α praying exceedingly ^τ that we might see your face, ^σ and might perfect that which is lacking in your faith? **11** Now God himself and our Father, and our Lord Jesus Christ, ^υ direct our way unto you. **12** And the Lord ^φ make you to increase and abound in love ^ω one toward another, and toward all men, even as we do toward you: **13** To the end he may ^ξ establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ ^ς with all his saints.

CHAPTER IV.

FURTHERMORE then we ^α beseech you, brethren, and ^β exhort you by the Lord

^ς 2 Cor. 13. 9, 11; Col. 4. 12. — ^ι Or, guide. — ^α Mark 1. 3. — ^β Chap. 4. 10. — ^γ Chap. 4. 9; 5. 15; 2 Pet. 1. 7. — ^δ 1 Cor. 1. 8; Phil. 1. 10; chap. 5. 23; 2 Thess. 2. 17; 1 John 3. 20, 21. — ^ε Zech. 14. 5; Jude 14. — ^α Or, request. — ^β Or, beseech.

all my prayers; *ὑπερεκπερισσῶ δέδμενοι*, (*above measure, praying*,) abounding and superabounding in my entreaties to God to permit me to revisit you. How strong was his affection for this Church! **Might perfect that which is lacking**—That I might have the opportunity of giving you the fullest instructions in the doctrine of Christ, that ye might have every thing in the most ample detail; so that the great outlines of truth which you already know may be filled up, that ye may be perfectly fitted to every good word and work.

11. Now God himself and our Father—That is: God who is our Father, who has adopted us into the heavenly family, and called us his sons and daughters. **Direct our way**—As Paul was employed in God's work he dared not consult his own wishes; he looked for continual directions from God, *where, when, and how* to do his Master's work.

12. Make you to increase and abound in love—They had already love to each other, so as to unite them in one Christian body; and he prays that they may have an *increase* and an *abundance* of it; that they might feel the same love to each other which he felt for them all.

13. To the end he may establish your hearts—Without love to God and man there can be no establishment in the religion of Christ. It is love that produces both solidity and continuance. And, as *love is the fulfilling of the law*, he who is filled with love is **unblamable in holiness**. And he who has the love of God in him is a partaker of the divine nature, for God is love. **At the coming of our Lord**—God is coming to judge the world; every hour that passes on in the general lapse of time is advancing his approach; whatsoever he does is in reference to this great event; and whatsoever we do should be in reference to the same. That person only whose heart is established in holiness **before God**; shall be able to bear the eye and strict scrutiny of his Judge. Reader, lay this to heart, for thou knowest not what a moment may bring forth. When thy soul departs from thy body it will be the coming of the Lord to thee. [Ἐν τῇ παρουσίᾳ, κ.τ.λ., *the coming of the Lord*, is the same phrase as is found in chapter ii, 19, and evidently its import is the same. (See at the end of the second epistle.)]

NOTES ON CHAPTER IV

1. We beseech you, brethren, and exhort—We give you proper instructions in heavenly things, and request you to attend to our advice. The

Jesus, ^c that as ye have received of us ^d how ye ought to walk ^e and to please God, so ye would abound more and more. **2** For ye know what commandments we gave you by the Lord Jesus. **3** For this is ^f the will of God, *even* ^g your sanctification, ^h that ye should abstain from fornication: **4** ⁱ That every one of you should know how to possess his vessel in sanctification and honour; **5** ^k Not in the lust of con-

cupiscence, ^l even as the Gentiles ^m which know not God: **6** ⁿ That no man go beyond and defraud his brother ^o in any matter: because that the Lord ^p is the avenger of all such, as we also have forewarned you and testified. **7** For God hath not called us unto uncleanness, ^r but unto holiness. **8** ^s He therefore that ^t despiseth, despiseth not man, but God, ^u who hath also given unto us his Holy Spirit.

^c Phil. 1. 27. Col. 2. 6.—^d Chap. 2. 12.—^e Col. 1. 10.—^f Romans 12. 2; Ephesians 5. 17.—^g Ephesians 5. 27.—^h 1 Cor. 6. 15, 18; Ephesians 5. 3; Col. 3. 5.—ⁱ Romans 6. 19; 1 Cor. 6. 15, 18.—^k Romans 1. 24, 26; Col. 3. 5.—^l Ephesians 4. 17, 18.—^m 1 Cor. 13. 34; Galatians 4. 8; Ephesians 2. 12;

4. 18; 2 Thess. 1. 8.—ⁿ Leviticus 19. 11, 13; 1 Cor. 6. 8.—^o Or, oppress; or, overreach.—^p Or, in the matter.—^q 2 Thess. 1. 8.—^r Leviticus 11. 44; 19. 2; 1 Cor. 1. 2; Hebrews 12. 14; 1 Peter 1. 14, 15.—^s Luke 10. 16.—^t Or, rejecteth.—^u 1 Cor. 2. 10; 7. 40; 1 John 3. 24.

apostle used most pressing entreaties; for he had a strong and affectionate desire that this Church should excel in all righteousness and true holiness. **Please God . . . more and more**—God sets no bounds in the communications of his grace and Spirit to them that are faithful. And as there are no bounds to the graces, so there should be none to the exercise of those graces. No man can ever feel that he loves God too much, or that he loves man too much for God's sake. [That in the way ye have walked, ye will continue to walk in the future. *Continuance* rather than *increase* is here the ruling idea: though *continuance* will certainly bring *increase*.]

2. Ye know what commandments we gave you—This refers to Paul's instructions while he was among them; and to instructions on particular subjects, which he does not recapitulate, but only hints at.

3. This is the will of God, even your sanctification—God has called you to holiness; he requires that you should be holy; for without holiness none can see the Lord. This is the *general* calling, but in it many particulars are included. Some of these he proceeds to mention; and it is very likely that these had been points on which he gave them particular instructions while among them. **That ye should abstain from fornication**—The word *πορνεία*, as we have seen in other places, includes *all sorts of uncleanness*. Directions of this kind were peculiarly necessary among the Greeks, and indeed heathens in general, who were strongly addicted to such vices. [*Ὁ ἁγιοσμός* differs from *ἁγιασμήν*, for while the latter expresses an abstract ethical property the former has an active sense, indicating a purposed self-consecration, in this case to be evinced by abstaining from actual sin.]

4. How to possess his vessel—Let every man use his wife for the purpose alone for which God created her, and instituted marriage. The word *σκεῦος*, though it signifies "vessel" in general, has several other meanings. And the rabbins frequently express *wife* by it. St. Peter calls the wife the weaker vessel. (1 Pet. iii. 7.) Others think that the body is meant, which is the "vessel" in which the soul dwells. In this sense Paul uses it, (2 Cor. iv. 7:) "We have this treasure in earthen vessels;" and in this sense it is used by both Greek and Roman authors. There is a third sense which interpreters have put on the word, which I forbear to name. The general sense is plain: purity and continency are most obviously intended, whether the word be understood as referring to the wife or the husband, as the following verse sufficiently proves.

5. Not in the lusts of concupiscence—[*Not*

in the lustfulness of desire, that morbid and sinful state in which *ἐπιθυμία* becomes the ruling and prevailing principle. (See Col. iii. 5).—*Ellicott.*] **The Gentiles which know not God**—These are the *beasts*; their own brutes are rational creatures when compared with them. (See Rom. i and ii.) They who wish to see more may consult Juvenal, and particularly his sixth and ninth Satires; and indeed nearly all the writers on Greek and Roman morals.

6. That no man go beyond and defraud his brother—That no man should by any means endeavour to corrupt the wife of another, or to alienate her affections or fidelity from her husband; this is most likely the apostle's meaning, though some understand it in a more general sense. **The Lord is the avenger of all such**—He takes up the cause of the injured husband wherever the case has not been detected by man, and all such vices he will signally punish. Every species of uncleanness was practised among the heathens, nor were they reputed as vices. Their gods, their emperors, their philosophers, and their great men in general, gave them examples of every species of impurity; and they had no system of ethics which forbade these abominations. The Christian religion not only discountenances these things, but forbids them on the most awful penalties; therefore, wherever Christianity prevails, these vices, if practised at all, are obliged to seek the deepest gloom of midnight to cover them from the eyes of men.

7. God hath not called us unto uncleanness—He is the creator of male and female, and the institutor of marriage, and he has called men and women to this state; but the end of this and all the other callings of God to man is holiness, not uncleanness. And they who use the marriage state as he directs will find it conducive to their holiness and perfection.

8. He therefore that despiseth—He who will not receive these teachings, and is led either to undervalue or despise them, despises not us but God, from whom we have received our commission, and by whose Spirit we give these directions. (See on verse 15.) **Hath also given unto us his Holy Spirit**—Instead of *εἰς ἡμᾶς, unto us, εἰς ὑμᾶς, unto you*, is the reading [now approved by the best authorities.] God has taught *us* that we may teach *you*; and he has also given *you* his Holy Spirit that *ye* might understand and be enabled to practise these things. It is one thing to receive a revelation from the Spirit of God; it is another thing to receive that Spirit to enable a man to live according to that revelation. [Hence the sin (your sin) in setting at naught such limitations and rules is a fearful one, no less than setting at naught God, the giver of the Holy Spirit.—*Alford.*]

9 But as touching brotherly love ^v ye need not that I write unto you: for ^w ye yourselves are taught of God ^x to love one another. 10 ^y And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, ^z that ye increase more and more; 11 And that ye study to be quiet, and ^a to do your own business, and ^b to work with your own hands, as we commanded you: 12 ^c That

ye may walk honestly toward them that are without, and *that* ye may have lack ^d of nothing. 13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, ^e even as others ^f which have no hope. 14 For ^g if we believe that Jesus died and rose again, even so ^h them also which sleep in Jesus will God bring with him. 15 For this we say unto you ⁱ by the

^r Chap. 5, 1. —^s Jer. 31, 34; John 6, 45; 14, 26; Heb. 8, 11; 1 John 2, 20, 27. —^t Matt. 22, 39; John 13, 34; 15, 12; Eph. 5, 2; 1 Pet. 4, 8; 1 John 3, 11, 23; 4, 21. —^u Chap. 1, 7. —^v Chap. 3, 12. —^w 2 Thess. 3, 11; 1 Pet. 4, 15. —^x Acts 20, 35; Eph.

4, 28; 2 Thess. 3, 7, 8, 12. —^y Rom. 13, 13; 2 Cor. 8, 21; Col. 4, 5; 1 Pet. 2, 12. —^z *Of, or, no man.* —^a See Lev. 19, 28; Deut. 14, 1, 2; 2 Sam. 12, 20. —^b Eph. 2, 12. —^c 1 Cor. 15, 13. —^d 1 Cor. 15, 18, 23; chap. 3, 13. —^e 1 Kings 13, 17, 18; 20, 35.

[In a qualified, but fearfully important, sense it is sinning against the Holy Ghost.]

9. **Touching brotherly love**—They were remarkable for this; and though the apostle appears to have had this as a topic on which he intended to write to them, yet, from the account which he received of their prosperous state by Timothy, he finds that it is unnecessary to spend any time in inculcating a doctrine which they fully understood and practised. (See chapter iii, 6.)

10. **Ye do it toward all the brethren**—Ye not only love one another at Thessalonica, but ye love all the brethren in Macedonia; ye consider them all as children of the same Father; and that all the Churches which are in Christ make one great and glorious body, of which he is the Head.

11. **That ye study to be quiet**—Though in general the Church at Thessalonica was pure and exemplary, yet there seem to have been some *idlers* among them, who disturbed the peace of others; persons who *gadded about from house to house*; did not **work**, but meddled with other people's business, *making parties*, and procuring their bread by religious gossiping. Respecting these the apostle gives directions that they should "study to be quiet," *ἡσυχάζειν*, to hold their peace, as their religious *cant* will never promote true religion; that they should do their **own business**, and let that of others alone; and that they should work with their **own hands**, and not be a burden to the Church of God. An idle person, though able to discourse like an angel or pray like an apostle, cannot be a Christian; all such are hypocrites and deceivers; the true members of the Church of Christ **walk, work, and labour**.

12. **That ye may walk honestly**—*Ἐνσχημόνως*, becomingly, decently, respectably; as is consistent with the purity, holiness, gravity, and usefulness of your Christian calling. **Them that are without**—The unconverted Gentiles and Jews. (See Col. iv, 5.) **That ye may have lack of nothing**—That ye may be able to get your bread by honest labour, which God will ever bless; and be chargeable to no man. He that is dependent on another is necessarily in bondage; and he who is able to get his own bread by the sweat of his brow should not be under obligation even to a king. [Verses 11 and 12 cast much light on the social position and manners of the Thessalonian Christians, showing that they belonged chiefly to the working classes, and were especially exposed to the temptations of such persons and of their associations.]

13. **I would not have (wish) you to be ignorant**—Instead of *ἐχόμεν*, have, θέλομεν, wish, is doubtless the true reading. This was probably one of the points which were *lacking in their faith*, that he wished to go to Thessalonica to instruct them in. **Concerning them which are asleep**

—That is, those who are dead. It is supposed that the apostle had heard that the Thessalonians continued to lament over their dead, as the heathens did in general who had *no hope* of the resurrection, and that they had been puzzled concerning the doctrine of the resurrection. To set them right on this important subject he delivers three important truths: 1) He asserts, as he had done before, that they who died in the Lord should have, in virtue of Christ's resurrection, a resurrection unto eternal life and blessedness. 2) He makes a new discovery, that the last generation should not die at all, but be in a moment changed to immortals. 3) He adds another new discovery, that, though the living should not die, but be transformed, yet the dead should first be raised, and so be made glorious and immortal; and thus, in some measure, have the preference and advantage of such as shall then be found alive. [Most modern interpreters seem rightly to coincide in the opinion that in the infant Church of Thessalonica there had prevailed, apparently from the very first, a feverish anxiety about the state of those who had departed, and about the time and circumstances of the Lord's coming. They seem especially to have feared that those of their brethren who had fallen on sleep before the expected advent of the Lord would not participate in its blessings and glories. (Verse 15.) Thus their apprehensions did not so much relate to the resurrection generally, as to the share which the departed were to have in the *παρουσία τοῦ Κυρίου*.—*Ellicott*.] (See end of second epistle.)

14. **For if we believe that Jesus died and rose again**—*Εἰ γὰρ, seeing that we believe*; knowing that the resurrection of Christ is as fully authenticated as his death. **Even so them**—It necessarily follows that them who **sleep (die) in Jesus**—in the faith of the Gospel—**will God bring with him**. He will raise them up as Jesus was raised from the dead, that is, by his own eternal power and energy; and he will bring them "with him"—with Christ—for he is the *head* of the Church, which is his *body*. [Christ's resurrection included in itself, *provisionally and potentially*, the resurrection of all that are "in him," which is sure to be realized at the proper time.]

15. **This we say unto you by the word of the Lord**—This I have, by express revelation, from the Lord; what Paul now delivers he gives as coming immediately from the Spirit of God. In no place does the apostle speak more confidently and positively of his inspiration than here. [It is impossible to decide with certainty whether the words *ἐν λόγῳ Κυρίου*, in, by, or through the word of the Lord, indicates a reference to what had previously been taught by Christ, (see Matt. xxiv, 31, Mark xi, 27, John vi, 39,) or whether they indicate a special revelation given at that time. Either

word of the Lord, that ^k we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. **16** For ^l the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with ^m the trump of God: and the dead in Christ shall rise first: **17** ⁿ Then we which are alive and remain shall be caught up together with them ^p in the clouds, to meet the Lord in the air: and so ^q shall we ever be with

the Lord. **18** ^r Wherefore ^s comfort one another with these words.

CHAPTER V.

BUT of ^t the times and the seasons, brethren, ^u ye have no need that I write unto you. **2** For yourselves know perfectly that ^v the day of the Lord so cometh as a thief in the night. **3** For when they shall say, Peace and safety; then ^w sudden destruction cometh upon

^k 1 Cor. 15. 51.—^l Matt. 24. 30, 31; Acts 1. 11; 2 Thess. 1. 7.
^m 1 Cor. 15. 52.—ⁿ 1 Cor. 15. 23, 52.—^o 1 Cor. 15. 51.
^p Acts 1. 9; Rev. 11. 12.—^q John 12. 26; 14. 3; 17. 24.—
^r Chap. 5. 11.

interpretation is admissible, but the language rather favours the former.] **We which are alive and remain**—By the pronoun “we,” the apostle does not intend *himself* and the *Thessalonians*, to whom he was then writing; he is speaking of the genuine Christians which shall be found on earth when Christ comes to judgment. From not considering the manner in which the apostle uses this word, some have been led to suppose that he imagined that the day of judgment would take place in that generation, and while he and the then believers at Thessalonica *were in life*. But it is impossible that a man under so direct an influence of the Holy Spirit should be permitted to make such a mistake; nay, no man in the exercise of his sober reason could have formed such an opinion: there was nothing to warrant the supposition; no premises from which it could be fairly deduced; nor indeed any thing in the circumstances of the Church, nor in the constitution of the world, that could have suggested a hint of the kind. The apostle is speaking of the thing indefinitely as to the time when it shall happen, but *positively* as to the order that shall be then observed. [Whether or not the apostles, including Paul, expected the early “coming of Christ,” (*παρουσία*), is a question that has been much disputed. The Germans usually take the affirmative, but the English, with some eminent exceptions, the negative.] **Shall not prevent them which are asleep**—[Ὁὐ μὴ φθάσωμεν, *shall not precede, not get ahead of*.] Those who shall be found living in that day, though they shall not pass through death, but be suddenly changed, shall not go to glory before them that are dead, **for the dead in Christ shall rise first**—[Ἰπρωτων, *first*, may here be used simply in respect to the order of the apostle’s statement, without any reference to the succession or the time of the events named.] Those who shall be found alive on that day shall not anticipate glory before the dead in Christ.

16. The Lord himself—That is, Jesus Christ. **Shall descend from heaven**—Shall descend in like manner as he was seen by his disciples to ascend, that is, in his human form, but now infinitely more glorious; for *thousands of thousands shall minister unto him, and ten thousand times ten thousand shall stand before him; for the Son of man shall come on the throne of his glory*; but who may abide the day of his coming, or stand when he appeareth? **With a shout**—Or *order*, ἐν κελεύσματι. [A word of command, as given to a body of soldiers or a gang of rowers; the *resurrection call*. To attempt to give the words of this command, or to inquire by whom it was uttered, is worse than useless.]

17. Then we which are alive, etc.—[Ἡμεῖς οἱ ζῶντες; whether or not Paul included himself in the

^s Or, *exhort*.—^t Matt. 24. 3. 26; Acts 1. 7.—^u Chap. 4. 9.
^v Matt. 24. 43, 44; 25. 13; Luke 12. 39, 40; 2 Pet. 3. 10; Rev. 3. 3; 16. 15.—^w Isa. 13. 6, 8, 9; Luke 17. 27, 28, 29; 21. 34, 35; 2 Thess. 1. 9.

number of those who would be alive at the occurrence of the event he is describing will be answered *yes* or *no* according to other things that are questioned in the subject. Strong critical forces are arrayed on both sides.]

18. Comfort one another with these words—Strange saying! comfort a man with the information that he is going to appear before the judgment seat of God! Who can feel comfort from these words? That man alone with whose spirit the Spirit of God bears witness that his sins are blotted out, and the thoughts of whose heart are purified by the inspiration of God’s Holy Spirit, so that he can perfectly love him and worthily magnify his name. Reader, thou art not in a safe state unless it be thus with thee, or thou art hungering and thirsting after righteousness. If so, thou shalt be filled; for it is impossible that thou shouldst be taken away in thy sins while mourning after the salvation of God. They that seek *shall* find.

NOTES ON CHAPTER V.

1. But of the times and the seasons—It is natural to suppose, after what Paul had said in the conclusion of the preceding chapter concerning the coming of Christ, the raising of the dead, and rendering those immortal who should then be found alive without obliging them to pass through the empire of death, that the Thessalonians would feel an innocent curiosity to know when those things should take place. And it is remarkable that the apostle answers here to these anticipated questions, as our Lord did (Matt. xxiv, 3) to the direct question of his disciples; and he seems to refer in these words, “Of the times and the seasons ye have no need that I write unto you, for yourselves . . . know that the day of the Lord so cometh as a thief in the night,” to what our Lord then said. (Matt. xxiv, 44; xxv, 13.) It is very likely, therefore, that the apostle, like our Lord, couples these two grand events—the destruction of Jerusalem and the final judgment. And it appears most probable that it is of the former event chiefly that he speaks here, as it was certainly of the latter that he treated in the conclusion of the preceding chapter. In the notes on Acts i, 6, 7, it has already been shown that the χρόνος ἢ καιρὸς, *times or seasons*, (the very same terms which are used here,) refer to the destruction of the Jewish commonwealth; and we may fairly presume that they have the same meaning in this place.

2. For yourselves know perfectly—[Paul had already, by word of mouth, taught them as much as could be known.] **As a thief**—[It is both the suddenness and the terribleness of the day’s coming which is here dwelt upon.—*Alford*.]

3. For when they shall say, Peace and

them, ^eas travail upon a woman with child; and they shall not escape. **4** ^fBut ye, brethren, are not in darkness, that that day should overtake you as a thief. **5** Ye are all ^gthe children of light, and the children of the day: we are not of the night, nor of darkness. **6** ^hTherefore let us not sleep, as *do* others; but ⁱlet us watch and be sober. **7** For ^kthey that sleep sleep in the night; and they that be

drunken ^lare drunken in the night. **8** But let us, who are of the day, be sober, ^mputting on the breastplate of faith and love; and for a helmet, the hope of salvation. **9** For ⁿGod hath not appointed us to wrath, ^obut to obtain salvation by our Lord Jesus Christ, **10** ^pWho died for us, that, whether we wake or sleep, we should live together with him. **11** ^qWherefore ^rcomfort yourselves together, and edify

^e Jer. 13, 21; Hos. 13, 13. — ^f Rom. 13, 12, 13; 1 John 2, 8. — ^g Eph. 5, 8. — ^h Matt. 25, 5. — ⁱ Matt. 24, 42; 25, 13; Rom. 13, 11, 12, 13; 1 Pet. 5, 8. — ^k Luke 21, 34, 36; Rom. 13, 13; 1 Cor. 15, 34; Eph. 5, 14.

^l Acts 2, 15. — ^m Isaiah 58, 17; Eph. 6, 14, 16, 17. — ⁿ Rom. 9, 22; chap. 1, 10; 1 Pet. 2, 8; Jude 4. — ^o 2 Thess. 2, 13, 14. — ^p Rom. 14, 8, 9; 2 Cor. 5, 15. — ^q Chap. 4, 18. — ^r Or, exhort.

safety—This points out, very particularly, the state of the Jewish people when the Romans came against them; and so fully persuaded were they that God would not deliver the city and temple to their enemies, that they refused every overture that was made to them. **Sudden destruction**—In the storming of their city, and the burning of their temple, and the massacre of several hundreds of themselves; the rest being sold for slaves, and the whole of them dispersed over the face of the earth. **As travail upon a woman**—This figure is perfectly consistent with what the apostle had said before, namely, that “the times and seasons” were not known; though the *thing* itself was expected, our Lord having predicted it in the most positive manner. All that was specifically known was this: their destruction was coming, and it should be sudden, and they should not escape.

4. But ye, brethren, are not in darkness—Probably St. Paul refers to a notion that was very prevalent among the Jews, namely, that God would judge the Gentiles in the nighttime, when utterly secure and careless; but he would judge the Jews in the daytime, when employed in reading and performing the words of the law. [*Εν σκότει (in darkness)* refers to the ignorance and moral slumber of the world which knows not God, . . . *iva, in order that*, giving the *purpose* of the divine arrangement; for with God all results are purposed. —*Alford.*]

5. Ye are all the children of light—Ye are children of God, and enjoy both his “light” and *life*. Ye are Christians—ye belong to Him who has brought life and immortality to light by His Gospel. This dispensation, under which ye are, has illustrated all the preceding dispensations; in its “light” all is become *luminous*; and ye, who walked formerly in heathen ignorance, or in the darkness of Jewish prejudices, are now light in the Lord, because ye have believed in him who is the light to lighten the Gentiles, and the glory and splendour of his people Israel. **We** (all Christians) **are not of the night, nor of darkness**—Our actions are such as we are not afraid to expose them to the fullest and clearest light. Sinners hate the light; they are enemies to knowledge; they love “darkness;” they will not receive instruction; and their deeds are such as cannot bear the light. [For Christians the day has already dawned inwardly, though it does not yet prevail without. As children of light they are now already doing that which shall be their everlasting employment in the day which will make all things manifest. —*Lange.*]

6. Let us not sleep, as do others—Let “us” who are of the day—who believe the Gospel and belong to Christ—not give way to a careless, unconcerned state of mind, like to the Gentiles and sinners in general, who are stupified and blinded by

sin, so that they neither think nor feel; but live in time as if there were no eternity, no future state of existence, rewards, or punishments. **Let us watch**—Be always on the alert. **And be sober**—Making a moderate use of all things.

7. For they that sleep—Sleepers and drunkards seek the night season; so the careless and the profligate persons indulge their evil propensities, and avoid all means of instruction; they prefer their ignorance to the word of God's grace, and to the light of life. It was accounted doubly scandalous, even among the heathen, to be drunk in the daytime. They who were drunken were **drunken in the night**.

8. Putting on the breastplate—We are not only called to work, but we are called also to *fight*; and that we may not be surprised, we must *watch*; and that we may be in a condition to defend ourselves, we must be sober; and that we may be enabled to conquer, we must be *armed*: and what the *breastplate* and *helmet* are to a soldier's heart and head, such are **faith, love, and hope** to us. “Faith” enables us to *endure*, as seeing him who is invisible; “love” excites us to *diligence and activity*, and makes us bear our troubles and difficulties pleasantly; “hope” helps us to *anticipate* the great *end*, the glory that shall be revealed, and which we know we shall in due time obtain if we faint not. (See Eph. vi, 13–17.)

9. For God hath not appointed us to wrath—[The divine purpose in the appointments of the Gospel is, that men should be delivered from *wrath*, (*ὀργή*), which purpose, however, is conditioned on the faith of those to whom it is offered, and on their diligence in “fighting the good fight of faith.” And to all such as so believe, the appointment is not to wrath, but to salvation, through what Christ has done and suffered for them.]

10. Who died for us—His death was an atoning sacrifice for the Gentiles as well as for the Jews. **Whether we wake or sleep**—Whether we *live* or *die*, whether we are in this state or in the other world, we shall live together with him—shall enjoy his life, and the consolations of his Spirit, while here; and shall be glorified together with him in the eternal world. The words show that everywhere and in all circumstances genuine believers, who walk after God, have life and communion with him, and are continually happy, and constantly safe.

11. Comfort . . . one another—Rest assured that in all times and circumstances it shall be well with the righteous; let every man lay this to heart; and with this consideration “comfort” and “edify” each other in all trials and difficulties. [Here the work of God and man's doing are intimately conjoined, the former with the latter. By God's appointment Christ died for us, that we might live

one another, even as also ye do. **12** And we beseech you, brethren, ¹to know them which labour among you, and are over you in the Lord, and admonish you; **13** And to esteem them very highly in love for their work's sake. ²And be at peace among yourselves. **14** Now we ³exhort you, brethren, ⁴warn them that are ⁵unruly, ⁶comfort the feebleminded, ⁷support the weak, ⁸be pa-

¹ 1 Cor. 16, 18; Phil. 2, 24; 1 Tim. 5, 17; Heb. 13, 7, 17. — ² Mark 9, 50. — ³ Or, beseech. — ⁴ 2 Thess. 3, 11, 12. — ⁵ Or, disorderly. — ⁶ Heb. 12, 12. — ⁷ Rom. 14, 1; 15, 1; Gal. 6, 1, 2. — ⁸ Gal. 5, 22; Eph. 4, 2; Col. 3, 12; 2 Tim. 4, 2. — ⁹ Lev. 19, 18; Prov. 20, 22; 24, 29; Matt. 5, 39, 44; Rom. 12, 17; 1 Cor.

with him. Through Jesus Christ (by the immediate agency of the Holy Spirit) we may, and ought to, make salvation our own. He has (provisionally) accomplished it, and on this foundation alone can there be any mention of our obtaining it. We do not, however, realize its benefits as a matter of course—*ex opere operato Jesu Christi*, (by the work done by Jesus Christ,)—but only when we allow what he has done for us to work in us. To this end is mutual exhortation directed.—*Lange*.]

12. Know them—Act kindly toward them; acknowledge them as the messengers of Christ; and treat them with tenderness and respect. This is a frequent meaning of the word γινώσκω. (See on John 1, 10.) **Them which labour among you**—The word κοπιῶντας is the *participle of the present tense*, indicating the continuing of the work referred to. Both it and the word προϊστάμενους, the *superintendents*, refer to persons then actually employed in the work of God. These were all *admonishers, teachers, and instructors* of the people, devoting their time and talents to this important work.

13. Esteem them very highly in love—Christian ministers who preach the whole truth, and labour in the word and doctrine, are entitled to more than *respect*; the apostle commands them to be esteemed, *ὑπερεκπερισσῶν, abundantly, and superabundantly*; and this is to be done “in love;” and as men delight to serve those whom they love, it necessarily follows that they should provide for them, and see that they want neither the necessities nor conveniences of life; food, raiment, and lodging for themselves and their household. This they ought to have **for their work's sake**; those who do not *work* should not *eat*. As ministers of Christ, such as labour are unworthy either of respect or support.

14. Warn them that are unruly—Ἀτάκτους, those who are *out of their ranks*, and are neither in a *disposition* nor *situation* to perform their duty; those who will not do the work prescribed, and who will meddle with what is not commanded. **Comfort the feebleminded**—Τοις ὀλιγοψύχοις, the *fainthearted*; those who are *dispirited* because of the number of the enemy and their own feebleness. Let them know that the battle is not theirs, but the Lord's; and that those who trust in him shall conquer. **Support the weak**—Ἀνέγειρε τῶν ἁσθενῶν, *shore up, prop*, them that are weak; strengthen those wings and companies that are likely to be most exposed, that they be not overpowered and broken in the day of battle. **Be patient toward all**—Μακροθυμεῖτε πρὸς πάντας, the *disorderly*, the *feebleminded*, and the *weak*, will exercise your patience and try your temper. We have often seen that the Christian life is compared to a

tient toward all *men*. **15** ^aSee that none render evil for evil unto any *man*; but ever ^bfollow that which is good, both among yourselves, and to all *men*. **16** ^cRejoice evermore. **17** ^dPray without ceasing. **18** ^eIn every thing give thanks: for this is the will of God in Christ Jesus concerning you. **19** ^fQuench not the Spirit. **20** ^gDespise not prophesyings. **21** ^hProve all things; ⁱhold

6, 7; 1 Peter 3, 9. — ^a Gal. 6, 10; chap. 3, 12. — ^b 2 Cor. 6, 10; Phil. 4, 4. — ^c Luke 18, 1; 21, 36; Rom. 12, 12; Eph. 5, 18; Col. 3, 15; 1 Peter 4, 7. — ^d Eph. 5, 20; Col. 3, 17. — ^e Eph. 4, 30; 1 Tim. 4, 14; 2 Tim. 1, 6; see 1 Cor. 11, 29. — ^f 1 Cor. 14, 1, 29. — ^g 1 Cor. 2, 14, 19; 1 John 4, 1. — ^h Phil. 4, 8.

warfare, and that the directions given to soldiers are, allowing for the different systems, suitable to Christians. (See Eph. vi.) The ministers of Christ, being considered as *officers*, should acquaint themselves with the officer's duty. He who has the direction and management of a Church of God will need all the skill and prudence he can acquire.

15. See that none render evil for evil—Every temper contrary to love is contrary to Christianity. A peevish, fretful, vindictive man may be a child of Satan, he certainly is not a child of God. **Follow that which is good**—That by which ye may profit your brethren and your neighbours of every description, whether Jews or Gentiles.

16. Rejoice evermore—Be always happy; the religion of Christ was intended to remove misery. He that has God for his portion may constantly exult.

17. Pray without ceasing—Ye are dependent on God for every good; without him ye can do nothing; *feel* that dependence at all times, and ye will always be in the spirit of prayer; and those who feel this spirit will, as frequently as possible, be found in the exercises of prayer. (See Eph. vi, 8; Col. iv, 2.) [Cherishing a spirit of prayer, and making devotion the real and true business of life.]

18. In every thing give thanks—For this reason, that all things work together for good to them that love God; therefore, every occurrence may be a subject of gratitude and thankfulness. While ye live to God, prosperity and adversity will be equally helpful to you. **For this is the will of God**—That ye should be always happy; that ye should ever be in the spirit of prayer; and that ye should profit by every occurrence in life, and be continually grateful and obedient; for gratitude and obedience are inseparably connected.

19. Quench not the Spirit—The Holy Spirit is represented as a fire, because it is his province to enlighten and quicken the soul; and to purge, purify, and refine it. This Spirit's fire is represented as being *quenched* when any act is done, word spoken, or temper indulged, contrary to it. It is love; and therefore anger, malice, revenge, or any unkind or unholly temper will quench it and destroy its influences. It has been observed that fire may be quenched as well by heaping earth on it as by throwing water on it; and so the love of the world will as surely and effectually grieve and quench the Spirit as an overt act of transgression. It is not the miraculous gifts of the Spirit which the apostle means, for these were given to few, and not always; and the direction in the text is general, and refers to a gift of which they were generally partakers.

20. Despise not prophesyings—Do not sup-

fast that which is good. **22** ^k Abstain from all appearance of evil. **23** And ^l the very God of peace ^m sanctify you wholly; and *I pray God* your whole spirit and soul and body ⁿ be preserved blameless unto the coming of our Lord Jesus Christ. **24** ^o Faithful *is* he that

calleth you, who also will do *it*. **25** Brethren, ^p pray for us. **26** ^q Greet all the brethren with a holy kiss. **27** I ^r charge you by the Lord, that ^s this epistle be read unto all the holy brethren. **28** ^t The grace of our Lord Jesus Christ *be* with you. Amen.

^k Chap. 4. 12. — ^l Phil. 4. 9. — ^m Chap. 3. 13. — ⁿ 1 Cor. 1. 8. — ^o 1 Cor. 1. 9; 10. 13; 2 Thess. 3. 3. — ^p Col. 4. 3; 2 Thess. 3. 1.

^q Rom. 16. 16. — ^r Or, *adjure*. — ^s Col. 4. 16; 2 Thess. 3. 14. — ^t Rom. 16. 20, 24; 2 Thess. 3. 18.

pose that ye have no need of continual instruction; without it ye cannot preserve the Christian life nor go on to perfection. God will ever send a message of salvation by each of his ministers to every faithful, attentive hearer. They who slight or neglect the means of grace, and especially the preaching of God's holy word, are generally vain, empty, self-conceited people, and exceedingly superficial both in knowledge and piety.

21. Prove all things—Whatever ye hear in these “prophesyings” or preachings, examine by the words of Christ and by the doctrines which, from time to time we have delivered unto you in our preaching and writings. *Try the spirits*—the different teachers—by the word of God. **Hold fast that which is good**—Whatever in these prophesyings is found agreeable to the things you have heard from us and has a tendency to increase your faith, love, holiness, and usefulness, that receive and hold fast. There were prophets or teachers even at that time who professed to be of God, and yet were not.

22. Abstain from all appearance of evil—Sin not, and avoid even the “appearance” of it. Do not drive your morality so near the bounds of evil as to lead even weak persons to believe that ye actually touch, taste, or handle it. Let not the *form* of it (*εἶδος*) appear with or among you, much less the *substance*. Ye are called to holiness; *be ye holy, for God is holy*.

23. And the very God of peace—That same God who is the author of “peace,” the giver of “peace,” and who has sent, for the redemption of the world, the Prince of “peace,” may that very God **sanctify you wholly**; leave no more evil in your hearts than his precepts tolerate evil in your conduct. The word “wholly” (*ὁλοτελής*) means precisely the same as our phrase to *all intents and purposes*. May he sanctify you to the end and to the uttermost, that, “as sin hath reigned unto death, even so may grace reign through righteousness unto eternal life, by Jesus Christ our Lord.” **Your whole spirit and soul and body**—Some think that the apostle alludes to the Pythagorean and Platonic doctrine, which was acknowledged among the Thessalonians. I should rather believe that he refers simply to the fact that the creature called *man* is a compound being, consisting, 1) Of a *body*, (*σῶμα*), an organized system composed of bones, muscles, and nerves; of arteries, veins, and a variety of other vessels, in which the blood and other fluids circulate. 2) Of a *soul*, (*ψυχή*), which is [the animal life-principle,] the seat of the affections and passions and appetites. 3) Of *spirit*, (*πνεῦμα*), [the rational soul,] the immortal principle, which alone possesses the faculty of intelligence, understanding, thinking, and reasoning. The apostle prays that this compound being, in all its parts, powers, and faculties, which he terms *ὅλα κληρον*, *their whole*, comprehending all parts, every thing that constitutes man and manhood, may be *sancti-*

fied and preserved blameless till the coming of Christ.

24. Faithful is he that calleth you—In a great variety of places in his word God has promised to sanctify his followers, and his faithfulness assures us that he will fulfil his promises. He who believes will find this thing also possible to him.

25. Pray for us—Even apostles, while acting under an extraordinary mission, and enjoying the inspirations of the Holy Ghost, felt the necessity of the prayers of the faithful. God requires that his people should pray for his ministers; and it is not to be wondered at if they who pray not for their preachers should receive no benefit from their teaching. How can they expect God to send a message by him for whom they, who are the most interested, have not prayed?

26. Greet all the brethren—See on Rom. xvi. 16.

27. I charge you by the Lord, that this epistle be read—This may refer to the smaller Churches contiguous to Thessalonica, or the Churches in Macedonia in general, whom he wished to hear it, as well as those to whom it was more immediately directed. There is no doubt that the apostles designed that their epistles should be copied, and sent to all the Churches in the vicinity of that to which they were directed. Had this not been the case, a great number of Churches would have known scarcely anything of the New Testament. As every Jewish synagogue had a copy of the law and the prophets, so every Christian church had a copy of the gospels and the epistles, which were daily, or at least every sabbath, read for the instruction of the people. This the apostle deemed so necessary, that he adjured them by the Lord to read this epistle to all the brethren; that is, to all the Christians in that district. Other Churches might get copies of it; and thus, no doubt, it soon became general. In this way other parts of the sacred writings were disseminated through all the Churches of the Gentiles; and the errors of the different scribes employed to take copies, constituted what are now called the *various readings*.

28. The grace of our Lord Jesus—As the epistle began so it ends; for the grace of Christ must be at the beginning and end of every work, in order to complete it, and bring it to good effect. **Amen**—This is wanting in many MSS. It was probably not written by St. Paul. The *subscriptions* are, as in other cases, various and contradictory, and of no value either doctrinally or historically. That the epistle was not sent by either Silvanus or Timothy is evident enough, for St. Paul associates these two with himself in directing it to the Thessalonian Church. Others, however, say that it was sent by Tychicus and Onesimus, but this also is absurd. That it was written by St. Paul there is no doubt; and also that it was written at Corinth. (See Preface.)

PREFACE TO THE SECOND EPISTLE

TO

THE THESSALONIANS.

ITS HISTORY AND OCCASION.

THE time of writing this second epistle seems to have been less than a year after the date of the former one. It appears that the person who carried the first epistle returned speedily to Corinth, and gave the apostle a particular account of the state of the Thessalonian Church; and, among other things, informed him that many were in expectation of the speedy coming of the Lord; and that they inferred from his epistle already sent, (chapter iv, 15, 17, and v, 4, 6,) that it was to take place while the apostle and themselves should be yet alive. And it appears probable, from some parts of *this* epistle, that he was informed also that some, expecting this sudden appearance of the Lord Jesus, had given up all their secular concerns as inconsistent with a due preparation for such an important and awful event. (See chap. iii, 6-13.) To correct such a misapprehension, and redeem them from an error which, if appearing to rest on the authority of an apostle, must in its issue be ruinous to the cause of Christianity, Paul would feel himself constrained to write *immediately*; and this is a sufficient reason why these two epistles should appear to have been written at so short a distance from each other. What rendered this speedy intervention of the apostle's authority and direction the more necessary was, that there appear to have been some in that Church who professed to have a *revelation* concerning this thing, and to have endeavoured to confirm it by a *pretended report* from the apostle himself, and from the *words* already referred to in the *former epistle*. Hence he writes, "We beseech you, brethren, be not soon shaken in mind, or be troubled, neither by SPIRIT, nor by WORD, nor by LETTER as from us, as that the day of Christ is at hand." As the apostle, in this epistle, (chapter iii, 2,) entreats the Thessalonians to pray the Lord that he and his companions *might be delivered from unreasonable and wicked men*, Dr. Macknight supposes that the epistle was written soon after the insurrection of the Jews at Corinth, in which they dragged Paul before Gallio, the proconsul of Achaia, and accused him of persuading men to worship God contrary to the law. (Acts xviii, 13.) This argument places it also in the year 52, or 53, in the *twelfth* or *thirteenth* of Claudius, the successor of Caius.

ITS GENUINENESS.

With respect to the *external* attestation of Christian antiquity the authenticity of this epistle is completely unassailable. It is quoted or referred to by Polycarp, Justin Martyr, Irenæus, Clement Alexandrinus, and Tertullian; is found in the

canon of Muratori, and the Peshito, and is accepted by Marcion. Doubt from *internal* grounds did not arise until the beginning of the nineteenth century. The first to object to this epistle was Christian Schmidt, (1801,) who calls in question the authenticity of the *whole* epistle, and considers it a later production. De Wette at first assented to Schmidt's objections, but in the later editions of his Introduction to the New Testament he withdrew his assent. These objections were ably and successfully contested by Winer, Engelhardt, and others. In more recent times objections have also been suggested, among others, by Schrader and Baur and Kern, chiefly on internal evidence, and especially because this epistle appears to contradict Paul's doctrine of the second coming of Christ, as found in the first epistle, and also as evidently referring to heresies that did not appear till the second century—objections that are very easily responded to by those who maintain the Pauline authorship of the second epistle. The minute differences of style and of expressions between the two epistles are certainly not greater than between Ephesians and Colossians, or Romans and Galatians. After conceding the whole force of the objections offered, if brought together they mutually destroy each other, and many of them fall to pieces of their own weight, and the verdict of antiquity remains unchanged. See LUNEMANN. (See "Additional Note" at the end of the epistle.)

ITS STYLE.

[The style of this epistle, like that of the first, is eminently Pauline. In a fresh and vigorous style there will ever be, so to speak, librations over any rigid limits of habitude which can be assigned; and such are to be judged of, not by their mere occurrence and number, but by their subjective character, being or not being in accordance with the writer's well-known characteristics. Professor Jowett has treated, one by one, the supposed inconsistencies with Pauline usage, and shown that there is no real difficulty in supposing any of the expressions to have been used by St. Paul. He has also collected a very much larger number of resemblances in manner and phraseology to the apostle's other writings. The careful student will be able to mark all these for himself, and to convince himself that the style of this epistle is so closely related to that of the rest (of the apostle's writings) as to show that the same mind was employed in the choice of the words and the construction of the sentences. The prophetic section of the epistle, (chapter ii, 1-12,) as it is distinguished from the rest in subject, so differs in style, being, as is usual with the more solemn and declaratory paragraphs of St. Paul, loftier in diction and more abrupt and elliptical in construction. The passage in question will, however, be found on comparison to bear, in style and flow of sentences, a close resemblance to the denunciatory and prophetic portions of the other epistles.—*Alford*.]

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

THE THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians ¹in God our Father and the Lord Jesus Christ: **2** ²Grace unto you, and peace, from God our Father and the Lord Jesus Christ. **3** ³We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

^a 2 Cor. 1. 19.—^b 1 Thess. 1. 1.—^c 1 Cor. 1. 3.—^d 1 Thess. 1. 2, 3; 3. 6, 9; chap. 2. 13.—^e 2 Cor. 7. 14; 9. 2; 1 Thess. 2.

NOTES ON CHAPTER I.

1. **Paul, and Silvanus, etc.**—See the notes on 1 Thess. i. 1. This epistle was written a short time after the former; and as Silas and Timothy were still at Corinth, the apostle joins their names with his own, as in the former case.

2. **Grace unto you, etc.**—[The usual apostolic salutation. See 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 1 Tim. i. 2.]

3. **Your faith groweth exceedingly**—The word *ὑπερβαίνει* signifies *grows luxuriantly*, as a good and healthy tree planted in a good soil; and, if a fruit tree, bearing an abundance of fruit. Faith is one of the seeds of the kingdom; this the apostle had sowed and watered, and God gave an abundant increase. Their faith was *multiplied*, and their love *abounded*; and this was not the case with some distinguished characters only, it was the case with *every one of them*.

4. **We ourselves glory in you in the churches of God**—We hold you up as an example of what the grace of God can produce when communicated to honest and faithful hearts. **For your patience and faith**—From Acts xvii, 5, 13, and from 1 Thess. ii, 14, we learn that the people of Thessalonica had suffered much persecution, from both the Jews and their own countrymen; but being thoroughly convinced of the truth of the Gospel, and feeling it to be the power of God unto salvation, no persecution could turn them aside from it. And having suffered for the truth, it was precious to them. Persecution never essentially injured the genuine Church of God.

5. **A manifest token of the righteous judgment of God**—They who enter into the kingdom of God go through great tribulation, (Rev. vii, 14;) your going through that tribulation is a proof that ye are entering in; and God sees it *right and just*

4 So that ^ewe ourselves glory in you in the churches of God, ^ffor your patience and faith ^gin all your persecutions and tribulations that ye endure: **5** *Which is* ^ha manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, ⁱfor which ye also suffer: **6** ^kSeeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; **7** And to you who are troubled ^lrest with us, when

19, 20.—^f 1 Thess. 1. 3.—^g 1 Thess. 2. 14.—^h Phil. 1. 28.—ⁱ 1 Thess. 2. 14.—^k Rev. 6. 10.—^l Rev. 14. 13.

that ye should be permitted to *suffer* before ye enjoy that endless felicity. (Rom. v, 3–5.) The words, however, may be understood in another sense, and will form this maxim: “The sufferings of the just and the triumphs of the wicked in this life are a sure proof that there will be a future judgment, in which the wicked shall be punished and the righteous rewarded.” This maxim is not only true in itself, but it is most likely that this is the apostle’s meaning. [*Ἐνδεύμα*, a token. What they had suffered, and the spirit with which they accepted their lot, indicated their gracious relations to God in *τῆς δικαίας κρίσεως*—his righteous dispensations in ordering their affairs. To suffer persecution for righteousness’ sake is a sign of discipleship, and therefore a cause for rejoicing. (See Matt. v, 11, 12.)] **That ye may be counted worthy**—[*Εἰς τὸ καταξιωθῆναι*, in order to the being accounted worthy, not as having merited “the kingdom of God,” but being prepared to receive its glorious compensations.] (Col. i, 12; Rev. iii, 4.) Your patient endurance of these sufferings is a proof that ye are rendered meet for that glory on account of which ye suffer, and, in a true Gospel sense of the word, *worthy* of that glory; for he who is *a child of God*, and a *partaker of the divine nature*, is worthy of God’s kingdom, because he bears the image of God; and the image is that which indicates *fitness*.

6. **Seeing it is a righteous thing**—[Literally, since God is just to return affliction to those who afflict you.] Though, as to the full and final compensation, God neither rewards nor punishes in this life, yet he often gives proofs of his displeasure, especially against those who persecute his followers.

7. **And to you who are troubled, rest with us**—And while they have *tribulation*, you shall have that eternal “rest” which remains for the

"the Lord Jesus shall be revealed from heaven with his mighty angels, **8** In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: **9** Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; **10** When he shall come to be glorified in his saints, and to be admired in all them that be-

lieve (because our testimony among you was believed) in that day. **11** Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: **12** That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

m 1 Thess. 4, 16; Jude 14.—n Gr. *the angels of his power*.
—o Heb. 10, 27; 12, 19; 2 Peter 3, 7; Rev. 21, 8.—p Or, *yield*.
—q Psa. 79, 6; 1 Thess. 4, 5.—r Rom. 2, 8.—s Phil. 3,

19; 2 Peter 3, 7.—t Deut. 33, 2; Isa. 2, 19; chap. 2, 8.—u Psa. 89, 7.—v Psa. 68, 35.—w Or, *rejoice*.—x Verse 5.
y 1 Thess. 1, 3.—z 1 Peter 1, 7; 4, 14.

people of God. **When the Lord Jesus shall be revealed**—[*Ἐν τῇ ἀποκαλύψει*, at the revelation, or manifestation. Not now, but at some future time, shall this rectification of affairs, and the dispensation of righteous awards, be made.] **With his mighty angels**—The coming of the Lord Jesus to judge the world is often spoken of in the sacred writings without mentioning the holy angels who are to accompany him, and to form his court or retinue. (See Deut. xxxiii, 2; Matt. xxv, 31; xvi, 27; xxvi, 64; Mark viii, 38.)

8. In flaming fire—*Ἐν πυρὶ φλογός*, in fire of flame. **Taking vengeance**—Inflicting just punishment on them that know not God, (John xvii, 8,) will not acknowledge him, and on them that obey not the gospel, who reject the Gospel; all nominal Christians who, though they confess the Gospel to be a revelation from God yet do not yield themselves to its power, nor "obey" it as a rule of life.

9. Who shall be punished with everlasting destruction—What this consists in we cannot tell. It is not annihilation, for their being continues; and as the destruction is "everlasting" it is an eternal continuance and presence of substantial evil and absence of all good; for the most terrible part of this punishment consists in being banished from the presence of the Lord—excluded from his approbation for ever; so that the light of his countenance can be no more enjoyed, as there will be an eternal impossibility of ever being reconciled to him. **The glory of his power**—Never to see the face of God throughout eternity is a heartrending, soul-appalling thought; and to be banished from the "glory of his power"—that power the glory of which is peculiarly manifested in saving the lost and glorifying the faithful—is what cannot be reflected on without confusion and dismay. But this must be the lot of all who acknowledge not God, "and obey not the Gospel of our Lord Jesus Christ."

10. When he shall come to be glorified in his saints—As the grace of God is glorified in saving sinners and making them into saints, this gracious power will be particularly manifested in the great day, when countless millions will appear before that throne who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. **And to be admired**—*Θαυμασθῆναι*, to be wondered at (with exultant praise) among and on the account of all them that believe. Much as true believers admire the perfections of the Redeemer of mankind, and much as they wonder at his amazing condescension in becoming man and dying for the sins of the world, all their present amazement and wonder will be as nothing when compared with what they shall feel when they come to see him in all his glory—the glory that he had with the Father

before the world was. (John xvii, 24.) In reference to this we may apply those words of St. John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John iii, 2.) **Because our testimony . . . was believed in that day**—[This is added for the comfort of the Thessalonians, as it included them in the number of those who should admire their coming Lord. The phrase, "in that day," *ἐν τῇ ἡμέρᾳ ἐκείνῃ*, belongs to *ὅταν ἔλθῃ*, when he shall have come. See Meyer.] The Thessalonians had credited what the apostles had said and written, not only concerning Jesus Christ in general, but concerning the day of his coming in particular.

11. We pray . . . that our God would count you worthy—It is our earnest prayer that God would make you worthy, *ἀξιόσῃ*; afford those continual supplies of grace by his Holy Spirit, without which you cannot adorn your holy vocation; and this being counted "worthy" implies that you should be holy, as He who has called you is holy. **Fulfil all the good pleasure of his goodness**—1) The "goodness" of God—his essential and eternal kindness, has led him to call you into this state of salvation. 2) It is the "pleasure" of that "goodness" to save you unto eternal life. 3) It is the "good pleasure;" nothing can please God more than your receiving and retaining his utmost salvation. 4) It is "all" the good pleasure of his goodness thus to save you; this he has amply proved by sending his Son to die for you, beyond which gift he has none greater. In this "all the good pleasure of his goodness" (his beneficence and divine charity) is astonishingly manifested. 5) And if you be faithful to his grace, he will "fulfil"—completely accomplish—all the good pleasure of his goodness in you; which goodness is to be apprehended and is to work by faith, the power of which must come from him, though the act or exercise of that power must be of yourselves; but the very power to believe affords incitement to the exercise of faith.

12. That the name of our Lord—This is the great end of your Christian calling, that Jesus who hath died for you may have his passion and death magnified in your life and happiness; that ye may show forth the virtues of him who called you from darkness into his marvellous light. **And ye in him**—That his glorious excellence may be seen upon you; that ye may be adorned with the graces of his Spirit, as he is glorified by your salvation from all sin. **According to the grace**—That your salvation may be such as God requires, and such as is worthy of his grace to communicate. God saves as it becomes God to save; and thus the dignity of his nature is seen in the excellence and glory of his work.

CHAPTER II.

NOW we beseech you, brethren, ^aby the coming of our Lord Jesus Christ, ^band ^cby our gathering together unto him, ^dThat ye be not soon shaken in mind, or be troubled,

^a 1 Thess. 4, 16. — ^b Matt. 24, 31; Mark 13, 27; 1 Thess. 4, 17. —
^c Matt. 24, 4; Eph. 5, 6; 1 John 4, 1.

1. It is an awful consideration to the people of the world that persecutions and afflictions should be the lot of the true Church, and should be the proof of its being such; because this shows more than any thing else the desperate state of mankind, their total enmity to God; they persecute, not because the followers of God have done or can do them hurt, but they persecute because they have not the Spirit of Christ in them! Men may amuse themselves by arguing against the doctrine of *original sin*, or the *total depravity* of the soul of man; but while there is religious persecution in the world, there is most absolute disproof of all their arguments. Nothing but a heart wholly alienated from God could ever devise the persecution or maltreatment of a man for no other cause but that he has given himself up to glorify God with his body and spirit, which are his.

2. The everlasting destruction of the ungodly is a subject that should be continually placed before the eyes of men by the preachers of the Gospel. How shall a man be induced to take measures to escape a danger of the existence of which he is not convinced? Show him the hell which the justice of God has lighted up for the devil and his angels, and in which all Satan's children and followers must have their eternal portion. All the perfections of God require that he should *render to every man his due*. And what is the *due* of a sinner or a persecutor, of one who is a *determined enemy to God*, goodness, and good men? Why, *everlasting destruction* from the presence of the Lord and the glory of his power. And if God did not award this to such persons, he would not be *just*.

3. The grand object of God in giving his Gospel to mankind is, *to save them from their sins*, make them like himself, and take them to his eternal glory. He saves *according to the measure* of his eternal goodness; the scanty salvation contended for and expected by the generality of Christians it would be dishonourable to God to administer. He saves *according to his grace*. His own eternal goodness and holiness is the measure of his salvation to man; not the creeds and expectations of any class of Christians. To be saved at all, we must not only be saved in God's way, and upon his own terms, but also according to his own measure. He who is not filled with the *fulness* of God cannot expect the *glory* of God.

4. Another proof of the fall and degeneracy of men is, their general enmity to the *doctrine of holiness*; they cannot bear the thought of being sanctified throughout body, soul, and spirit, so as to perfect holiness in the fear of God. Accordingly, a spurious kind of Christianity largely prevails in the world. Weakness, doubtfulness, littleness of faith, confessed and tolerated inward corruptions, and sinful infirmities, are considered as compatible with a *gracious state*, rather than as evidences that the persons in question have received just light enough to show them their wretchedness and danger, but not sufficient to lead them to the healing virtue of the blood of Christ.

neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. **3** ^dLet no man deceive you by any means: for that *day shall not come*, except there come a falling away first, and ^ethat man of sin

^d Matt. 24, 4; Eph. 5, 6. — ^e 1 Tim. 4, 1. — ^f Dan. 7, 25; 1 John 2, 18; Rev. 13, 11, etc.

NOTES ON CHAPTER II.

1. **We beseech you . . . by the coming of our Lord**—It is evident that the Thessalonians, incited by deceived or false teachers, had taken a wrong meaning out of the words of the first epistle (chapter iv, 15, etc.) concerning the day of judgment; and were led thence to conclude that that day was *at hand*; and this had produced great confusion in the Church. To correct this mistake the apostle sent them this second letter, in which he shows that this day must be necessarily *distant*, because a great work is to be done previously to its appearing. Of the day of the general judgment he had spoken before, and said that it should "come as a thief in the night," that is, when not expected; but he did not attempt to fix the time, nor did he insinuate that it was either *near at hand* or *far off*. Now, however, he shows that it must necessarily be far off, because of the great transactions which must take place before it can come.

2. **Be not soon shaken in mind**—*Ἀπὸ τοῦ νοῦς, from the mind*; that is, that they should retain the persuasion they had of the truths which he had before delivered to them; that they should still hold the same opinions, and hold fast the doctrines which they had been taught. **Neither by spirit**—Any pretended *revelation*. **Nor by word**—Any thing which any person may profess to have heard the apostle speak. **Nor by letter**—Either the former one which he had sent, some passages of which had been misconceived and misconstrued, or by any other letter, **as from us**—pretending to have been written by us, the apostles, containing predictions of this kind. There is a diversity of opinion among critics concerning this last clause, some supposing that it refers simply to the first epistle; others supposing that a *forged epistle* is intended. I have joined the two senses. The word *σαλευθῆναι, to be shaken*, signifies to be agitated as a ship at sea in a storm, and strongly marks the confusion and distress which the Thessalonians had felt in their false apprehension of this coming of Christ. **As that the day of Christ is at hand**—See the "Additional Note" at the end of this epistle for the meaning of the phrase *the coming of Christ*. Now the question is: Whether does the apostle mean, the coming of Christ to execute judgment upon the Jews, and destroy their polity, or his coming at the end of time to *judge the world*? There are certainly many expressions in the following verses that may be applied indifferently to *either*, and some seem to apply to the *one* and not to the *other*; and yet the whole can scarcely be so interpreted as to suit *any one* of these *comings* exclusively.

3. **Except there come a falling away first**—*Ἀποστασία, apostasy; a dereliction of the essential principles of religious truth*—either a total abandonment of Christianity itself, or such a corruption of its doctrines as renders the whole system completely inefficient to salvation. But what this apostasy means is a question which has not yet, and perhaps never will be, answered to general

be revealed, ^athe son of perdition; **4** Who opposeth and ^bexalteth himself ^cabove all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. **5** Remember ye not, that, when I was yet with you, I told you these things? **6** And now ye know what ^dwithholdeth that he might be revealed in his time. **7** For ^ethe mystery of iniquity doth already work: only he who now letteth *will* let, until he be taken out of the way. **8** And

^a John 17, 12.—^b Isa. 14, 13; Ezek. 28, 2, 6, 9; Dan. 7, 25; 11, 36; Rev. 13, 6.—^c 1 Cor. 8, 5.—^d For, *holdeth*.—^e 1 John 2, 13, 4, 3.—^f Dan. 7, 19, 11.—^g Job 4, 9; Isa. 11, 4; Hosea 6, 5; Rev. 2, 16; 19, 15, 20, 21.

satisfaction. At present I shall content myself with making a few literal remarks on this obscure prophecy, and afterward give the opinions of learned men of its principal parts. **That man of sin**—*ὁ ἄνθρωπος τῆς ἀμαρτίας*, the perverse, obstinate, and iniquitous man. It is worthy of remark, that among the rabbins *Samael*, or the devil, is called the man of Belial, and the man of iniquity; and that these titles are given to Adam after his fall. **The son of perdition**—*ὁ υἱὸς τῆς ἀπωλείας*, the son of destruction; the same epithet that is given to Judas Iscariot in John xvii, 12. "The son of perdition," and the "man of sin," or, as some excellent MSS. and Versions, with several of the Fathers, read, *the lawless man*, (see verse 8,) must mean the same person or thing.

4. Who opposeth and exalteth—He stands against and exalts himself above all divine authority, and above every object of adoration, and every institution relative to divine worship, *ἀέβασμα, himself*, being the source whence must originate all the doctrines of religion, and all its rites and ceremonies; so that sitting in the temple of God—having the highest place and authority in the Christian Church, he acts as God—taking upon himself God's titles and attributes, and arrogating to himself the authority that belongs to the Most High. [In the colours of his own time Paul depicts an act which, as a symbol of permanent spiritual significance, is confined to no locality, and means to say: He places himself in God's room, and forces himself on mankind as a divine ruler.—*Lange*.] The words *ὡς Θεὸν*, as God, are wanting in nearly all the best MSS.

5. I told you these things—[Literally, *Do ye not remember that, being yet with you, I told you these things?*] [Reminding them, with some degree of implied blame, of the definite oral communications which had been made to them during the apostle's first visit.—*Ellicott*.] In several parts of this description of the "man of sin," the apostle alludes to a conversation which had taken place between him and the members of this Church when he was at Thessalonica; and this one circumstance will account for much of the obscurity that is in these verses. Besides, the apostle appears to speak with great caution, and does not at all wish to publish what he had communicated to them; the hints which he drops were sufficient to call the whole to their remembrance.

6. And now ye know what withholdeth—[*Τὸ κατέχον, the hindrance*; I told you this among other things; I informed you what it was that prevented this man of sin, this son of perdition, from revealing himself fully. [It is difficult to decide whether this hindrance was against the "man of

then shall that Wicked be revealed, ^awhom the Lord shall consume ^bwith the spirit of his mouth, and shall destroy ^cwith the brightness of his coming: **9** *Even him*, whose coming is after the working of Satan with all power and ^dsigns and lying wonders, **10** And with all deceivableness of unrighteousness in ^ethem that perish; because they receive not the love of the truth, that they might be saved. **11** And ^ffor this cause God shall send them strong delusion, ^gthat they should

^a Chap. 1, 8, 9; Heb. 10, 27.—^b John 8, 41; Eph. 2, 2; Rev. 19, 23.—^c Deut. 33, 1; Matt. 24, 24; Rev. 13, 13; 19, 20.—^d 2 Cor. 2, 15; 4, 3.—^e Rom. 1, 24, etc.; see 1 Kings 22, 22; Ezek. 14, 9.—^f Matt. 24, 5, 11; 1 Tim. 4, 1.

sin," or the apostle. Both views are held by learned and able authorities.]

7. For the mystery of iniquity doth already work—There is a system of corrupt doctrine, which will lead to the general apostasy already in existence, but it is a "mystery;" it is as yet hidden; it dare not show itself, because of that which *hindereth or withholdeth*. But when that which now *restraineth* shall be taken out of the way, then shall that wicked one be revealed—it will then be manifest who he is, and what he is.

8. Whom the Lord shall consume—He shall blast him so that he shall wither and die away; and this shall be done by the **spirit of his mouth**—*the words of eternal life, the true doctrine of the Gospel of Jesus*. This shall be the instrument used to destroy this man of sin: therefore it is evident his death will not be a sudden but a gradual one; because it is by the preaching of the truth that he is to be exposed, overthrown, and finally destroyed. **The brightness of his coming**—This may refer to that full manifestation of the truth which had been obscured and kept under by the exaltation of this man of sin.

9. Whose coming is after the working of Satan—The operation of God's Spirit sends his messengers; the operation of Satan's spirit sends his emissaries. The one comes *κατ' ἐνέργειαν τοῦ Θεοῦ*, after or according to the energy or inward powerful working of God; the other comes *κατ' ἐνέργειαν τοῦ Σατανᾶ*, according to the energy or inward working of Satan. **With all power**—*ἐν πάσῃ δυνάμει*; all kinds of miracles, like the Egyptian magicians. **And signs and lying wonders**—The word "lying" may be applied to the whole of these; they were lying miracles, lying signs, and lying wonders; only appearances of what was real, and done to give credit to his presumption and imposture. Whereas God sent his messengers with real miracles, real signs, and real wonders; such Satan cannot produce.

10. And with all deceivableness of unrighteousness—With every art that cunning can invent and unrighteousness suggest, in order to delude and deceive. **In them that perish**—*ἐν τοῖς ἀπολλυμένοις*; among them that are destroyed; and they are destroyed and perish because they would not receive the love of the truth, that they might be saved. This has been true of all the Jews from the days of the apostles until now.

11. God shall send them strong delusion—For this very cause, that they would not receive "the love of the truth," but had pleasure in unrighteousness, therefore God permits "strong delusion" to occupy their minds; so that they believe a lie rather than the truth; prefer false apostles and

believe a lie: **12** That they all might be damned who believed not the truth, but "had pleasure in unrighteousness. **13** But "we are bound to give thanks always to God for you, brethren beloved of the Lord, because God "hath "from the beginning chosen you to salvation "through sanctification of the Spirit and belief of the truth: **14** Whereunto he called you by our gospel, to "the obtaining of the

glory of our Lord Jesus Christ. **15** Therefore, brethren, "stand fast, and hold "the traditions which ye have been taught, whether by word, or our epistle. **16** "Now our Lord Jesus Christ himself, and God, even our Father, "which hath loved us, and hath given us everlasting consolation and "good hope through grace, **17** Comfort your hearts, "and stablish you in every good word and work.

u Rom. 1. 32.—*r* Chap. 1. 3.—*te* 1 Thess. 1. 4.—*s* Eph. 1. 4.—*u* Luke 1. 75; 1 Pet. 1. 2.—*z* John 17. 23; 1 Thess. 2. 12; 1 Pet. 5. 10.

a 1 Cor. 16. 13; Phil. 4. 1.—*b* 1 Cor. 11. 2: chap. 3. 6.—*c* Chap. 1. 1, 2.—*d* 1 John 4. 19; Rev. 1. 5.—*e* 1 Pet. 1. 3.—*f* 1 Cor. 1. 8; 1 Thess. 3. 13; 1 Pet. 5. 10.

their erroneous doctrines to the pure truths of the Gospel, brought to them by the well-accredited messengers of God; being ever ready to receive any false Messiah, while they systematically and virulently reject the true one.

12. That they all might be damned—*ἵνα κηρωσῇ*, so that they may all be condemned who believed not the truth when it was proclaimed to them; but took pleasure in unrighteousness, preferring that to the way of holiness. Their condemnation was the effect of their refusal to believe the truth; and they refused to believe it because they loved their sins. (For a further and more pointed illustration of the preceding verses, see the conclusion of this chapter.)

13, 14. God hath from the beginning chosen you to salvation, etc.—In your calling God has shown the purpose that he had formed from the beginning, to call the Gentiles to the same privileges with the Jews, not through circumcision and the observance of the Mosaic law, but by faith in Christ Jesus; but this simple way of salvation referred to the same end—holiness, without which no man, whether Jew or Gentile, can see the Lord. Let us observe the order of divine grace in this business: 1) They were to hear the truth—the doctrines of the Gospel. 2) They were to believe this truth when they heard it preached. 3) They were to receive the Spirit of God in believing the truth. 4) That Spirit was to sanctify their souls—produce an inward holiness, which was to lead to all outward conformity to God. 5) All this constituted their salvation—their being fitted for the inheritance among the saints in light. 6) They were to obtain the glory of our Lord Jesus Christ—that state of felicity for which they were fitted, by being saved here from their sins, and by being sanctified by the Spirit of God.

15. Therefore, brethren, stand fast—Their obtaining eternal glory depended on their faithfulness to the grace of God; for this calling did not necessarily and irresistibly lead to faith; nor their faith to the sanctification of the Spirit; nor their sanctification of the Spirit to the glory of our Lord Jesus. Had they not attended to the calling, they could not have believed; had they not believed, they could not have been justified; had they not been justified, they could not have been glorified. All these things depended on each other; they were stages of the great journey; and at any of these stages they might have halted, and never finished their Christian race. **Hold the traditions which ye have been taught**—The word *παράδοσις*, which we render "traditions," signifies any thing delivered in the way of teaching; and here most obviously means the doctrines delivered by the apostle to the Thessalonians, whether in his preaching, private conversation, or by these epistles; and particularly

the first epistle, as the apostle here states. Whatever these traditions were, as to their matter, they were a revelation from God: for they came by men who spake and acted under the inspiration of the Holy Spirit.

16. Now our Lord Jesus—As all your grace came from God through Christ, so the power that is necessary to strengthen and confirm you unto the end must come in the same way. **Everlasting consolation**—*Ἀπαράκτων αἰωνίων*, the glad tidings of the Gospel, and the comfort which ye have received through believing; a gift which God had in his original purpose in reference to the Gentiles; a purpose which has respected all times and places, and which shall continue to the conclusion of time; for the Gospel is "everlasting," and shall not be superseded by any other dispensation. It is the last and best which God has provided for man; and it is good tidings, "everlasting consolation"—a complete system of complete peace and happiness. **And good hope through grace**—The hope of the Gospel was the resurrection of the dead, and their final glorification. This was the "good hope" which the Thessalonians had; not a hope that they should be pardoned or sanctified, etc. Pardon and holiness they enjoyed, therefore they were not objects of "hope;" but the future life and eternal glory were yet to be realized; these they had in expectation; these they hoped for; and, through the "grace" which they had already received they had a "good hope"—a well-grounded expectation—of this glorious state.

17. Comfort your hearts—Keep your souls ever under the influence of his Holy Spirit. **And stablish you**—Confirm and strengthen you in your belief of every good word or doctrine which we have delivered unto you; and in the practice of every good work recommended and enjoined by the doctrines of the Gospel. It is not enough that we believe the truth; we must love the truth. The testimony borne by the Gospel is: *Believe, love, obey*; none of these can subsist without the other. The faith of a true believer worketh by love; and this faith and love have respect not to some one commandment, but to all; for God writes his whole law on the heart of every genuine Christian, and gives him that love which is the fulfilling of the law.

The reader will have observed, that in going through this chapter while examining the import of every leading word, I have avoided fixing any specific meaning to terms: the *apostasy* or *falling away*; the *man of sin*; *son of perdition*; *him who letteth or withholdeth*, etc. The reason is, I have found it extremely difficult to fix any sense to my own satisfaction; and it was natural for me to think that, if I could not satisfy myself, it was not

CHAPTER III.

FINALLY, brethren, ^apray for us, that the word of the Lord ^bmay have *free* course, and be glorified, even as *it is* with you: **2** And ^cthat we may be delivered from ^dunreasonable and wicked men: ^efor all *men* have not faith. **3** But ^fthe Lord is faithful, who

^a Eph. 6. 19; Col. 4. 3; 1 Thess. 5. 25. — ^b Gr. *may run*.
^c Rom. 15. 31. — ^d Gr. *absurd*. — ^e Acts 28. 24; Rom. 10. 16.

likely I could satisfy my readers. But, as something should be said relative to the persons and things intended by the apostle, I choose to give rather what others have said, than attempt any new mode of interpretation. The great variety of explanations given by wise and learned men only prove the difficulty of the place.

1) The general run of Protestant writers understand the whole as referring to the popes and Church of Rome, or the whole system of the papacy. 2) Others think that the defection of the Jewish nation from their allegiance to the Roman emperor is what is to be understood by the *apostasy* or *falling off*; and that all the other terms refer to the destruction of Jerusalem. 3) The Fathers understood the Antichrist to be intended, but of this person they seem to have formed no specific idea. 4) Dr. Hammond refers the apostasy to the defection of the primitive Christians to the Gnostic heresy; and supposes that by the “man of sin” and “son of perdition” Simon Magus is meant. 5) *Grotius* applies the whole to Caius Caesar. 6) *Wetstein* applies the apostasy to the rebellion and slaughter of the three princes that were proclaimed by the Roman armies previously to the reign of *Vespasian*; and supposes *Titus* and the *Flavian* family to be intended by the “man of sin” and “son of perdition.” 7) *Schoettgen* contends strongly that the whole refers to the case of the Jews, incited to rebellion by the scribes and Pharisees, and to the utter and final destruction of the rabbinic and Pharisaic system; and thinks he finds something in their spirit and conduct, and in what has happened to them, to illustrate every word in this prophecy. Dr. *Whitby* is nearly of the same sentiments. 8) *Cabnet* follows, in the main, the interpretation given by the ancient Fathers; and wonders at the want of candour in the Protestant writers, who have gleaned up every abusive tale against the bishops and Church of Rome; and asks them, would they be willing that the Catholics should credit all the aspersions cast on Protestantism by its enemies? 9) *Bishop Newton* has examined the whole prophecy with his usual skill and judgment, and most modern commentators follow his steps. He applies the whole to the Romish Church; the apostasy, its defection from the pure doctrines of Christianity; and the “man of sin,” etc., the general succession of the popes of Rome.

The labours of all these learned men have certainly narrowed the principal subjects of inquiry; and we may now safely state, that in this very obscure prophecy the Spirit of God had in view either the Jewish or an apostate Christian Church, possessing great spiritual and secular influence and jurisdiction. That the words appear to apply best to the conduct of many of the popes, and the corruptions of the Romish Church, needs no proof; but to which of these Churches, or to what other Church or system, we should apply them, some men, as eminent for their piety as for their learning,

shall stablish you, and ^gkeep you from evil. **4** And ^hwe have confidence in the Lord touching you, that ye both do and will do the things which we command you. **5** And ⁱthe Lord direct your hearts into the love of God, and into ^kthe patient waiting for Christ. **6** Now we command you, brethren, in the

^f 1 Cor. 1. 9; 1 Thess. 5. 24. — ^g John 17. 15; 2 Peter 2. 9.
^h 2 Cor. 7. 16; Gal. 5. 10. — ⁱ 1 Chron. 29. 18. — ^k Or, the patience of Christ, 1 Thess. 1. 3.

hesitate to declare; yet I must acknowledge that the most pointed part of the evidence here adduced tends to fix the whole on the Romish Church, and on none other.

NOTES ON CHAPTER III.

1. **Finally, brethren**—The words *τὸ λοιπὸν* do not mean *finally*, but *furthermore—what remains is this*. **Pray for us**—God, in the order of his grace and providence, has made even the success of his Gospel dependent, in a certain measure, on the prayers of his followers. It is therefore little less than criminal to neglect to make fervent supplications for the prosperity of the cause of God. **May have free course**—They were to pray that the doctrine of the Lord, *ὁ λόγος τοῦ κυρίου*, might run, *τρέχει*, [may run. A representation of quick and unimpeded advancing; *δοξάζεται*, may be glorified, being recognised as the power of God unto salvation to every one that believes. (Rom. i. 16.)—*Meyer*.]

2. **Unreasonable and wicked men**—The word *ἀλόγων*, which we translate “unreasonable,” signifies rather *disorderly, unmanageable*; persons out of their place; under no discipline, regardless of law and restraint. **For all men have not faith**—[*Οὐ γὰρ πάντων ἡ πίστις*, for fidelity is not of (belongs not to) all men.] The word *πίστις* is, without doubt, to be taken here for *fidelity* or *trustworthiness* and not for *faith* [in the usual evangelical sense,] and this is agreeable to the meaning given to it in the very next verse.

3. **But the Lord is faithful**—*Πιστὸς ἐστὶν ὁ κύριος*. There are many, even of those who have received a measure of the divine light, to whom we cannot trust either ourselves or any thing that concerns the cause of God. But the Lord is worthy of your whole confidence; doubt him not; he will establish you, and keep you from any evil to which you may be exposed by these or such like persons. **From evil**—*Ἀπὸ τοῦ πονηροῦ* may be translated from the evil one. They had disorderly men, wicked men, and the evil one, or the devil, to contend with; God alone could support and give them the victory; he had promised to do it, and he might ever be confided in as being invariably faithful.

4. **And we have confidence**—We have no doubt of God's kindness toward you; he loves you, and will support you; and we can confide in you, that ye are now acting as we have desired you, and will continue so to do.

5. **The Lord direct your hearts into the love of God**—The love of God is the grand motive and principle of obedience; this must occupy your hearts; the heart is irregular in all its workings; God alone, by his Spirit, can direct it into his love, and keep it right, (*κατευθίναί*), give a proper direction to all its passions, and keep them in order, regularity, and purity. **The patient waiting for Christ**—[*Ἰστοροῦν* signifies, not waiting for, but simply enduring. The steadfastness of Christ is

name of our Lord Jesus Christ, ¹that ye withdraw yourselves ²from every brother that walketh ³disorderly, and not after ⁴the tradition which he received of us. **7** For yourselves know ⁵how ye ought to follow us: for ⁶we behaved not ourselves disorderly among you; **8** Neither did we eat any man's bread for naught; but ⁷wrought with labour and travail night and day, that we might not be chargeable to any of you: **9** ⁸Not because we have not power, but to

¹ Rom. 16. 17; verse 14: 1 Tim. 6. 5; 2 John 10. — ² *m* 1 Cor. 5. 11, 13. — ³ *n* 1 Thess. 4. 11; 5. 14; verses 11, 12, 14. — *o* Chan. 2. 15. — ⁴ *p* 1 Cor. 4. 16; 11. 1; 1 Thess. 1. 6, 7. — ⁵ *q* 1 Thess. 2. 10. — ⁶ *r* Acts 18. 3; 20. 34; 2 Cor. 11. 9; 1 Thess. 2. 9.

mean, (not that of which he is the subject, but the author,) inasmuch as the endurance which the Christian manifests in tribulation for the sake of the Gospel, is in its nature nothing else than the steadfastness which was peculiar to Christ himself in his sufferings. See Meyer.]

6. That ye withdraw yourselves—Have no fellowship with those who will not submit to proper discipline; who do not keep their place; ἀτάκτως, such as are out of their rank, and act according to their own wills and caprices; and particularly such as are idle and busybodies. These he had ordered (1 Thess. iv, 11, 12) that they should *study to be quiet, mind their own business, and work with their hands*; now he desires the Church to exclude such from their communion. [Στελλεσθαι ὑμᾶς ἀπὸ παντός, to withdraw yourselves, the only excommunication which the Church has the right to inflict on any offending member is to withdraw its (specifically Christian) fellowship from him, and that not as a punishment to the offender, but for the Church's own purity and safety.] **And not after the tradition**—[Κατὰ τὴν παράδοσιν, according to that delivered.] This evidently refers to the orders contained in the *first epistle*; and that first epistle (with other teachings of the apostle) was the tradition which they had received from him.

7. We behaved not ourselves disorderly—Οὐκ ἡτακίσαμεν, we did not go out of our rank; we kept our place, and discharged all its duties.

8. Neither did we eat any man's bread for naught—We paid for what we used, and worked with our hands that we might buy what was necessary. **Labour and travail night and day**—We were incessantly employed, either in preaching the Gospel, visiting from house to house, or working at our calling. As it is very evident that the Church at Thessalonica was very pious, and most affectionately attached to the apostle, they must have been very poor, seeing he was obliged to work hard to gain for himself the necessities of life. Had they been able to support him he would not have worked *"with labour and travail night and day,"* that he might not be burdensome to them. It is no wonder, therefore, that he is so severe against those who would not labour, but were a burden to the poor followers of Christ.

9. Not because we have not power—[Ἐξουσίαν, the right and religious authorization; this the apostle, while for special reasons he waived his rightful claim, was careful to assert.] We have the power, ἐξουσίαν, the right, to be maintained by those in whose behalf we labour. "The labourer is worthy of his hire," is a maxim universally acknowledged and respected; and "they who preach

make ¹ourselves an ensample unto you to follow us. **10** For even when we were with you, this we commanded you, ²that if any would not work, neither should he eat. **11** For we hear that there are some ³which walk among you disorderly, ⁴working not at all, but are busybodies. **12** ⁵Now them that are such we command and exhort by our Lord Jesus Christ, ⁶that with quietness they work, and eat their own bread. **13** But ye, brethren, ⁷be not weary in

¹ 1 Cor. 9. 6; 1 Thess. 2. 6. — ² Verse 7. — *u* Gen. 3. 19; 1 Thess. 4. 11. — ³ Verse 6. — *x* 1 Thess. 4. 11; 1 Tim. 5. 13; 1 Peter 4. 15. — ⁴ 1 Thess. 4. 11. — ⁵ Eph. 4. 28. — ⁶ Gal. 6. 9. — *a* Or, *do not*.

the Gospel should live of the Gospel:" the apostle did not claim his privilege, but laboured for his own support, that he might be an *example* to those whom he found otherwise disposed, and that he might spare the poor. (See 1 Cor. ix, 1, etc.)

10. If any would not work, neither should he eat—This is a just maxim, and universal nature inculcates it to man. If man *will work*, he may eat; if he *do not work*, he *neither can eat*, nor should he eat. The maxim is founded on these words of the Lord: "In the sweat of thy face shalt thou eat bread." Industry is crowned with God's blessing; idleness is loaded with his curse. This maxim was a proverb among the Jews. Men who can work, and will rather support themselves by begging, should not get one morsel of bread. It is a sin to minister to necessities that are merely the fruits of indolence.

11. For we hear that there are some—It is very likely that St. Paul kept up some sort of correspondence with the Thessalonian Church; for he had heard every thing that concerned their state, and it was from this information that he wrote his second epistle. **Disorderly**—'Ατάκτως, out of their rank—not keeping their own place. **Working not at all**—Either lounging at home, or becoming religious gossips: πρὸς ἐργασίαν, doing nothing. **Busybodies**—Πεπρωγασμένους, doing every thing they should not do; impertinent meddlers with other people's business; prying into other people's circumstances and domestic affairs; newsmongers and telltales; an abominable race, the curse of every neighbourhood where they live, and a pest to religious society.

12. With quietness they work—Μετὰ ἡσυχίας, with silence; leaving their talebearing and officious intermeddling. *Less noise and more work!* **That . . . they work, and eat their own bread**—Their own bread, because earned by their own honest industry. What a degrading thing while a man is able to acquire his own livelihood! He who can submit to live on the *bounty* or *mercy* of another has lost the spirit of independence; and has in him a beggar's heart, and is capable of nothing but base and beggarly actions. Witness great masses of the people of England, who by their dependence on the *poor rates* are, from being laborious, independent, and respectable, become idle, profligate, and knavish; the propagators and perpetrators of crime; a discredit to the nation and a curse to society. The apostle's command is a cure for such; and the Church of God should discountenance such, and disown them.

13. Be not weary in well-doing—[Καλοποιοῦντες, literally, doing handsomely; but often used

well doing. **14** And if any man obey not our word ^bby this epistle, note that man, and ^chave no company with him, that he may be ashamed. **15** ^dYet count him not as an enemy, ^ebut admonish him as a brother. **16** Now ^fthe Lord of peace himself give

^b Or, signify that man by an epistle.—^c Matt. 18. 17; 1 Cor. 5. 9, 11; verse 6.—^d Lev. 19. 17; 1 Thess. 5. 14.—^e Tit.

in the New Testament with special reference to works of beneficence.] While ye stretch out no hand of relief to the indolent and lazy, do not forget the real poor—the genuine representatives of an impoverished Christ.

14. If any man obey not—They had disobeyed his word in the first epistle, and the Church still continued to bear with them; now he tells the Church, if they still continue to disregard what is said to them, and particularly his word by this second epistle, they are to *mark them* as being totally incorrigible, and have no fellowship with them. Some construe the words *διὰ τῆς ἐπιστολῆς* with *τοῦτον σημειώσθε*, give me information of that man by a letter—let me hear of his continued obstinacy, and send me his name. The words of the original will bear either construction, that in the text, or that given above.

15. Count him not as an enemy—Consider him still more an “enemy” to himself than to you; and **admonish him as a brother**, though you have ceased to hold religious communion with him. His soul is still of infinite value; labour that it may be saved.

16. The Lord of peace—Jesus Christ, who is called our *peace*, (Eph. ii. 14;) and the *Prince of peace*, (Isa. ix. 6.) May he *give you peace*, for he is the *Fountain and Dispenser* of it. **Always**—Both in your own consciences and among yourselves. **By all means**—*Ἐν παντί τρόπον*, by all means, methods, occasions, instruments, and occurrences; peace or prosperity in every form and shape. Instead of *ἐν παντί τρόπῳ*, some read *ἐν παντί τόπῳ*, in every place: May God grant you prosperity always, and everywhere. **The Lord be with you all**—This is agreeable to the promise of our Lord: “Lo, I am with you always, even unto the end of the world.” (Matt. xxviii. 20.) Christians are the temple of God, and the temple of God has the divine presence in it. May you ever continue to be his Church, that the Lord God may dwell among you!

17. The salutation of Paul with mine own hand—It is very likely that Paul employed an amanuensis generally, either to write what he dictated, or to make a fair copy of what he wrote. In either case the apostle always subscribed it, and wrote the salutation and benediction with his own hand; and this was what authenticated all his epistles. A measure of this kind would be very necessary if forged epistles were carried about in those times. (See 1 Cor. xvi. 21, and Col. iv. 18.)

18. The grace—The favour, blessing, and influence of our Lord Jesus Christ. **Be with you all**—Be your constant companion. May you ever feel his presence, and enjoy his benediction! **Amen**—So let it be! God grant it! This word in this place has more evidence in favour of its genuineness than it has in most other places: and was probably added here by the apostle himself, or by the Church of the Thessalonians.

I have often had occasion to observe that the subscriptions at the end of the sacred books are

you peace always by all means. The Lord *be* with you all. **17** ^aThe salutation of Paul with mine own hand, which is the token in every epistle: so I write. **18** ^bThe grace of our Lord Jesus Christ *be* with you all. Amen.

3. 10.—^f Rom. 15. 33; 16. 20; 1 Cor. 14. 33; 2 Cor. 13. 11; 1 Thess. 5. 23.—^g 1 Cor. 16. 21; Col. 4. 18.—^h Rom. 16. 24.

not of divine origin: they are generally not trustworthy; and yet some have quoted them as making a part of the sacred text, and have adduced them in support of some favourite opinions.

ADDITIONAL NOTE.

ON THE COMING OF OUR LORD.

[The words of St. Paul, in 1 Thess. iv. 13–18, and again in 2 Thess. ii. 1–5, as they seem to have perplexed those to whom they were at first addressed, have continued to be scarcely less perplexing during all the subsequent ages of the Church. It is well known that the expectation of Christ's coming again to reveal himself to his disciples, and either to dwell among them or to take them away with himself to heaven, was widely prevalent during the early Christian times. In the first of the passages cited above, and also in 1 Cor. xv. the apostle seems to be combatting a prevalent notion that to die before Christ's second coming would be the greatest of calamities, since those so dying could have no part in the Messianic kingdom. To this false notion Paul opposes the doctrine of the resurrection—that is, of the future life—the abiding of all the saints, even though they die, with Christ in his eternal kingdom in heaven. The attendant circumstances of Christ's coming to receive his own, as presented in 1 Thess. iv. 13–18, evidently served to confirm them in the expectation of his speedy coming, which was not, indeed, a very far-fetched inference; and the partial correction of that impression, in the second epistle, still leaves the subject somewhat in doubt; and the Church has been perplexed with it from the apostolic age to our own times. The language of the apostles—both Paul and others—is strongly suggestive of the inference that they themselves lived in the constant expectation of the not distant outward revelation of Christ to set up his kingdom in the world, and the practical exhortations based on that expectation, assumed, not only that he would assuredly come, but also that the event would occur during the then present generation. That certainly is the first and natural implication of what is said in verse 17. And as that is the first written of Paul's epistles, and as the speedy coming of Christ is not afterward so clearly assumed, and as the delay is accepted as a fact which called for the modification of the early too hasty expectation, (of which a marked example is seen in 2 Peter iv. 4. 5,) to a merely critical reader of the apostolic epistles the evidence that their writers were at first themselves expecting the speedy coming of Christ is pretty certain. But that that expectation was gradually moderated by the non-occurrence of the event as expected is clearly obvious. But some resist the force of this evidence, because, since, the event did not justify their expectation, and since eighteen hundred years have come and gone without its fulfilment, to grant that the apostles so believed is to concede that they were in error, which, it is assumed, is

incompatible with their inspiration in the composition of their epistles. Commentators are accordingly divided into two classes: one following the plain teaching of criticism, and conceding that the apostles were mistaken, and that some things that they wrote were the results of their misapprehensions, the other preferring to save the credit of the sacred writers, even at the sacrifice of the apparent meaning of their own words.

[Among the former class, in the last century, were such eminent Christian scholars as Grotius and Locke, and others, who concluded that the apostles believed that the end of the world was to happen in their time, and that they declared that belief in various passages in their epistles. Others, perhaps not their inferiors, among whom Dr. Macknight may be named, object to this opinion; not, however, from critical, but from dogmatic reasons; for it is assumed that if the apostles erred in so important a matter, they may have been mistaken in other matters also, where their inspiration is not more strongly asserted by them than in this instance. He therefore concludes: "Seeing the apostles certainly knew that the coming of Christ to judgment was at a great distance, (as is shown in all their epistles,) every impartial person must be sensible that they have been placed in a false position, not only by the enemies of revelation, but by some of its friends, who have misunderstood some of their expressions. All these (misapprehended) expressions may be applied to other events, and therefore they ought to be so applied; because candour requires that sense to be put upon an author's words which renders him most consistent with himself." This solution would be very acceptable were it tenable; but the difficulty lies deeper, for not only is the statement that "the Lord is at hand" so made as to seem to imply the immanence of his coming, but that fact is used as an argument in favour of regulating present and temporary relations and interests in view of that fact.

[Among later scholars and critics, the former view has been pretty generally accepted by those of Germany—of both the Rationalistic and the Evangelistic schools—while both sides find support among English-speaking Christians.

[Among these a foremost place must be conceded to Alford, who, in his commentary on the passage 1 Thess. iv. 13-18, remarks: "It would certainly seem as if the preaching of the kingdom of Jesus at Thessalonica had been partially misunderstood, and been perverted into a cause why they should not quietly follow active life, and why they should be uneasy about those who fell asleep before that kingdom was brought in, imagining they would have no part in its glory." Respecting the likeness, or identity, of Christ's resurrection and that assured to "them that fall asleep," that is, *die*, he says: "The two clauses (Christ *rose* and God *will bring with him* [Christ] them that are asleep in him) do not accurately correspond. Still, *οὕτως καὶ* (*thus also*) betokens identity of lot of the two parties concerned, namely, death and resurrection. In this they resemble, but in the expressed particulars here they differ: Christ was simply *raised*, theirs shall be a resurrection *through him* at his coming." He further contends that the expression (*ἀΐξει*) means more than simply the accompanying of those spoken of with the risen Christ; but rather, that it implies that they shall be *brought back* to us "that are alive," so necessarily assuming that Christ's coming is to occur while we, the people now living—

as a whole, though not necessarily including every individual—are still alive. "Beyond a question," he continues, "he (Paul) himself expected to be alive, together with the majority of those to whom he was writing, at the Lord's coming. For we cannot for a moment accept the evasion of Theodoret, and of many modern commentators, including Bengel, who, warped by their subjectivities, would make the "we who are alive" include, not *we ourselves*, but the men of that (undefined) time. Nor (can we accept) the ungrammatical rendering of Lucretius and Pelt, "we, *if* we live and remain;" nor yet the idea, (that has been suggested,) that the *living* (we who are alive) are the *souls* whose bodies are "those that are asleep." We must take the words in their only plain grammatical meaning: *οἱ ζῶντες* (the living) are a class distinguished from *οἱ κοιμώμενοι*, (those sleeping,) by being yet in the flesh when Christ comes, in which class, by prefixing *ἡμεῖς*, (we,) he includes his readers and himself. That this *was* his expectation *we know* from other passages, especially 2 Cor. v. 10. It does not (however) seem to have been so strong toward the end of his course. (See Phil. i. 20-26.) Nor need it surprise any Christian that the apostle should, in this matter of detail, have found his personal expectations liable to disappointment respecting a day of which it is solemnly said that no man knoweth its appointed time—not the angels in heaven, nor the Son—but the Father only."

[In his further defence of his position, as already given, Dr. Macknight presents some valuable suggestions respecting several classes of passages of Scripture, all of which are commonly used as alike pointing to one and the same event—Christ's second coming. The phrase "coming of Christ," has several acceptations in the sacred writings, and therefore it is necessary in each case to clearly determine the sense in which it is there used. There are more than a single "coming of Christ" spoken of in the New Testament, and neither the phrase nor its equivalents can be safely assumed to uniformly refer to the same great event.

[1. In the Old Testament any signal display of God's power, whether for the salvation of his people or the overthrow of his enemies, is called the coming, or the appearance, or the presence, of the Lord. So the apostle would naturally designate any signal interposition of Christ in the Church or among men as *his coming*, or *his day*, the "day of the Lord," or the "day of the Son of man," his *παρουσία*, *appearing*.

[2. A special coming of the Lord, *παρουσία*, is spoken of in 2 Thess. ii. 8—his interposition, by his Spirit and providence, to resist and discomfit the great adversary in respect to his evil designs against the preaching of the Gospel. Such interpositions in favour of the welfare of the Church and the honour of God are among the results of that perpetual presence of Christ, and his oversight of the affairs of the Church and the world, which his promises assure us that he exercises. When these become specially manifest they are termed the *coming of the Lord*.

[3. It is quite certain that *death*, its time and the event, is sometimes designated the coming of the Lord. And although the release of Christ's servants from their present state of trial is not usually attended by any outward displays of God's power, yet it may be fitly styled his *coming* or *appearance*, as then the emancipated spirit enters into Christ's manifest presence.

[The term is also used to designate the end of the present dispensation of the Church, or the incoming of the millennium, or the day of judgment, events only dimly shadowed in the word of God, but which figure very largely in the legends and poetry of the Church. The "end of all things," in respect to both its time and what shall then follow, appears to be purposely left in the deepest obscurity, lest men's minds should be diverted, by contemplating it, from the practical duties of the present time. Christ comings, in the three several forms named above, are clearly within the range of our faith, and it is our duty and privilege to live constantly in view of these as great and certain verities; and, having these, we may safely trust all else to Him who has reserved the subject of the final consummation within his own unsearchableness. (Matt. xxiv, 26; John xxi, 22; Acts i, 7.)]

ADDITIONAL NOTE, 2 Thess. i, 9.

[Such as shall suffer as penalty *everlasting destruction* (δικην τίσουσιν ὀλεθρον αἰώνιον.) The first occurrence chronologically of the word αἰώνιος in the Epistles of St. Paul appears to be the proper place for an examination of its meaning.

(1) The *etymology* of the word αἰών perhaps throws some light upon the question. Aristotle saw that αἰών was in some way connected with αἰέ, and supposed that the connexion was that of direct *derivation*. That is, at least, an indication of the meaning which αἰών had for him, (ἀπὸ τοῦ αἰεῖ εἶναι εἰληφώς τὴν ἐπωνυμίαν. *De Cælo*, i, 9.) In Professor Max Müller's opinion, "*Aevum* is from the same root as αἰών and the Sanskrit *ayus*; the root is *i*, and means 'to go.' 'Aei, too, comes from the same source." (Quoted by Rev. J. Riddell, Note A on Dr. Pusey's sermon, *Everlasting Punishment*, p. 32. The curiously analogous derivation of the Hebrew עַד will be seen below.) 2) The meaning of the word αἰών in classical Greek, especially as used by Aristotle, and in proportion as speculation advanced in definiteness, is unlimited prospective duration, eternity at least *à parte post*. Aristotle's language is very remarkable. "There is neither place, nor space, nor time, external to the heaven; whence the things there being unchangeable, and having the best and most self-sufficing existence without passion, fulfil in their course the whole eternity, (διατελεῖ τὸν ἅπαντα αἰῶνα.) And in fact this name was divinely uttered by them of old time. For the sum total (τέλος) which comprises the time of the life of each, out of which nothing can be conceived according to the regular order of nature, is called the αἰών of each thing. And, analogously, the sum total also of the entire heaven, and the sum total comprising all time and infinitude, is absolutely eternity, (αἰών,) a name derived from ever-existing." (*De Cælo*, i, 9; see Mr. Riddell's note *ut supra*, pp. 32-35, who also shows that in Plato, especially *Legg.*, 904 A, αἰώνιος is used "unequivocally and intentionally of retrospective and prospective eternity." A reference to *Timæus* (x, 37, e) will show

that he distinguishes αἰών as "abiding," from χρόνος as its "mutable image," very much in the spirit of St. Augustine. (*Confess.*, xi, 11-13.) 3) For Hebrew and LXX.—Man everywhere struggles with insuperable difficulties in finding words to enunciate his conception of eternity. This is, indeed, from the necessary conditions of thought, an effort to express that which is inexpressible. Contradictory lines are thus inwoven into the very texture of language. So it was certainly with the Hebrews. Four words are chiefly employed in Hebrew for eternity. (a) Eternity is looked upon, in St. Augustine's way, as "semper stans," and therefore as something in which we may *trust*. The word נצח, *confidence*, also means *eternity*, as we may confide in those things which endure. (b) A second term (קדם) denotes *locally* "what is before," "the East;" hence *temporally*, "aforetime," *indefinite antiquity*. In Micah v, 2, it answers in thought-rhyme to "the eternal days" (ימי עולם, *ἐξ ἡμερῶν αἰῶνος*, LXX, and is translated by ἀπ' ἀρχῆς.) In Psa. lv, [liv,] 20, [19,] God's eternity is spoken of as "His being enthroned of old," (קדם,) translated πρὸ τῶν αἰώνων by the LXX. (No less than *twenty* different Greek words are employed to render it by the LXX. See Fuerst. *Concord.*, p. 972.) (c) The term most frequently used, however, to designate eternity is עולם. The word is derived from על, to hide or veil, and denotes that whose extremes are unknown and undefinable as regards the past or future. (d) St. Augustine has analyzed the ideas of Time and Eternity with an acuteness and profundity which anticipate Kant. He shows that "nothing, properly speaking, *passes* in eternity, but that it is present wholly; that God's years neither come nor go, but all his years, as it were, stand simultaneously." "Anni tui omnes simul stant." (*Confess.*, lib. xi, 11-13; cf. *De Civ. D.* x, 12.) But, do what we will, the idea of lapse and motion clings to our conception of eternity as time infinitely prolonged. This conception of eternity as time prolonged is represented by ער, (from ערה, to go forward.—*Gesenius*.) These four words—implying eternity as *infinite prolongation*, perfect *stability*, *antiquity*, and *undefinability*—are alike rendered occasionally by αἰών, αἰώνιος, κ. τ. λ., in the LXX. (cf. for the first word κατοικῶν τὸν αἰῶνα, Isaiah lvii, 15; for the second ἔως αἰῶνος, Psa. xlix, 20, [xlvi, 18;] for the third, Psa. liv, [lv,] 19 [20;] for the fourth, *passim*—frequently of the Absolute Eternity of God, Psalm lxxvii, [lxxvi,] 5; xc, [lxxxix,] 2.) One of the Hebrew words translated by αἰών, αἰώνιος (עולם) is, indeed, occasionally used of *temporary duration*—yet even in this modification prospectively of an unbroken continuity, co-extensive with the existence of that of which it is spoken. So αἰώνιος is predicated of a "covenant" or "statute" coterminous with the existence of the dispensation to which it belonged, of a servitude final so far as the earthly life of the slave is concerned. (Gen. xvii, 7, 13; Exod. xii, 14, 17; Lev. xvi, 29. Dr. Pusey, *Everlasting Punishment*, p. 22.) See Speaker's Commentary.]

PREFACE TO THE FIRST EPISTLE

TO

TIMOTHY.

TIMOTHY'S HISTORY AND HIS RELATIONS TO ST. PAUL.

PAUL and Barnabas, in the course of their first apostolic journey among the Gentiles, came to Lystra, a city of Lycaonia, where they preached the Gospel with considerable success. (See Acts xiv, 5, 6.) Here they found a Jewess named Lois, and also her daughter Eunice, both of whom became converted to the Christian faith. Eunice had married a Gentile, by whom she had Timothy, whose father was probably at this time dead, the grandmother, daughter, and son living together. (Compare Acts xvi, 1-3, with 2 Tim. i, 5.) Timothy, it appears, had been brought up in the fear of God, and carefully instructed in the Jewish religion by means of the Holy Scriptures. (Compare 2 Tim. i, 5, with 2 Tim. iii, 15.) This young man also became a thorough convert to the Christian faith, and a very tender intimacy grew up between him and St. Paul.

When the apostle came the second time to Lystra from Antioch, in Syria, he found Timothy a member of the Church, and so highly reputed and warmly recommended by the Church in that place, that Paul took him to be his companion in his travels. (Acts xvi, 1-3.) It appears, also, that although Timothy had been educated in the Jewish faith he had not been circumcised, for his father was a Gentile. When the apostle had determined to take him with him, he found it necessary to have him circumcised, because the Jews would neither have heard him nor the apostle had not this been done. (Acts xvi, 3.)

Timothy seems to have had a special call of God to the work of an evangelist, and to this the elders of the Church at Lystra solemnly set him apart by the imposition of hands, (1 Tim. iv, 14,) led also to this by certain prophetic declarations relative to him. (See 1 Tim. i, 18; iii, 14.) Some think, that after this appointment by the *elders* the apostle himself laid his hands on him, not for the purpose of his evangelical designation, but that he might receive those extraordinary gifts of the Holy Spirit so necessary in those primitive times to demonstrate the truth of the Gospel. (See 2 Tim. i, 6, 7.) Yet there is no satisfactory proof that Timothy had *two ordinations*—one by the elders of Lystra and another by the apostle; and it is most probable that Paul acted with the eldership. (1 Tim. iv, 14.)

Timothy accompanied Paul and Silas when they visited the Churches of Phrygia, and delivered to them the decisions of the apostles and elders at Jerusalem, freeing the Gentiles from the law of Moses as a term of salvation. Having gone through these countries they at length came to Troas, where Luke joined

them. (Acts xvi, 10, 11, etc.) In Troas, Paul had a vision, directing them to go into Macedonia. Accordingly they all passed over to Neapolis; and thence they went to Philippi, where many were converted, and a Christian Church was planted. From Philippi they went to Thessalonica, probably leaving Luke at Philippi to care for the Church in that place. (Verse 40.) In Thessalonica they were opposed by the unbelieving Jews, and obliged to flee to Berea, whither the Jews from Thessalonica followed them. To elude their rage, Paul, who was most obnoxious to them, departed from Berea by night to go to Athens, leaving Silas and Timothy at Berea. At Athens, Timothy came to the apostle and gave him such an account of the afflicted state of the Thessalonian brethren, as induced him to send Timothy back to comfort them. After that Paul preached at Athens, but with so little success that he judged it proper to leave Athens and go forward to Corinth, where Silas and Timothy came to him, and assisted him in his work among the Corinthians. And when he left Corinth they accompanied him, first to Ephesus, then to Jerusalem, and after that to Antioch in Syria. Having spent some time in Antioch, Paul set out with Timothy on his third apostolical journey; in which, after visiting all the Churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode for a considerable time. It thus appears that from the time Timothy first joined the apostle as his assistant, he never left him except when sent by him on some special errand. By his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority over them, that Paul inserted his name in the inscription of several of the letters which he wrote to the Churches. His esteem and affection for Timothy was expressed still more conspicuously, by writing to him those excellent letters in the canon which bear his name.

TIME AND PLACE OF THE EPISTLE'S COMPOSITION.

These can be ascertained only from the epistle itself and from some brief references in the Acts of the Apostles. According to chapter i, 3, it appears to have been written soon after the apostle had departed from Ephesus, where he had left Timothy, and had gone into Macedonia, intending, however, soon to return again, (see chapter iii, 14,) though perhaps some delay might intervene. To this stay at Ephesus there is probably no reference in the Acts. His first residence there was but for a short season, (Acts xviii, 19,) the second time extended to nearly three years. (Acts xx, 31.) It is very evident, however, that the journey from Ephesus to Macedonia (Acts xx, 1) is not the same with that of which the apostle speaks at the beginning of this epistle, (1 Tim. i, 3;) for on the former occasion Timothy was not left behind as bishop of the Church at Ephesus, but he accompanied Paul for three months in Macedonia and Achaia. (Acts xx, 3.) Nor does it appear that, when entering upon that journey, it was the purpose to return so soon as he did; and when on his way to Jerusalem he expressed to the elders of the Ephesian Church his forebodings that he should never visit them again. (Acts xx, 16, 25.) It seems almost certain that Paul's journey from Ephesus to Macedonia, referred to at the opening of this epistle, took place at a later period, and after his release from his first imprisonment at Rome, but how long after that event can be only approximately determined. Probably, very soon after his release, he hastened to Ephesus to confront and discomfit the false teachers in that his favourite Church, and from thence, leaving Timothy in charge, he journeyed to Macedonia and Greece. If, then, the (first) imprisonment at Rome was during the years 61-63, the date of this epistle should probably be near the

end of A.D. 63, or the beginning of 64. With this date the contents of the letter may be readily harmonized; but some eminent authorities would date it three or four years later—A.D. 66 or 67.

Respecting the PLACE of its composition, only an approximate opinion can be formed. The subscriptions to the MSS. and Versions are quite unreliable, and often wholly irreconcilable with internal evidences. That it was written during Paul's imprisonment at Cesarea is entirely conjectural, and needs no refutation. From the obscurity which hangs over this less important question, it is best to be content with the general suggestion, that the letter was probably composed in Macedonia, or at least in its neighbourhood.

ITS OCCASION AND PURPORT.

What the apostle at his early departure had feared, (Acts xx, 29,) had been only too soon realized. Heretical teachers had arisen, (chapter i, 4,) and Timothy, comparatively a young man, needed the counsel and guidance and moral support of his older and superior minister. The nature of the false doctrines that had been brought in is somewhat shown in such expressions as the *ἀντιθέσεις τῆς ψευδογνώσεως*, *oppositions of science* (knowledge) *falsely so called*, (chapter vi, 20,) the beginnings of which were already apparent at that time, and this the apostle opposes as wholly incompatible with the Gospel. Timothy's early education (chapter iv, 12) had prepared him, in part, to become the antagonist of these errors; and yet his comparative youth, the short period during which he had been a Christian, his lack of the special apostolic gifts, (*χαρίσματα*.) and his comparatively less influence in the Church, rendered it desirable that he should have in form the explicit instructions of Paul himself, as to both the agreement of his doctrines with those of the apostle, and his authority to direct the administrative affairs of the Church. Whether or not Paul was conscious of the relations that this epistle was to hold in the Church through all later times is a question rather curious than practically useful, but whoever believes that the Holy Spirit guided his writing cannot fail also to believe that the future wants of the Church were cared for, and that herein, more fully than anywhere else, the living Church may at all times see a divinely modelled order of church government. LUTHER has aptly said, "St. Paul writes this epistle as a model for all bishops, what they shall teach, and how they shall rule the Christian Church in all circumstances, so that they need not guide Christian men by their own human darkness." (See Lange's *Bible Work*.)

CONTENTS.

After the salutation, the apostle informs Timothy that he had requested him to abide in Ephesus for the purpose of charging that sound doctrines be taught and heresies avoided. He refers to himself as having been a persecutor, and to his call to the ministry as an example of the divine mercy for the benefit of others. He exhorts Timothy to perseverance in the faith. He directs that prayers be offered for all men, especially for those in authority, declaring that God wills the salvation of all through the Gospel of Christ, of which he has been made a minister. He gives directions respecting the deportment of women, (chapters i, ii.) He describes the qualifications of bishops and deacons, and the conduct required of their wives. He expects to come shortly to see Timothy, but writes in order that, if he does not come, Timothy may know how to conduct himself; at the same time he speaks of the great mystery that is found in the gospel system. (Chapter iii.) He foretells through the Spirit the coming apostasy and the

heresies in the Church, instructs Timothy in the duties of personal religion, in the treatment of elders and widows, and enjoins caution in ordaining men to the ministry. (Chapter iv, 5.) He also describes the duties of servants to their masters, exhorts Timothy to withdraw from those who teach anything contrary to the doctrines of Christ, points out the fatal consequences of a love of money, exhorts Timothy in the most solemn manner to be faithful to warn the rich against trusting in their riches, but to charge them to trust in God, to be rich in good works, and benevolent; and he concludes by warning Timothy against the pretences of a false science.—*Harman*.

GENUINENESS.

The evidence for the genuineness of this epistle is abundant and altogether satisfactory. It is found in all the ancient Versions, and in nearly all the MSS., and the Fathers quote from it, recognising it as the writing of Paul. It is attributed to Paul in the Peshito-Syriac Version, and in the Canon of Muratori, about A.D. 150. Irenæus gives part of chapter vi, 20, attributing the words to Paul, and also other parts of the epistle. It is ascribed to Paul by Clement of Alexandria, and Tertullian, and Theophilus, bishop of Antioch, about A.D. 180. It was however rejected by the heretic Marcion, but only on dogmatic grounds. An eminent German critic and commentator, (*Huther*,) after thoroughly considering the whole case, concludes, "If there are difficulties in vindicating the Pauline authorship, it is still more difficult to prove, in whole or in part, how a forger could manufacture three such epistles as these are (namely, I and II Timothy, and Titus) in form and contents, and foist them on the Apostle Paul."

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

CHAPTER I.

PAUL, an apostle of Jesus Christ ^aby the commandment ^bof God our Saviour, and Lord Jesus Christ, ^cwhich is our hope; **2** Unto ^dTimothy, ^emy own son in the faith: ^fGrace, mercy, and peace, from God our Fa-

^a Acts 9, 15; Gal. 1, 1, 11. — ^b Chap. 2, 3; 4, 10; Titus 1, 3; 2, 10; 3, 4; Jude 25. — ^c Col. 1, 27. — ^d Acts 16, 1; 1 Cor. 4, 17; Phil. 2, 19; 1 Thess. 3, 2. — ^e Titus 1, 4.

NOTES ON CHAPTER I.

1. Paul, an apostle . . . by the commandment of God.—We have already seen that the term *ἀπόστολος*, *apostle*, literally signifies a *person sent* from one to another, without implying any particular dignity in the person, or importance in the message. But in the New Testament, it is usually applied to those *sent expressly* by our Lord with the message of salvation to mankind, [and to establish Christ's kingdom in the world.] It was thus by the express command of God that St. Paul went to the Gentiles preaching the doctrine of salvation by faith in Christ Jesus. **Jesus Christ . . . our hope**—He is called our "hope," as he is called our *life*, our *peace*, our *righteousness*, etc., because from him hope, life, peace, righteousness, and all other blessings proceed.

2. My own son in the faith.—Brought to salvation through Christ by my ministry alone. But *γνησίος τέκνιον* may mean *my beloved son*; for in this sense *τὸ γνησίον* is not unfrequently used. **In the faith.**—The word *πίστις*, *faith*, is taken here for the whole of the Christian religion, "faith" in Christ being its essential characteristic. [So Timothy was Paul's beloved son in the Gospel, having through him (Paul) been brought to believe in Christ.] **Grace, mercy, and peace.**—"Grace," the favour and approbation of God. "Mercy," springing from that grace, pardoning, purifying, and supporting. "Peace," the consequence of this manifested mercy—peace of conscience and peace with God—producing internal happiness, quietness, and assurance.

3. As I besought thee.—[*Καθὼς* indicates a correlative clause with which to close the sentence, but the apodosis is not given. The inserted words *so do* recognise the defect, but scarcely remedy it.] The apostle had seen that a bad seed had been sown in the Church; and, as he was obliged to go then into Macedonia, he wished Timothy, on whose prudence, piety, and soundness in the faith he could depend, to stay behind and prevent the spreading of a doctrine that would have been pernicious to the people's souls. I have already supposed that this epistle was written after Paul had

ther, and Jesus Christ our Lord. **3** As I besought thee to abide still at Ephesus, ^gwhen I went into Macedonia, that thou mightest charge some ^hthat they teach no other doctrine, **4** ⁱNeither give heed to fables and endless genealogies, ^kwhich minister questions,

^f Gal. 1, 3; 2 Tim. 1, 2; 1 Pet. 1, 2. — ^g Acts 20, 1, 3; Phil. 2, 24. — ^h Gal. 1, 6, 7; chap. 6, 3, 10. — ⁱ Chap. 4, 7; 6, 4, 20; 2 Tim. 2, 14, 16, 23; Titus 1, 14; 3, 9. — ^k Chap. 6, 4.

been delivered from his first imprisonment at Rome, about the end of the year 64, or the beginning of 65. (See the preface.) When, therefore, the apostle came from Rome into Asia, he no doubt visited Ephesus, where, ten years before, he had planted a Christian Church; and, as he had not time to tarry then, he left Timothy to correct abuses. **That thou mightest charge some.**—He does not name any persons; the Judaizing teachers are generally supposed to be those intended; and the term *τισὶ*, *some*, *certain persons*, which he uses, is expressive of high disapprobation, and at the same time of delicacy; they were not *apostles*, nor *apostolic men*; but they were undoubtedly *members* of the Church at Ephesus, and might yet be reclaimed. [*Μὴ ἐπεροδιδασκαλεῖν*, literally, *not to teach heresy*, correctly rendered *other doctrines*, that is, than those which the apostle had taught, nor different from that by which they had been brought to Christ.]

4. Neither give heed to fables.—Idle fancies; things of no moment; doctrines and opinions unauthenticated; silly legends, of which no people ever possessed a greater stock than the Jews. **Endless genealogies.**—Some learned men suppose that the apostle alludes here to the *cons* among the Gnostics and Valentinians, of whom there were endless numbers to make up what was called their *pleroma*; or to the *sephiroth*, or splendours, of the Cabalists. But it is not certain that these heresies had arrived to any formidable head in the apostle's time; and it has long been a doubt with me whether they even existed at that time; and I think it the most simple way, and most likely to be the intention of the apostle, to refer all to the Jewish genealogies, which he calls "Jewish fables," (Tit. i, 14,) to which we know they were strongly and even conscientiously attached. [Alford, after noticing and rejecting the principal interpretations of those words, favours the opinion that they refer to "the lists of Gnostic emanations," inferring that even at that early period, "though we must hardly understand the *ripened* fruit of Gnosticism, but rather the first beginnings of those genealogies in the abuse of Judaism."] **Which minister questions**

rather than godly edifying which is in faith: **so do.** **5** Now ¹the end of the commandment is charity ²out of a pure heart, and ³of a good conscience, and ⁴of faith unfeigned: **6** From which some ⁵having swerved have turned aside unto ⁶vain jangling; **7** Desiring to be teachers of the law; ⁷understanding neither what

they say, nor whereof they affirm. **8** But we know that ⁸the law *is* good, if a man use it lawfully; **9** ⁹Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-

l Rom. 13. 8, 10; Gal. 5. 14.—*m* 2 Tim. 2. 22.—*n* Or, not aiming at.

o Chap. 6. 4, 20.—*p* Chap. 6. 4.—*q* Rom. 7. 12.—*r* Gal. 3. 19; 5. 23.

—They are the foundation of endless altercations and disputes; for, being uncertain and not consecutive, every person had a right to call them in question. **Rather than godly edifying**—Such discussions as these had no tendency to promote *piety*, [nor to build up any in the faith.] Instead of *οικοδομίαν Θεοῦ*, godly edifying, or the edification of God, *οικονομίαν Θεοῦ*, the economy or dispensation of God, is evidently the true reading; and though the old reading, which is supported by the Latin Fathers and the Vulgate, gives a good sense, yet the connexion and spirit of the place favours the latter. This *dispensation*, says the apostle, *is by faith*, *οικονομίαν Θεοῦ τὴν ἐν πίστει*. It was not by natural descent, nor by works, but by faith in Christ; therefore it was necessary that the people who were seeking salvation in any other way should be strictly informed that all their toil and labour would be vain.

5. Now the end of the commandment is charity—[“The end,” *τέλος*, the purpose or design, that purposed to be attained to; *παράγγελίας*, the things proclaimed, that is, the doctrines and precepts of the Gospel.] “The end,” aim, and design of God in giving this dispensation to the world is, that men may have a living faith, such as lays hold on Christ crucified, and produces a good conscience, [that apprehends Christ, and delights in him and in doing his will,] and which leads on to purity of heart; LOVE to God and man being the grand issue of the grace of Christ here below, and so fully preparing the soul for eternal glory. He whose soul is filled with love to God and man has a pure heart, a good conscience, and unfeigned faith. But these blessings no soul can ever acquire but according to God’s dispensation of faith. The paraphrase and note of Dr. Macknight on this verse are very proper: “Now the scope of the charge to be given by thee to these teachers is, that instead of inculcating fables and genealogies, they inculcate love to God and man, proceeding from a pure heart, and directed by a good conscience, and nourished by unfeigned faith in the Gospel doctrine. The word *παράγγελίας* (commandment) denotes a message or order, brought to be delivered by word of mouth. The charge here meant is, that which the apostle ordered Timothy to deliver to the teachers in Ephesus; for he had said, (verse 3,) I had besought thee to abide still at Ephesus, *ἵνα παράγγειλῃς, that thou mightest charge some*: here he tells him what the scope of this charge was to be.” **Of faith unfeigned**—*ἰπίστεως ἀνυποκρίτου, a faith not hypocritical*. The apostle appears to allude to the Judaizing teachers, who pretended faith in the Gospel merely that they might have the greater opportunity to bring back to the Mosaic system those who had embraced the doctrine of Christ crucified. [A false faith may exist and operate, while its subject may be quite unconscious of his own hypocrisy. (See note on Matt. vi. 6.)]

6. From which some having swerved—

“From which some,” though they have seemed to aim at the *τέλος*, scope, or object, have missed that mark. **Turned aside unto vain jangling**—The original term, *ματαιολογίαν*, signifies empty or vain talking; discourses that turn to no profit; many words and little sense, and not worth the hearing. Such, indeed, is all preaching where Jesus Christ is not held forth.

7. Teachers of the law—Of Moses. To be esteemed or celebrated as *rabbins*; to be reputed cunning in solving knotty questions and enigmas, which answered no end to true religion. Of such the rabbinical teaching was full. **Understanding neither what they say**—[They understand as little about the one as the other; neither the doctrines which they actually put forth, nor those objective truths which properly belong to and underlie the matters with which they are thus tampering. See Alford.]

8. But we know that the law is good—The law as given by God is both good in itself, and has a good tendency. (Rom. vii, 12–16.) **If a man use it lawfully**—That is, interpret it according to its own spirit and design, and use it for the purpose for which God has given it. Even the ceremonial law was a schoolmaster to lead us unto Christ, and Christ is the end of that law for justification to every one that believes. Now those who did not use the law in reference to these ends, did not use it lawfully—They did not construe it according to its original design and meaning.

9. The law is not made for a righteous man—The object of the moral law is to restrain crimes, and to punish those that commit them. It was not made for the “righteous” as a restrainer of crimes and an inflicter of punishments; for the righteous avoid sin, and by living to the glory of God expose not themselves to its censures. The apostle does not say that *the law was not made for a righteous man*, but *οὐ κείται, it does not lie against a righteous man*; because he does not transgress it: but *it lies against the wicked*; for they have broken it, and are condemned by it. **The lawless**—*ἄνομος*; those who will not be bound by a law, and acknowledge none, therefore have no rule of moral conduct. **Disobedient**—*ἄνυποτάκτοις*, those who acknowledge no authority; they neither acknowledge law nor executive authority, and consequently endeavour to live as they list; and from such dispositions all the crimes in the following catalogue may naturally spring. **For the ungodly**—*ἄσεβέσται, the irreligious*—those who do not worship God, or have no true worship. **For sinners**—*ἁμαρτωλοῖς*, those who transgress the laws. **For unholy**—*ἀνοσίοις*, persons ethically depraved. **And profane**—*βεβήλοισι*, moral outcasts, answering to our word *profane*, which comes from *procul a fano*, “away from the temple.” **Murderers of fathers**—*Πατρολῶναι*. The murderer of a father or a mother, notwithstanding the deep fall of man and the general profligacy of the world, has been so rare, and is a

slayers, **10** For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; **11** According to the glorious gospel of the blessed God, which was committed to my trust. **12** And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me

into the ministry; **13** Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. **14** And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. **15** This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. **16** Howbeit

a Chap. 6. 3; 2 Tim. 4. 3; Tit. 1. 9; 2. 1.—f Chap. 6. 15.—
g 1 Cor. 9. 17; Gal. 2. 7; Col. 1. 23; 1 Thess. 2. 4; chap. 2. 7;
2 Tim. 1. 11; Tit. 1. 3.—e 2 Cor. 12. 9.—e 1 Cor. 7. 25.
g 2 Cor. 3. 5, 6; 4. 1; Col. 1. 25.—y Acts 8. 3; 9. 1; 1 Cor. 15.

9; Phil. 3. 6.— Luke 23. 34; John 9. 39, 41; Acts 3. 17; 26. 9.
—a Rom. 5. 20; 1 Cor. 15. 10.—b 2 Tim. 1. 13.—c Luke 5. 47.
—d Chap. 3. 1; 4. 9; 2 Tim. 2. 11; Tit. 3. 8.—e Matt. 9. 13;
Mark 2. 17; Luke 5. 32; 19. 10; Rom. 5. 8; 1 John 3. 5.

crime so totally opposite to nature, that few civilized nations have found it necessary to make laws against it. Yet such monsters, like the most awful and infrequent portents, have sometimes terrified the world with their appearance. Perhaps the original does not mean the murder of a father or of a mother; it may mean simply beating or striking a father or mother. **Manslayers**—*Ἀνδροφόνους*, murderers simply; all who take away the life of a human being contrary to law. For no crime, unless it be murder, should any man lose his life. If the law did not speak differently, I should not scruple to say that he whose life is taken away, except for murder, is murdered.

10. For whoremongers—*Πόρνοις*, adulterers, fornicators, and prostitutes of all sorts. **Them that defile themselves with mankind**—*Ἀσέβο- κήταις*, a word too bad to be explained. *Sodomites*. [And yet this pollution was fearfully common among the most cultivated Greeks and Romans. Such is culture without the Gospel.] **Menstealers**—*Ἀνδραποδισταίς*, slave-dealers; whether those who carry on the traffic in human flesh and blood, or those who steal a person in order to sell him into bondage, or those who buy such stolen men or women, no matter of what colour or what country, or those who sow dissensions among barbarous tribes in order that they who are taken in war may be sold into slavery, or the nations who legalize or connive at such traffic; all these are “menstealers,” and God classes them with the most flagitious of sinners. **For liars**—*Ψεῦσταις*, they who speak for truth what they know to be false. **For perjured persons**—*Ἐπίορκοις*, perjurers, or bearers of false witness, trucebreakers. **And if there be any other thing**—Every species of vice and immorality—all must be necessarily included—that is contrary to sound doctrine—to the immutable moral law of God, as well as to the pure precepts of Christianity wherein that law is incorporated, explained, and rendered more sacredly binding.

11. According to the glorious gospel—The “sound doctrine” mentioned above, which is here called *εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ*, the Gospel of the glory of the blessed or adorable God—a dispensation which exhibits the glory of all his attributes: and by saving man in such a way as is consistent with the glory of all the divine perfections, while it brings peace and goodwill among men, also brings glory to God in the highest. Sin has dishonoured God, and robbed him of his glory; the Gospel provides for the total destruction of sin, and thus brings back to God his glory.

12. I thank Christ—[I give thanks to Christ, etc.; *χαρὶν ἔγω*, I have gratitude, is the Greek equivalent for our give thanks.] I feel myself under infinite obligation to Christ who hath strengthened me, *ἐνδυναμώσαντι*, who hath endowed me with

various miraculous gifts of his Holy Spirit, and put me into the ministry, *διακονίαν*, the deaconship, the service of mankind, by preaching the Gospel, for that he counted me—he knew that I would be—faithful to the charge that was delivered to me. [Constituted me worthy by his own will, as an act of sovereign grace and of infinite condescension.]

13. A blasphemer—Speaking impiously and unjustly of Jesus, his doctrine, his ways, and his followers. **And a persecutor**—Endeavouring, to the uttermost of my power, to exterminate all who called on the name of the Lord Jesus. **And injurious**—*καὶ ἱβριστήν*; as full of insolence as I was of malevolence; and yet all the while thinking I did God service, while sacrificing men and women to my own prejudices and intolerance. **I did it ignorantly in unbelief**—Not having considered the nature and evidences of Christianity, and not having believed that Jesus was the promised Messiah, I acted wholly under the prejudices that influenced my countrymen in general. God, therefore, showed me mercy, because I acted under this influence, not knowing better. This extension of mercy does not, however, excuse the infuriated conduct of Saul of Tarsus, for he says himself that he was exceedingly mad against them. Let us beware lest we lose the man's former crimes in his after character. [His ignorance did not give him any claim on God's mercy, but merely put (left) him within the pale of its operation.—*Ellicott*.] [There is certainly here, and also in our Lord's prayer for his murderers, a presumption that such unbelief as that under which both they and Paul acted, forms in some way a condition favourable to their repentance.]

14. The grace of our Lord was exceeding abundant—The original is very emphatic, *that grace of our Lord, ἐπεπεπλημένον*, hath superabounded—it manifested itself in a way of extraordinary mercy. **With faith and love**—Not only pardoning such offences, but leading me to the full experimental knowledge of Christ's salvation; of that faith and love which are essential to it; and giving me authority to proclaim it to mankind.

15, 16. Christ Jesus came into the world to save sinners—This is one of the most glorious truths in the book of God; the most important that ever reached the human ear, or can be entertained by the heart of man. All men are sinners; and, as such, justly condemned to eternal death. Christ Jesus became incarnate, suffered, and died to redeem them; and, by his grace and Spirit, saves them from their sins. This saying or doctrine he calls, first, a faithful or true saying, *πιστὸς ὁ λόγος*; it is a doctrine that may be credited without the slightest doubt or hesitation. God himself has spoken it; and the death of Christ and the mission of the Holy Ghost, sealing pardon on the souls of

for this cause [¶] I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, [¶] for a pattern to them which should hereafter believe on him to life everlasting. **17** Now unto [¶] the King eternal, [¶] immortal, [¶] invisible, [¶] the only wise God, [¶] be honour and glory for ever and ever. Amen. **18** This

^f 2 Cor. 4. 1. — ^g Acts 13. 39. — ^h Psa. 10. 16; 145. 13; Dan. 7. 14; chap. 6. 15, 16. — ⁱ Rom. 1. 23. — ^k John 1. 18; Heb. 11. 27; 1 John 4. 12. — ^l Rom. 16. 27; Jude 25.

all who believe, have confirmed and established the truth. *Secondly*, it is *worthy of all acceptance*; as *all* need it, it is worthy of being received by *all*. It is designed for the whole human race, for all that are *sinners*; is applicable to *all*, because all are *sinners*; and may be received by *all*, being put within every man's reach, and brought to every man's ear and bosom, either by the letter of the word, or, where that revelation is not yet come, by the power of the divine Spirit, the true light from Christ that lightens every man that cometh into the world. From this also it is evident that the death of Christ, and all its eternally saving effects, were designed for every man. **Of whom I am chief**—[*Ὁν πρῶτος εἶμι ἐγώ*, of whom, that is, sinners. The aim and extent of the Lord's mercy intensifies the feeling of Paul's own special unworthiness; *πρῶτος* expresses, not *time*, but *degree*; the expression is one of the deepest humility, only another form of the publican's *μοι τῷ ἁμαρτωλῷ, to me a sinner*. (Luke xviii. 13.) In one's own sight, (when truly awakened,) other men's crimes seem to sink into nothing in comparison, and a man's own to be the chief and only ones.—*Alford*.] Keeping this idea strictly in view, he adds: *Howbeit, for this cause I obtained mercy; that in me Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter (τῶν μελλόντων) believe on him to life everlasting.* And this great display of the pardoning mercy of God, granted in so singular a manner, at the very first promulgation of the Gospel, was most proper to be produced as a pattern for the encouragement of all penitent sinners to the end of time. If Jesus Christ, with whom there can be no respect of persons, saved Saul of Tarsus, no sinner need despair.

17. Now unto the King eternal—This burst of thanksgiving and gratitude to God naturally arose from the subject then under consideration. God has most wondrously manifested his mercy, in this beginning of the Gospel, by saving me, and making me a pattern to all them that shall hereafter believe on Christ. He is *Βασιλεὺς τῶν αἰώνων, the King of eternities*, the eternity that was before time was, and the eternity that shall be when time is no more. Therefore, *ever living* to justify and save sinners to the end of the world. **Immortal**—*Ἀθάνατος, incorruptible, essentially imperishable*. Some copies read *ἀθάνατος, immortal*, which our translation follows; but it is not the original reading. **Invisible**—*Ἀόρατος*, [in his own nature incapable of being seen. (John i. 18.)] **The only wise God**—The word *σόφω, wise*, must be omitted: *to the only God*; nothing visible or invisible being worthy of adoration but himself. [Essentially *sole*.] **Be honour**—Reverence, worship, glory—all excellence and perfection. And this for ever and ever—through *eternity*. (Gal. i. 5.) [This doxology is to the Father, not to the Trinity, nor the Son. . . . The abstract adjectives of attribute are used almost as substantives, and stand by themselves, re-

charge [¶] I commit unto thee, son Timothy, [¶] according to the prophecies which went before on thee, that thou by them mightest [¶] war a good warfare; **19** [¶] Holding faith, and a good conscience; which some having put away, concerning faith [¶] have made shipwreck: **20** [¶] Of whom is [¶] Hymeneus and [¶] Alexander; whom

^m 1 Chron. 29. 11. — ⁿ Chap. 6. 13, 14, 20; 2 Tim. 2. 2. — ^o Chap. 4. 14. — ^p Chap. 6. 12; 2 Tim. 2. 3; 4. 7. — ^q Chap. 3. 9. — ^r Chap. 6. 9. — ^s 2 Tim. 2. 17. — ^t 2 Tim. 4. 14.

ferring not to *βασιλεὺς* immediately, but to him of whom *βασιλεὺς (the king)* is a title, the King of the ages, the *Incorruptible*, the *Invisible*, the *one* (or *sole*) *God*.—*Alford*.]

18. This charge—See the note on verse 5. It was a "charge" that the Judaizing teachers should not teach differently from that doctrine which the apostle had delivered to him. (See verse 3.) **According to the prophecies**—This may refer to some predictions by inspired men, (*e. g.*, Silas,) relative to what Timothy should be; and he wishes him to act in all things conformably to those predictions. He was now called to that estate to which the prophecies may have referred; and now he is to act worthily of that calling, according as he might fight the good warfare and hold faith and a good conscience. Some think that the *προαγορεύσεις προφητείας, the foregoing prophecies*, refer to revelations which the apostle himself had received concerning Timothy, while others think that the word is to be understood of *advice, directions, and exhortations* which the apostle had previously delivered to him. We know that sometimes *προφητεύω* signifies *to speak to men to edification, to exhortation, and to comfort*. (See 1 Cor. xiv. 3.) This is a very sober and good sense of the passage. **War a good warfare**—The trials and afflictions of the followers of God are often represented as a "warfare" or *campaign*. (See Isa. xl. 2; 1 Cor. ix. 7; 2 Cor. x. 4; see also Eph. vi. 13.) [*Στρατεύεσθαι* includes the whole business of the employed soldier, not merely of fighting, properly so called, . . . but the whole campaign.—*Alford*.]

19. Holding faith—All the truths of the Christian religion; firmly believing them, and fervently proclaiming them to others. **And a good conscience**—So holding the truth as to live according to its dictates, that a "good conscience" may be ever preserved. As the apostle had just spoken of the Christian's *warfare*, so he here refers to the Christian *armour*, especially to the *shield and breastplate*; the *shield of faith*, and the *breastplate of righteousness*. (See on Eph. vi. 13, etc., and 1 Thess. v. 8.) **Which (the good conscience) some having put away**—*Ἀποσάμνοι*, having thrust away. [There is something in the word implying the violence of the act required, and the importunity of consciences reluctant to be so extended.—*Alford*.] **Concerning faith**—The great truths of the Christian religion. **Have made shipwreck**—Being without the *faith*, that only infallible system of truth; and a *good conscience*, that skilful *pilot*, that steady and commanding helm, that faithful and invariable loadstone; *have been driven to and fro by every wind of doctrine*, and, getting among *shoals, quicksands, and rocks*, have been shipwrecked and engulfed.

20. Of whom . . . Hymeneus and Alexander—Who had the *faith* but thrust it away; who had a *good conscience* through believing, but made ship-

I have "delivered unto Satan, that they may learn not to ^v blaspheme.

CHAPTER II.

I ^a EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; **2** ^b For kings,

^u 1 Cor. 5. 5. — ^v Acts 13. 45. — ^a Or, *desire*. — ^h Ezra 6. 10; Jer. 29. 7. — ^c Rom. 13. 1. — ^d Or, *eminent place*. — ^e Rom. 12. 2; chap. 5. 4.

wreck of it. **Delivered unto Satan**—For the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. (See 1 Cor. v, 5) What this sort of punishment was no man now living knows. It seems to have been something done solely by apostolical authority, under the direction of the Spirit of God. [For any one now to presume on a like course of action would be a flagrant presumption.] "Hymeneus and Alexander" denied the resurrection, (2 Tim. ii, 17, 18;) but whether this "Alexander" be the same with *Alexander the coppersmith*, (2 Tim. iv, 14,) or the *Alexander* of Acts xix, 33, [or still some other,] cannot be determined. Whether they were brought back to the acknowledgment of the truth does not appear. From what is said in the second epistle the case seems extremely doubtful. Let him who most assuredly standeth take heed lest he fall. He that is self-confident is already half fallen. He who professes to believe that God will absolutely keep him from falling finally, and neglects watching unto prayer, is not in a safe state. He who lives by the moment, walks in the light, and maintains his communion with God, is in no danger of apostasy.

NOTES ON CHAPTER II.

1. I exhort—[*Παρακαλῶ*, make a practical use of the things named, to enforce and explain which is the design of the epistle. **Therefore**—*ὁὖν*, in view of what has been said, and what the case requires. **First of all**—*Πρῶτον πάντων*, *in primis*, not in point of time, but dignity, qualifying "I exhort," rather than *should be made*. See Ellicott.] Prayer for the pardon of sin, and for obtaining necessary supplies of grace and continual protection from God, with gratitude and thanksgiving for mercies already received, are duties which our sinful and dependent state renders absolutely necessary; and which should be chief in our view, and "first of all" performed. It is difficult to know the precise difference between the four words used here by the apostle. They are sometimes distinguished thus: **Supplications**—*δέσεις*, special petitions. **Prayers**—*προσευχαί*, prayers generally. **Intercessions**—*ἐντεύξεις*, on behalf of others. **Giving of thanks**—*εὐχαριστίας*, thanksgivings. Probably the apostle gives directions here for public worship; and that the words may be thus paraphrased: "Now, I exhort first of all, that in the public assemblies deprecations of evils and supplications for such good things as are necessary, and intercessions for their conversion and thanksgiving for mercies, be offered in behalf of all men—for heathens as well as for Christians, and for enemies as well as for friends." (See Macknight.)

2. For kings—As it is a positive maxim of Christianity to pray for all secular governors, so it has ever been the practice of Christians. When St. Cyprian defended himself before the Roman proconsul, he said: "We pray to God, not only for ourselves, but for all mankind; and particularly for

and ^e for all that are in ^d authority; that we may lead a quiet and peaceable life in all godliness and honesty. **3** For this *is* ^e good and acceptable in the sight of God our Saviour; **4** ^f Who will have all men to be saved, ^g and to come unto the knowledge of the truth. **5** ⁱ For there *is* one God, and ^k one mediator

^f Chap. 1. 1; 2 Tim. 1. 9. — ^g Ezek. 18. 23; John 3. 16, 17; Tit. 2. 11; 2 Pet. 3. 9. — ^h John 17. 3; 2 Tim. 2. 25. — ⁱ Rom. 3. 29, 30; 10. 12; Gal. 3. 20. — ^k Heb. 8. 6; 9. 15.

the emperors." Tertullian, in his Apology, is more particular, (cap. 30.) "We pray for all the emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, an obedient people; that the whole world may be in peace; and that God may grant, both to Cesar and to every man, the accomplishment of their just desires." So Origen: (*Cont. Cels.* lib. viii.) "We pray for kings and rulers, that with their royal authority they may be found possessing a wise and prudent mind." Indeed, they prayed even for those by whom they were persecuted. If the state be not in safety, the individual cannot be secure; self-preservation, therefore, should lead men to pray for the government under which they live. [*ὑπὲρ βασιλέων*, for kings generally, without any special reference to the Roman emperors, *ἐν ἰεραρχίᾳ*, in authority, all who have any share of the constituted authority.—*Ellicott*.]

That we may lead a quiet and peaceable life—We thus pray for the government that the public peace may be preserved. Whether the rulers be good or bad, prayer for them is the duty of all Christians; and the answer to their prayers, in either case, will be the means of their being enabled to "lead a quiet and peaceable life" in all godliness and honesty. [The relation of the apostles and the primitive Church was that of passive obedience and loyal support, accepting the government *de facto*, as also *de jure*, so far as the subjects were concerned. The idea of the political rights of persons, as such, was then unknown; and since Christians held their citizenship in heaven, they were as aliens in the world, and could only ask for liberty to live in peace and godliness. See Rom. xiii, 1-7.]

3. This is good and acceptable—Prayer for all legally constituted authorities is "good" in itself, because useful to ourselves and to the public at large, and it is "acceptable in the sight of God our Saviour;" and this is its highest sanction and its highest character; it is good; it is well pleasing to God.

4. Who will have all men to be saved—Because he wills the salvation of all men, therefore he wills that all men should be prayed for. **And to come unto the knowledge of the truth**—*Εἰς ἐπίγνωσιν ἀληθείας*, to the acknowledgment of the truth; that they may receive the truth, and make it the rule of their faith, the model and director of their life and actions. [All attempted restrictions of this vital text are as much to be reprehended, on the one hand, as (is) that perilous universalism, on the other, which ignores or explains away the clear declaration of Scripture, that there are those whose perdition (*ὁλέθρος*) shall be eternal, (*αἰώνιος*) (2 Thess. i, 9,) and whose portion shall be the second death, (*δευτέρως θάνατος*). (Rev. xxi, 8).—*Ellicott*.]

5. There is one God—Who is the maker, governor, and preserver of all men, of every condition, and of every nation; and equally wills the salvation of all. **And one mediator**—The word *μεσίτης*,

between God and men, the man Christ Jesus; **6** ¹ Who gave himself a ransom for all, ^m to be testified ⁿ in due time. **7** ^p Whereunto I am ordained a preacher, and an apostle, (^a I speak

^l Matt. 20. 28; Mark 10. 45; Eph. 1. 7; Tit. 2. 14.—^m Or, *a testimony*.—ⁿ 1 Cor. 1. 3; 2 Thess. 1. 10; 2 Tim. 1. 8.—^o Rom. 5. 6; Gal. 4. 4; Eph. 1. 9; 3. 5; Tit. 1. 3.

mediator, signifies, literally, a *middle person*, one whose office it is to reconcile two parties at enmity; and hence Suidas explains it by *εἰρηνοποιός*, a *peacemaker*. God was offended with mankind; to restore them to his peace Jesus Christ was incarnated; and, being God and man, both God and men met in and were reconciled by him. But this reconciliation required a *sacrifice* on the part of the peacemaker or mediator, hence what follows.

6. Who gave himself a ransom—The word *λύτρον* signifies a ransom paid for the *redemption of a captive*; and *ἀντίλυτρον*, the word used here, and applied to the death of Christ, signifies that ransom which consists in the *exchange of one person for another*, or the *redemption of life by life*. As God is the God and father of all, (one God,) (verse 5,) and Jesus Christ is the mediator of all, so he gave himself a ransom for all; that is, for all that God made, every human soul. The argument of the apostle is plainly this: 1) God is one, *sole*. 2) He is the Creator of all. 3) He has made a revelation of his kindness to all. 4) He wills (it is according to the purpose of his goodness) to have all men saved. 5) Their salvation must be through coming to the knowledge of the truth; and, 6) He has provided a mediator for all, who has given himself a ransom for all. As surely as God has created all men, so surely has Jesus Christ died for all men. This is a truth which the nature and revelation of God unequivocally proclaim. [The deliverance of man from sin, misery, and all other evils arising from his transgression, which constitutes our redemption by Christ, is not a *gratuitous* deliverance, granted without a consideration as an act of pure prerogative; the ransom, the redemption price, (*ἀντίλυτρον*), was exacted and paid; one thing was given (and accepted) for another, the precious blood of Christ for captive and condemned men. (See Watson's *Theological Institutes*, vol. ii, p. 123.)] **To be testified in due time**—*Τὸ μαρτυρεῖν καιροῖς ἰδίους*. [*Τὸ μαρτυρεῖν* is an accusative, in opposition to the preceding sentence, and in its turn governs the dative of time, *καιροῖς ἰδίους*, a *witness for its own times*, implying also its purpose.] This, (the *ἀντίλυτρον*), in the times which seemed best to the divine wisdom, was to be testified to every nation and people and tongue. The apostles had begun this testimony; and, in the course of the divine economy, it has ever since been gradually promulgated; and at present runs with a more rapid course than ever.

7. I am ordained a preacher—*I am set apart, ἐτέθη, appointed*. The word does not imply any imposition of hands by either bishop or presbytery, as is vulgarly supposed, [but simply Christ's own act. (Gal. i. 1.)] **I speak the truth in Christ**—As I have received my commission from him, so I testify his truth. I did not run before I was sent; and I speak nothing but what I have received. **A teacher of the Gentiles**—Being specially commissioned to preach the Gospel to the Gentiles. **In faith and verity**—*Faithfully and truly*; preaching the *truth*, the *whole truth*, and *nothing*

the truth in Christ, *and* lie not.) ^r a teacher of the Gentiles in faith and verity. **8** I will therefore that men pray ^s every where, ^t lifting up holy hands, without wrath and doubting.

^p Eph. 3. 7, 8; 2 Tim. 1. 11.—^q Rom. 9. 1.—^r Rom. 11. 13; 15. 16; Gal. 1. 16.—^s Mal. 1. 11; John 4. 21.—^t Psa. 134. 2; Isa. 1. 13.

but the *truth*; and this fervently, affectionately, and perseveringly. [The whole stress of this verse rests on the words, "teacher of the Gentiles," (so indicating the substance taught.)—*Olshausen*.]

8. I will therefore—Seeing the apostle had his authority from Christ, and spoke nothing but what he received from him, his *βούλομαι*, *I will*, is equal to *I command*. **That men pray**—That is, for the blessings promised in this testimony of God. For although God has provided them, yet their bestowment is conditioned on their being asked for. (See the note on verse 1, the subject of which is here resumed.) **Every where**—*Ἐν παντὶ τόπῳ*, in every place. That they should always have a praying heart, and this will ever find a praying place. The Jews thought, at first, that no prayer could be acceptable that was not offered at the temple at Jerusalem; afterward this was extended to the Holy Land; but when they became dispersed among the nations, they built oratories or places of prayer, principally by rivers and by the seaside, and in these they believed that public prayer might be offered, but nowhere else. In opposition to this, the apostle, by the authority of Christ, commands men to pray "every where;" that all places belong to God's dominions; and as he fills every place, in every place he may be worshipped and glorified. (John iv, 21-24.) [In every place where prayer is made, it is to be made in the manner prescribed in the following instructions. In every place, however, certainly refers to the different places of meeting.—*Olshausen*.] **Lifting up holy hands**—It was a common custom, not only among the Jews but also among the heathens, to *lift up* or *spread out* their *arms and hands* in prayer. It is properly the action of entreaty and request; and seems to be an effort to embrace the assistance requested. But the apostle probably alludes to the Jewish custom of laying their hands on the head of the animal which they brought for a sin-offering, confessing their sins, and then giving up the life of the animal as an expiation for the sins thus confessed. And this very notion is conveyed in the original term, *ἐπαίροντας*. This shows us how Christians should pray. They should come to God; humble themselves for their sins; bring as a sacrifice the Lamb of God; and by faith offer this sacrifice to God in their souls' behalf, expecting salvation through his meritorious death alone. **Without wrath**—Having no vindictive feeling against any person; harbouring no unforgiving spirit while they are imploring pardon for their own offences. (Psa. lxxvi, 18; Luke xi, 14, 15.) The "holy hands" refer to the Jewish custom of washing their hands before prayer; this was done to signify that they had put away all sin, and purposed to live a holy life. **And doubting**—*Διαλογισμῶν*, *inward disputations*, such as are often felt by distressed penitents and timid believers; faith, hope, and unbelief appearing to hold a controversy in their own bosoms. The apostle, therefore, wills them to come implicitly relying on the promises of God and the sacrifice and mediation of Jesus Christ.

9 In like manner also, that "women adorn themselves in modest apparel, with shamefacedness and sobriety; not with ^vbraided hair, or gold, or pearls, or costly array; **10** ^vBut (which becometh women professing godliness) with good works. **11** Let the women learn in silence with all subjection.

u1 Peter 3. 3.—v Or, *plaited*.—w1 Peter 3. 4.—x1 Cor. 14. 34.

9. In like manner also—That is, he *wills* or *commands* what follows, as he had commanded what went before. **That women adorn themselves**—*Kai tas gynaiakas en katastolē kosmō.* The apostle seems to refer here to different parts of the Grecian and Roman dress. The *στολή*, *stola*, seems to have been originally very simple. The *καταστολή* seems to have been the same as the *pallium* or *mantle*, which was made nearly in the form of the *stola*, and hung loosely over it without being confined by the *zona*, or *girdle*. **With shamefacedness and sobriety**—The *stola*, *catastola*, *girdle*, etc., though simple in themselves, were often highly ornamented both with gold and *precious stones*; and, both among the Grecian and Roman women, the hair was often crisped and curled in the most variegated and complex manner. To this the apostle alludes when he says: "Not with plaited hair, or gold, or pearls, or costly array." The "costly" raiment might refer to the materials out of which the raiment was made, and to the workmanship; the "gold" and "pearls," to the *ornaments* on the raiment. "With shamefacedness," or *modesty*, *μετὰ αἰδού*, this would lead them to avoid every thing unbecoming or meretricious in the mode or fashion of their dress. "With sobriety," *kai σωφροσύνης*; moderation would lead them to avoid all unnecessary expense. They might follow the custom or costume of the country as to the dress itself, for nothing was ever more becoming than the Grecian *stola*, *catastola*, and *zona*; but they must not imitate the extravagance of those who decked themselves merely to attract the eye of admiration, or set in lying action the tongue of flattery. The extravagance to which the Grecian and Asiatic women went in their ornaments might well be a reason for the apostle's command. When either women or men spend much time, cost, and attention on decorating their persons, it affords a painful proof that within there is little excellence, and that they are endeavouring to supply the want of mind and moral good by the feeble and silly aids of dress and ornament. Were religion out of the question, *common sense* would say in all these things: Be decent; but be moderate and honest.

10. But (which becometh,) etc.—That is: **Good works** are the ornaments with which, above all these, women professing *Christianity* should seek to be adorned. ["Good works," that is, *works of beneficence*, in which "women professing godliness" seem to especially excel, and through which they may the most eminently adorn themselves. A true "sister of mercy" is (next to that of a wife and mother) the most honourable style of a Christian woman, nor are the two characters entirely incompatible. The real excellence of this character has been the occasion of its ostentatious and superabundant counterfeits.]

11. Let the women learn in silence—This is generally supposed to be a prohibition of women's preaching. I have already said what I judge neces-

12 But *I suffer not a woman to teach. ^vnor to usurp authority over the man, but to be in silence. **13** For ^vAdam was first formed, then Eve. **14** And ^vAdam was not deceived, but the woman being deceived was in the transgression. **15** Notwithstanding she shall be saved in childbearing, if they

y Eph. 5. 24.—z Gen. 1. 27; 2. 18, 22; 1 Cor. 11. 8, 9.—a Gen. 3. 6; 2 Cor. 11. 3.

sary on this subject elsewhere. (See 1 Cor. xi, 5, etc., and xiv, 34, 35.)

12. Nor to usurp authority—A woman should attempt nothing, either in public or private, that belongs to man as his peculiar function. This was prohibited by the Roman laws. **But to be in silence**—It was lawful for *men*, in public assemblies, to ask questions, or even interrupt the speaker when there was any matter in his speech which they did not understand; but this liberty was not granted to *women*. (See the note on 1 Cor. xiv, 34, 35.) [There is here an antithesis in every word. "In silence" is opposed to drawing attention to themselves by a public appearance. . . . *Let her learn* is opposed to *teach*. *In all subjection* is in opposition to *usurping authority over the man*. *Being in subjection* is in that passage represented as the proper position of the woman, which of itself excludes the *teaching* in public assemblies, but not, of course, teaching in general. (Acts xviii, 25.) —*Olshausen*.]

13. For Adam was first formed, then Eve—And by this very act God designed that he should have the *pre-eminence*. God fitted man, by the robust construction of his body, to live a public life, to contend with difficulties, and to be capable of great exertions. The structure of woman's body plainly proves that she was never designed for those exertions required in public life. In this the chief part of the *natural inferiority* of woman is to be sought.

14. Adam was not deceived—It does not appear that Satan attempted the man; the woman said: "The serpent beguiled me, and I did eat." Adam received the fruit from the hand of his wife; he knew he was transgressing, he was not "deceived;" however, *she* led the way, and in consequence of this she was subjected to the domination of her husband: "Thy desire shall be to thy husband, and he shall rule over thee." (Gen. iii, 16.) God has not only rendered her unfit to rule, but he has subjected her, expressly, to the government of the man.

15. She shall be saved in childbearing—*Σωθήσεται δὲ διὰ τῆς τεκνογονίας*, *she shall be saved through childbearing*—she shall be saved by means, or through the instrumentality, of childbearing or of bringing forth a child. Amid the different opinions given of the meaning of this very singular text, that of Dr. Macknight appears to me the most probable, which I shall give in his paraphrase and note.

"The word *σωθήσεται*, *saved*, in this verse, refers to ἡ γυνή, *the woman*, in the foregoing verse, which is certainly Eve. But the apostle did not mean to say that *she* alone was to be saved through childbearing, but that all her posterity, whether male or female, are to be saved through the childbearing of a woman; as is evident from his adding, *If they live in faith and love and holiness, with sobriety*. For *safety* in childbearing does not

continue in faith and charity and holiness with sobriety.

CHAPTER III.

THIS ^ais a true saying, If a man desire the

^a Chap. 1, 15. — ^b Acts 20, 28; Phil. 1, 1. — ^c Eph. 4, 12.

depend on that condition at all; since many *pious* women die in childbearing, while others, of a *contrary* character, are preserved. The salvation of the human race, through childbearing, was intimated in the sentence passed on the serpent. (Gen. iii, 15.) Accordingly, the Saviour is truly the seed of the woman who was to bruise the head of the serpent; and a woman, by bringing him forth, has been the occasion of our salvation." ["Childbearing" evidently denotes (figuratively) the sphere which properly belongs to the woman, and thus stands in opposition to the sphere of *public teaching*, which she enters upon only by usurpation. . . . In this sphere, to which God has appointed her—not in one of active duty for the advancement of the kingdom of God, to which she is not called, and which contradicts the position assigned to her by God—she will be saved under the conditions which are the same in all.—*Olshausen.*] [In that, her normal relation, bearing its burdens and doing its duties, the Christian woman shall be saved; that is the lot assigned them in God's appointments.] **If they continue**—*Εἰὰν μείνωσιν* is rightly translated *if they live*; for so it signifies in other passages. (See Phil. i, 25.) The change in the number of the verb from the singular to the plural, which is introduced here, was designed by the apostle to show that he does not speak of *Eve*, nor of any particular woman, but of the whole sex. (See Macknight.) Without faith it is impossible to please God, or to be saved; and without love it will be impossible to obey. FAITH AND LOVE are essentially necessary to holiness and sobriety; and unless both men and women *live in these*, they cannot, scripturally, expect to dwell with God for ever.

CHAPTER III.

1. **This is a true saying**—*Πιστὸς ὁ λόγος, this is a true doctrine.* These words are joined to the last verse of the preceding chapter by several of the Greek Fathers, and by them referred to the doctrine there stated. [If so used, they form a kind of *amen* to what has gone before; but Alford, and many, perhaps most, think they refer to what the apostle is proceeding to say.] **If a man desire**—The word *ὀρέγεται*, which we translate "desire," signifies *earnest, eager, passionate desire*; and *ἐπιθυμεῖ*, which we also translate "desire," also signifies *earnestly to desire or covet*. It is strange that the episcopacy, in those times, should have been an object of intense desire to any man, when it was a place of danger, and exposure to severe labour, want, persecution, and death, without any secular emolument whatsoever. **The office of a bishop**—*Ἐπισκοπῆς, the episcopacy, oversight, or superintendency.* *Ἐπισκοπῆς* appears to have been equivalent to that of *pastor* or *rector* of some particular Church, who was usually of the order of *elders*.] Our term bishop comes from the Anglo-Saxon *biscop*, which is a mere corruption of the Greek *ἐπίσκοπος*, and the Latin *episcopus*; the former, being compounded of *ἐπί, over*, and *σκέπτομαι, I look or inspect*, signifies one who has the *inspection* or *oversight* of a place, persons, or business; what we commonly term a *superintendent*. The New Testament writers

office of a ^bbishop, he desireth a good ^cwork. ^dA bishop then must be blameless, ^ethe husband of one wife, vigilant, sober, ^fof good behaviour, given to hospitality, ^gapt to

^d Tit. 1, 6, etc. — ^e Chap. 5, 9. — ^f Or, *modest*. — ^g 2 Tim. 2, 24.

have borrowed the term from the Septuagint, it being the word by which they translate the *בקר, pakid*, of the Hebrew text, which signifies a *visitor*, one that *personally inspects* the people or business over which he presides. It is given by St. Paul to the elders at Ephesus, who had the *oversight* of Christ's flock, (Acts xx, 28.) and to such like persons in other places. (Phil. i, 1; Titus i, 7.) [In the pastoral epistles we must fairly acknowledge, with Jerome, that the terms *ἐπίσκοπος (bishop)* and *πρεσβύτερος (elder or presbyter)* are applied indifferently to the same persons. The first was borrowed from the Greeks, and pointed to the office on the side of *duties*; the second, which marked primarily the age of the occupant, was taken from the Jews, and pointed to the office on the side of *gravity* and *dignity*. — *Ellicott.*] [The *ἐπίσκοποι (bishops)* of the New Testament have officially nothing in common with our (modern) bishops. (See Acts xx, 17, 28.) The identity of the *ἐπίσκοπος* and *πρεσβύτερος*, in apostolic times, is evident from Titus i, 5, 7.—*Alford.*] **A good work**—A "work" it then was, heavy, incessant, and painful. There were no unpreaching prelates in those days, and should be none now.

2. **A bishop then must be blameless**—*Ἀνεπίληπτον, a person against whom no evil can be proved*; the word is a metaphor, taken from the case of an expert and skilful pugilist, who defends every part of his body. So a Christian bishop ought to be one that has so conducted himself as to put it out of the reach of any person to allege that he is either unsound in the Christian faith or deficient in respect to any duty incumbent on a Christian. He "must" be irreprehensible; for how can he reprove that in others which they can reprove in him? **The husband of one wife**—He should be a *married* man, and not a *polygamist*. The apostle's meaning appears to be this: that he should not be a man who has divorced his wife and married another; nor one that has two wives at a time. It does not appear to have been any part of the apostle's design to prohibit second marriages, of which some have made such a serious business. **Vigilant**—*Νηφάλιον*; a bishop has to watch over the Church, and watch for it; and this will require all his care and circumspection. **Sober**—*Σόφορνα, prudent*, or, more literally, *a man of a sound mind*; having a good understanding, and the complete government of all his passions. A bishop should be a man of *learning*, of an extensive and well-cultivated mind, dispassionate, prudent, and sedate. **Of good behaviour**—*Κόσμιον, orderly, decent, grave, and correct* in the whole of his *appearance, carriage, and conduct*. A clownish, rude, or boorish man should never have the rule of the Church of God; the sour, the sullen, and the boisterous should never be invested with a dignity which they would most infallibly disgrace. **Given to hospitality**—*φιλόξενον*, literally, a *lover of strangers*. "Hospitality," in those primitive times, was a great and necessary virtue: then there were few inns, or places of public entertainment; to those who were noted for benevolence the necessitous stranger had recourse. **Apt to teach**—

teach; **3** ^{hi}Not given to wine, ^kno striker. ^lNot greedy of filthy lucre; but ^mpatient, not a brawler, not covetous; **4** One that ruleth well his own house, ⁿhaving his children in subjection with all gravity; **5** (For if a man know not how to rule his own house, how shall he take care of the church of God?)

^h Or, *Not ready to quarrel, and offer wrong, as one in pride.* — ⁱ Verse 8; Titus 1. 7. — ^j 2 Tim. 2. 24. — ^k 1 Peter 5. 2. — ^m 2 Tim. 2. 24. — ⁿ Titus 1. 6. — ^o Or, *one neatly*

Διδάκτικόν, one capable of teaching; not only wise himself, but ready to communicate his wisdom to others. One whose delight is to instruct the ignorant, and those who are out of the way. He must be a *preacher*; an able, zealous, fervent, and assiduous preacher.

3. Not given to wine—*Μὴ πάρονον*. This word not only signifies one who is *inordinately addicted to wine*, a *winebibber* or *tippler*, but also one who acts out of his inebriety. **No striker**—*Μὴ πλῆκτην*, not quarrelsome; not ready to strike a person who may displease him; no persecutor of those who may differ from him. It is said of Bishop Bonner, of infamous memory, that when examining the poor Protestants whom he termed heretics, when worsted by them in argument he was used to smite them with his fists, and sometimes scourge and whip them. But though he was a most ignorant and consummate savage, yet from such a Scripture as this he might have seen the necessity of surrendering his mitre. **Not greedy of filthy lucre**—*Μὴ αἰσχροκερδής*, not desirous of base gain; not using base and unjustifiable methods to raise and increase his revenues; not trading or trafficking; for what would be honourable in a secular character would be base and dishonourable in a minister of the Gospel. These two words are probably not authentic. The word *covetous*, which we have below, expresses all the meaning of this. (See verse 8.) **Patient**—*Ἐπιεικής*, meek, gentle; the opposite to *πλῆκτην*, a quarrelsome person, which it immediately follows when the spurious word *αἰσχροκερδής* is removed. Where *meekness* and *patience* do not reign, *gravity* cannot exist, and the love of God cannot dwell. **Not a brawler**—*Ἀμαχον*, not contentious or litigious, but quiet and peaceable. **Not covetous**—*Ἀφιδάργυρον*, not a lover of money; not desiring the office for the sake of its emoluments.

4. One that ruleth well his own house—*Τὸν ἰδίου οἴκου καλῶς προϊστάμενον*, one who properly (handsomely) *presides over* (and governs) *his own family*. One who has the command of his own house, not by sternness, severity, and tyranny, but with all kindness and "gravity." This is a maxim of common sense; no family can be prosperous that is not under subjection, and no person can govern a family but the head of it, the husband, who is, both by nature and the appointment of God, the head or governor of his own house. (Eph. v. 22.)

5. For if a man know not—Method is a matter of great importance in all the affairs of life. He who has a disorderly family has no government of that family; he probably has none because he has no method, no plan, of presiding. If a man's domestic arrangements be not good, he should not be trusted with any branch of government, whether ecclesiastical or civil.

6. Not a novice—*Νεόφυτον*; not a young plant, not recently ingrafted, that is, *one newly converted to*

6 Not ^aa novice, lest being lifted up with pride ^bhe fall into the condemnation of the devil. **7** Moreover he must have a good report ^cof them which are without; lest he fall into reproach ^dand the snare of the devil. **8** Likewise must ^ethe deacons, *be grave*, not double-tongued, ^fnot given to much wine, not

come to the faith. — ^a Isa. 14. 12. — ^b Acts 22. 12; 1 Cor. 5. 12; 1 Thess. 4. 12. — ^c Chap. C. 9; 2 Tim. 2. 26. — ^d Acts 6. 3. — ^e Lev. 10. 9; Ezek. 44. 21; verse 3.

the faith. It is impossible that one who is not long and deeply experienced in the ways of God can guide others in the way of life. Hence presbyters or elders were generally appointed to have the oversight of the rest, and hence presbyter and bishop seem to have been two names for the same office; yet presbyters or elders certainly were not all bishops. **Lest being lifted up with pride he fall into the condemnation of the devil**—The apostle's term, *εὐφροεῖς*, *puffed up, inflated*, is a metaphor taken from a bladder when filled with air or wind. It is light, can be the sport of the wind, but has nothing in it but air.

In Eccles. x there are some excellent sayings concerning *pride*: "Pride is hurtful before God and man." "Why is earth and ashes proud?" "The beginning of pride is when one departeth from God." "For pride is the beginning of sin; and he that hath it shall pour out abominations." "*Pride was not made for men.*" (See verses 7, 9, 12, 13, and 18, of the above chapter.)

7. Moreover he must have a good report of them which are without—[*Μακροβίαν καλὴν, a good record, favourably reputed.*] That he should be one who had not been recently a profligate, or scandalous in his life. Such a person, when converted, may be a worthy private Christian, but should not be at once called to the work of the ministry. [Certainly not until, by a somewhat extended course of well-doing, he comes to have such a "good report."] "Them which are without" are the Jews, Gentiles, and the *unconverted* of all kinds. **Lest he fall into reproach**—For his former scandalous life. **And the snare of the devil**—Snare and temptations such as he fell into and fell by before. This is called the "snare of the devil;" for he well knows the constitution of such persons, and what is most likely to prevail. Backsliders in general fall by those sins to which they were addicted previously to their conversion. Former inveterate habits will revive in him who does not continue to deny himself, and watch unto prayer. "The snare of the devil," some would translate *the snare of the deceiver*; and they give the same meaning to the word in verse 6, because it is evident that *διαβάλοις* has that meaning in verse 11, where our translators render it *slanders*.

8. Likewise must the deacons—The term "deacon," *διάκονος*, simply signifies a *regular* or *stated servant*. (See Matt. xx. 26.) As nearly the same qualifications were required in the deacons as in the bishops, the reader may consult what is said on the preceding verses. **Grave**—Of a sedate and dignified carriage and conduct. **Not double-tongued**—Speaking one thing to one person and another thing to another on the same subject. **Not given to much wine**—Neither a drunkard, tippler, nor what is called a *joyal companion*. All this would be inconsistent with *gravity*. **Not greedy of filthy lucre**—See on verse 3. [The repetition of the caution indicates its importance.]

greedy of filthy lucre; **9** "Holding the mystery of the faith in a pure conscience. **10** And let these also first be proved; then let them use the office of a deacon, being *found* blameless. **11** "Even so *must* their wives be grave, not slanderers, sober, faithful in all things. **12** Let the deacons be the husbands of one wife, ruling their children and their own houses well. **13** For "they that have "used

the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. **14** These things write I unto thee, hoping to come unto thee shortly: **15** But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and "ground of the

u Chap. i. 19.—v Titus 2. 3.—w See Matt. 25. 21.—x Or,

ministered.—y Eph. 2. 21, 22; 2 Tim. 2. 20.—z Or, *stay*.

9. Holding the mystery of the faith—[*μυστήριον τῆς πίστεως*, the doctrines of the Gospel, that great objective truth which man of himself knows not, but which the Spirit of God reveals to the faithful. (Rom. xvi. 25; 1 Cor. ii. 7-10). . . . Probably *τῆς πίστεως* is here to be taken subjectively: *their faith*, the apprehension which appropriates to them the contents of God's revelation of Christ.—*Alford*.]

10. Let these . . . be proved—Let them not be *young converts*, or persons lately brought to the knowledge of the truth. (See verse 6.) Let no man be put into an office in the Church till he has given full proof of his sincerity and steadiness, by having been for a considerable time a consistent private member of the Church. **Being found blameless**—*ἀνεγκλήτοι ὄντες*, being *irreproachable*; persons against whom no evil can be proved. (See verse 2.) [Let the stewards (whose office answers to that of the scriptural deacons) be persons of solid piety, who both know and love the Methodist (Christian) doctrine and discipline, and of good natural and acquired abilities.—*Methodist Discipline*.]

11. Even so must their wives be grave—*Γυναικας ὡσαύτως σεμνὰς*, let the women likewise be *grave*. Whatever is spoken here becomes women in general. If the apostle had those termed deaconesses in his mind, the words are peculiarly suitable to them. That there was such an order in the apostolic and primitive Church, and that they were appointed to their office by the imposition of hands, has already been noticed. (Rom. xvi. 1.) Possibly, therefore, the apostle may have had these in view, to whom it was as necessary to give counsels and cautions as to the deacons themselves; and to prescribe their qualifications, lest improper persons should be brought into that office. **Not slanderers**—*Μὴ διαβόλους*, literally, *not devils*. (See on verse 7.) This may be properly enough translated *slanders, backbiters, talebearers*, etc., for all these are of their father, the devil. (See on verse 2.) **Faithful in all things**—The deaconesses had much to do among the poor, and especially among poor women, in dispensing the bounty of the Church. They were not only faithfully to expend all they had received, and for the purpose for which they received it; but they must do this with *impartiality*, showing no respect of persons, the necessities of each case being the only rule by which the distribution was to be regulated.

12. Let the deacons be the husbands of one wife—See on verses 2, 4, and 5.

13. That have used the office of a deacon well—They who, having been *tried or proved*, (verse 10), have shown by their steadiness, activity, and zeal, that they might be raised to a higher office, are here to **purchase to themselves a**

good degree, *βαθμὸν καλὸν*; for, instead of having to administer to the bodies and bodily wants of the poor, the faithful deacons were raised to minister in holy things; and, instead of ministering the bread that perisheth, they were raised to the presbyterate or episcopate to minister the bread of life to immortal souls. And hence the apostle adds: **and great boldness in the faith**—*Πολὺν παρρησίαν*, *great liberty of speech*; that is, in teaching the doctrines of Christianity, and in expounding the Scriptures and preaching. It seems to have been a practice, dictated by common sense, that the most grave and steady of the believers should first be employed as deacons; the most experienced and zealous of the deacons should be raised to the rank of elders; and the most able and pious of the elders be consecrated bishops or pastors.

14. These things write I—That is, I write only these things; because *I hope to come unto thee shortly*.

15. But if I tarry long—That is, Notwithstanding I hope to come to thee shortly, and therefore do not feel the necessity of writing at large, yet, lest I should be delayed, I write what I judge necessary to direct thy conduct in the Church of God. **The house of God**—This is spoken in allusion to the ancient tabernacle, which was God's house, and in which the symbol of the divine majesty dwelt. So the Christian Church is God's house, and every believer is a habitation of God through the Spirit. [If the Church in general (the comprehending body of believers) is the house of God, then any portion of it may clearly partake of the title and the dignity.] **The church of the living God**—The assembly in which God lives and works; each member of which is a living stone, all of whom, properly united among themselves, grow up unto a holy temple in the Lord. [The "Holy Catholic Church" of the Apostles' Creed.] **The pillar and ground of the truth**—Never was there a greater variety of opinions on any portion of the sacred Scripture than has been on this and the following verse. Commentators and critics have given senses and meanings till there is no meaning to be seen. The house of God is the Church of the living God; which (Church) is the pillar and ground of the truth. The full revelation of God's truth is in the Christian Church. The great doctrines of that Church are the truth. Formerly the truth was but partially revealed, much of it being shadowed with types, ritualistic ceremonies, and comparatively dark prophecies; but now all is made plain, and the full revelation given; and the foundations on which this truth rests are the grand facts detailed in the Gospel, especially those which concern the *incarnation, miracles, passion, death, and resurrection* of Christ, and the *mission of the Holy Spirit*.

truth. **16** And without controversy great is the mystery of godliness: "God was ¹man-

^a John 1. 14; 1 John 1. 2. — ^b Gr. *manifested*. — ^c Matt. 2. 16; John 1. 32, 33; 13. 26; 16. 8, 9; Rom. 1. 4; 1 Peter 3. 18; 1 John 3. 6, etc. — ^d Matt. 23. 2; Mark 16. 8; Luke 2. 13;

16. And without controversy—*Kaì ὑπολογισμῶς, and confessedly, by general consent, it is a thing which no man can or ought to dispute.* **Great is the mystery of godliness**—*Μεγά ἐστὶν τὸ τῆς εὐσεβείας μυστήριον.* This sentence is a paraphrase of the *ἀλήθεια, (the truth, the whole Gospel)* in the preceding verse. It is so called by the apostle because, as the subject of the Christian fear of God, or piety, it is hidden from the world, *the mystery of the faith.* (Verse 9.) **God was manifest in the flesh**—*Θεὸς ἐφανερώθη ἐν σαρκί.* Instead of *Θεός, God*, several MSS., Versions, and Fathers have *ὅς, or ὅ, who or which.* The insertion of *Θεός* for *ὅς, or ὅς* for *Θεός*, may be easily accounted for. In ancient times the Greek was all written in capital letters, for the common Greek character is comparatively of modern date. In these early times words of frequent recurrence were written contractedly, thus: for *πατήρ, πρ;* *Θεός, θς;* *Κύριος, κς;* *Ἰησοῦς, ις,* etc. This is very frequent in the oldest MSS., and is continually recurring in the Codex Bezae and Codex Alexandrinus. If, therefore, the middle stroke of the *Θ*, in OC, happened to be faint, or obliterated, and the dash above not very apparent, both of which I have observed in ancient MSS., then OC, the contraction for *ΘEOC, God*, might be mistaken for OC, *which or who; and vice versa.* This appears to have been the case in the Codex Alexandrinus in this passage. To me there is ample reason to believe that the Codex Alexandrinus originally read OC, *God*, in this place; but the stroke becoming faint by length of time and injudicious handling, of which the MS. in this place has had a large proportion, some person has supplied the place, most reprehensibly, with a thick black line. This has destroyed the evidence of this MS., as now it can neither be quoted *pro* nor *con*, though it is very likely that the person who supplied the ink line did it from a conscientious conviction that OC was the original reading of this MS. The enemies of the deity of Christ have been at as much pains to destroy the evidence afforded by the common reading in support of this doctrine as if this text were the only one by which it can be supported; they must be aware that John i. 1 and 14, (and many other passages,) proclaim the same truth; and that in those places there is no authority to doubt the genuineness of the reading. [The reading *Θεός* is no longer supported by any respectable authority, and the only dispute is between *ὅς (who)* referring to an omitted antecedent, *Christ*, and *ὅ, (which),* having *μυστήριον (the mystery)* for its antecedent, and the preference is to be given very decidedly to the former.] [*ὅς* is not "he who," (emphatic,) including in itself both the demonstrative and relative, but is a relative to an omitted, though easily recognised, antecedent, namely, *Christ.* . . . The *rhythmical* as well as the antithetical character of the clauses, and the known existence of such compositions, render it by no means improbable that the words (following) are quoted from some well-known *hymn*, or possibly from some familiar *confession of faith.*—*Ellicott.*] [It should be noticed, in a question which now

ifest in the flesh, ^c justified in the Spirit, ^d seen of angels, ^e preached unto the Gentiles, ^f be-

21. 4; John 20. 12; Eph. 3. 10; 1 Peter 1. 12. — ^e Acts 10. 34; 13. 46, 48; Rom. 10. 18; Gal. 2. 8; Eph. 3. 5, 6, 8; Col. 1. 27, 28; chap. 2. 7. — ^f Col. 1. 6, 23.

happily no longer depends on internal considerations, how completely the whole glorious sentence is (would be) marred and disjoined by the substitution of *Θεός.* It is not the objective fact of *God being manifested* of which the apostle is speaking, but the life of God lived in the Church—the truth, of which the congregation of believers is the pillar and basement—as identical (John xiv. 6) with Him who is its centre and heart and stock, as unfolded once for all in the unfolding of Him.—*Alford.* **Justified in the Spirit**—*[Ἐδικαιώθη ἐν πνεύματι, was vindicated in spirit, in the higher sphere of the divine life. . . . The πνεῦμα of Christ is not here the Holy Spirit, nor ἡ θεία δύναμις, the divine power or miracles, but the higher principle of spiritual life, which was not in itself the divinity, but especially and intimately united (not blended) and associated with it.—Ellicott.]* **Seen of angels**—By *ἄγγελοι* here, some understand not those celestial or infernal beings commonly called "angels," but *apostles* and other persons who became *messengers*, to carry far and wide, and attest, the truth of his resurrection from the dead. If, however, we take the word "seen," in its Jewish acceptance for *made known*, we may here retain the term "angels" in its common acceptance; for it is certain that previously to our Lord's ascension to heaven, these holy beings could have little knowledge of the necessity, reasons, and economy of human salvation, or of the nature of Christ as God and man. St. Peter informs us that the *angels desire to look into these things.* (1 Pet. i. 12.) And St. Paul says the same thing (Eph. iii. 9, 10) when, speaking of the revelation of the Gospel plan of salvation, which he calls *the mystery which from the BEGINNING OF THE WORLD had been hid in God*, and which was now published, that *unto the PRINCIPALITIES AND POWERS in heavenly places might be MADE KNOWN by (διὰ, through) the Church, the manifold wisdom of God.* Even those angelic beings have obtained an accession to their blessedness by an increase of knowledge in the things which concern Jesus Christ, and the whole scheme of human salvation through his incarnation, passion, death, resurrection, ascension, and glorification. The "mystery of godliness," as displayed in the incarnation, manifests the Godhead in communion with our race to the higher orders of spiritual beings, so making them sharers, though apparently incidentally, in the beneficial results of that stupendous transaction. [It is very probable that the *general* manifestation of Christ to angels through his incarnation, rather than the specific appearances of them during some scenes of his earthly life, or any [assumed] specific manifestation in heaven, is here alluded to.—*Ellicott.*] **Preached unto the Gentiles**—This is one grand part of the "mystery" which had been "hidden in God"—that the Gentiles should be made fellow heirs with the Jews, and be admitted into the kingdom of God. To the Gentiles, therefore, he was proclaimed as having *pulled down the middle wall of partition between them and the Jews*; that, through him, God has granted unto them *repentance unto life*; and that they also might have "redemption in his blood, the forgiveness of sins." ["The mystery of godliness" includes in

lieved on in the world, ^εreceived up into glory.

CHAPTER IV.

NOW the Spirit ^αspeaketh expressly, that ^βin the latter times some shall depart from the faith, giving heed ^γto seducing spirits, ^δand doctrines of devils; **2** ^εSpeaking lies in hy-

^α Luke 24. 51; Acts 1. 9; 1 Peter 3. 22. — ^β John 16. 13; 2 Thess. 2. 3; 2 Tim. 3. 1, etc.; 2 Peter 3. 3; 1 John 2. 18; Jude 4, 18. — ^γ 1 Peter 1. 20. — ^δ 2 Tim. 3. 13; 2 Peter 2. 1; Rev. 16. 14. — ^ε Dan. 11. 35, 37, 38; Rev. 9. 20. — ^ζ Matt. 7. 13;

its far reaching purposes of salvation all men, which is seen in the commission to preach the Gospel to all nations, Jews and Gentiles alike, and without any ethnic distinctions.] **Believed on in the world**—This is a most striking part of the “mystery of godliness,” that one whose kingdom is not of this world, and whose doctrines are opposed to all the sinful propensities of the human heart, should, wherever the Gospel is preached, be acknowledged as the *only Saviour of sinners*, and the *Judge of quick and dead*! And, notwithstanding their prejudices, many even of the Jews believed on him; and a “great company of the priests” themselves, who were his crucifiers, “became obedient to the faith.” (Acts vi, 7.) [The facts of the spiritual conquests of the Gospel in the world constitute no mean proof of its greatness as a divine *mystery*. In these Christianity has an ever-increasing demonstration of its divinity.] **Received up into glory**—Even that human nature which he took of the Virgin Mary was taken up into glory. (Acts i, 9.) This is a part of the mystery of godliness which, while we have every reasonable evidence to believe, we have not powers to comprehend. His reception into glory is of the utmost consequence to the Christian faith; as, in consequence, Jesus Christ in his human nature ever appears before the throne as our sacrifice and our mediator. [Christ in his proper person—the God-man—is the subject of which all that is here said (in verse 16) is predicated. He was manifested in the flesh. He was justified in the spirit, etc., and in him was embodied all that mystery of grace which we call spiritual religion. (1 Cor. i, 24, 30; Col. ii, 3.)]

NOTES ON CHAPTER IV.

1. Now the Spirit speaketh expressly—*Ἐν ᾧ*, manifestly, openly. It is very likely that the apostle refers here to a prophecy then furnished by the Holy Ghost, and probably immediately after he had written the words in the preceding verses; and as this prophecy contains things nowhere else spoken of in the sacred writings, and which are of the utmost moment to the Christian Church, they should be read with reverence. **In the latter times**—This does not necessarily imply the last ages of the world, but any times subsequent to those in which the Church then lived. **Depart from the faith**—*Ἀποστήσονται τινες τῆς πίστεως*, they will apostatize from the faith, that is, from Christianity; in effect renouncing the whole system, by bringing in doctrines which render its essential truths null and void, or denying and renouncing such doctrines as are essential to Christianity as a system of salvation. A man may hold all the truths of Christianity, and yet render them of none effect by holding other doctrines which counteract their influence; or he may apostatize by denying some essential doctrine, though he bring in nothing

pocrisy; ¹having their conscience seared with a hot iron; **3** ^εForbidding to marry, ^δand commanding to abstain from meats, which God hath created ^κto be received ^λwith thanksgiving of them which believe and know the truth. **4** For ¹every creature of God *is* good, and nothing to be refused, if it be received

Rom. 16. 15; 2 Peter 2. 3. — ^ε Eph. 4. 19. — ^ζ 1 Cor. 7. 28, 36, 38; Col. 2. 20, 21; Heb. 13. 4. — ^δ Rom. 14. 3; 17; 1 Cor. 8. 3. — ^κ Gen. 1. 29; 9. 3. — ^λ Rom. 14. 6; 1 Cor. 10. 30. — ^ι Rom. 14. 14, 21; 1 Cor. 10. 23; Titus 1. 13.

heterodox. [*These, some, are not the heretics, but those who are led away from the faith by them. The apostasy belonged to the future, but the heresy to the present.*—*Huther.*] **Giving heed to seducing spirits**.—*Πνεύμασι πλάνοις*. Deception has its spirits, emissaries of every kind, which she employs to darken the hearts and destroy the souls of men. Pretenders to inspiration, and false teachers of every kind, belong to this class. **And doctrines of devils**—*Δαιμονίων*, demons, either meaning fallen spirits or dead men, spectres, etc., or doctrines inspired by Satan relative to these, by which he secures his own interest, and provides for his own worship. [The words signify not doctrines concerning demons, but *proceeding from* demons. . . . A man never stands isolated; if the divine Spirit does not lead him, the evil spirit will; hence the heresies are here represented as inspirations of the *demons*, ministers of Satan. (2 Cor. xi, 15.)—*Olshausen.*]

2. Speaking lies in hypocrisy—Persons pretending not only to divine inspiration, but also to extraordinary degrees of holiness, self-denial, mortification, etc., in order to accredit the “lies” and false doctrines which they taught. Of this kind are the “lies” framed concerning miracles pretended to be wrought by the *relics* of departed saints, etc. **Having their conscience seared with a hot iron**—They bear the marks of their hypocrisy as evidently and as indelibly in their conscience in the sight of God as those who have been *caterized* for their crimes do in their bodies in the sight of men. [*Caterizing* was a form of punishment for marking criminals as such: as these bore the brand on their forehead, . . . so do these heretics bear in their conscience the knowledge of their own guilt.—*Olshausen.*]

3. Forbidding to marry—These hypocrites pretended that a single life was much more favourable to devotion and to the perfection of the Christian life. This sentiment was held by the Essenes, a religious sect among the Jews; and we know that it is a favourite opinion among the Romanists, who oblige all their clergy to live a single life by a *vow of continency*. **To abstain from meats**—Among the heathens, Jews, and Romanists, certain “meats” were prohibited; some *always*, others at *particular times*. This, the apostle informs us, was directly contrary to the original design of God; and says that those who *know the truth* know this. [It does not appear what were the kinds of meats that were forbidden, but probably flesh is intended. There is here a faint shadowing of an incipient Gnosticism, already showing itself, although its full development did not occur till considerably later.]

4. For every creature of God is good—That is, every creature which God has made for man’s nourishment is good for that purpose, and to be thankfully received whenever necessary for the

with thanksgiving: **5** For it is sanctified by the word of God and prayer. **6** If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, "nourished up in the words of faith and of good doctrine, whereunto thou hast attained. **7** But "refuse profane and old wives' fables, and "exercise thyself *rather* unto godliness.

m 2 Tim. 3. 14, 15. — *n* Chap. 1. 4; 6. 20; 2 Tim. 2. 16, 23; 4. 4; Titus 1. 4. — *o* Heb. 5. 14. — *p* 1 Cor. 8. 8; Col. 2. 23. — *q* Or, *for a little time.* — *r* Chap. 6. 6.

support of human life; and nothing of that sort is at any time to be refused, οὐδὲν ἀποβλητὸν, *rejected or despised*.

5. For it is sanctified by the word of God—Διὰ λόγον Θεοῦ, "by the command of God;" probably referring to Gen. i. 29: "And God said, I have given you every herb . . . and every tree . . . to you it shall be for meat;" and to chapter ix. 3, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things;" that is, I have given you every animal that is proper for food, as I have given you every herb and fruit proper for nourishment. Therefore, all this was "sanctified," *set apart*, and appropriated to this use by this command. And when man is about to use it, he is to sanctify or set it apart to that use by prayer to God; 1) That it may answer the end to us for which it was designed; 2) That we may use it with gratitude and moderation; 3) That all the strength derived from it may be devoted to God in filling up the duties of those situations in which his providence has placed us. Those who thank not God for their food, and pray not for his blessing in the use of it, are unworthy even of a morsel of bread and of the breath they breathe.

6. If thou put the brethren in remembrance of these things—Show the Church that even now there is danger of this apostasy; put them on their guard against it; for the forewarned are forearmed. **Nourished up in the words of faith—**By acting as I command thee, thou wilt show that thou art a good minister of Jesus Christ, and that thou hast been nourished from thy youth up in the doctrines of faith. The apostle seems to allude here to Timothy's Christian education. (See the preface to this epistle.) **Whereunto thou hast attained—**ἡ παρρηκοιότης, which thou hast *thoroughly understood*. [Hast followed along by tracing its course and accompanying it.—*Alford*.]

7. But refuse profane and old wives' fables—[Γραῖες, (from γράς, an old woman,) *silly*.] This seems to refer particularly to the Jews, whose Talmudical writings are full of the most ridiculous and profane fables that ever disgraced the human intellect. The same may with equal propriety be said of the legends of the Romish Church. Let any man read the *Aurea Legenda*, and he will find of "profane and old wives' fables" what may stand, with considerable propriety, column for column with the Talmud. See *Joseline's Life of St. Patrick* for miracles abundantly more numerous and more stupendous than all that were wrought by Jesus Christ and his apostles! No doubt the Spirit of God had these and similar corruptions, and this corrupt Church particularly, in view: **Exercise thyself rather unto godliness—**[Ἐμμελεῖς δὲ σεαυτὸν, keep yourself to a course of gymnastics. (See Heb. v. 14; xii. 11; 2 Peter i. 14.) Ἦπὸς εὐσεβείας, in ref-

8 For "bodily exercise profiteth a little: "but godliness is profitable unto all things: "having promise of the life that now is, and of that which is to come. **9** "This is a faithful saying, and worthy of all acceptation. **10** For therefore "we both labour and suffer reproach, because we "trust in the living God, "who is the Saviour of all men, specially of those that

s Psal. 37. 4; 84. 11; 112. 2, 3; 145. 19; Matt. 6. 33; 19. 29; Mark 10. 30; Rom. 8. 28. — *t* Chap. 1. 15. — *u* 1 Cor. 4. 11, 12. — *v* Chap. 6. 17. — *w* Psal. 36. 6; 107. 2, 6, etc.

erence to practical culture in piety.] Timothy was to exercise himself unto godliness, that he might be prepared to direct his hearers to the kingdom of heaven, and the crown that *fadeth not away*. (See the notes on 1 Cor. ix. 24, etc.)

8. For bodily exercise (outward observances) profiteth little—Ἦπὸς ὀλίγον ἐστὶν ὠφέλιμος, are but little worth; but godliness (εὐσεβεία) has the promise of this life and the life to come; it is profitable for all things; and for both time and eternity. **Having promise of the life that now is—**The man that fears, loves, and serves God has God's blessing all through life. His religion saves him from all those excesses, both in action and passion, which sap the foundations of life and render existence itself often a burden. The peace and love of God in the heart produce a serenity and calm which cause the lamp of life to burn clear, strong, and permanent. Evil and disorderly passions obscure and stifle the vital spark. Every truly religious man extracts the uttermost good out of life itself, and through the divine blessing secures the uttermost good that is in life; and, what is better than all, acquires a title through grace to an eternal life of glory above. Thus godliness has the assured promise of, and secures the blessings of, both the present and the future life.

9. This is a faithful saying—[Confirmatory of what immediately precedes.—*Ellicott*.] The truth of this doctrine none need doubt; and every man has it in his power to put this to the proof. (See i. 15.)

10. For therefore we both labour—This verse was necessary to explain what the apostle had before said; and here he shows that his meaning was not that the followers of God should enjoy worldly prosperity and exemption from natural evils; for, said he, it is because we exercise ourselves in godliness that we have both labour and reproach, and we have these because we trust in the living God. [Ἠλπίκαμεν, *have set our hearts upon* the living God; we make him the object of our confidence for time and eternity.] **Who is the Saviour of all men—**Who has provided salvation for the whole human race, and has freely offered it to them in his word and by his Spirit. **Specially of those that believe—**What God intends for ALL, he actually gives to them that believe in Christ. As "all" have been purchased by his blood, so "all" may believe; and consequently "all" may be saved. Those that perish, do so through their own fault. 1) God wills that all men should be saved. (Chapter ii. 4.) 2) He has provided a ransom price by which all may be saved. (Heb. ii. 9.) 3) By virtue of that provision all men are brought to a state of initial salvation. (Heb. x. 29.) 4) But the consummation of that salvation in personal redemption and everlasting life is conditioned on the faith of the individual subject.]

believe. **11** *These things command and teach. **12** †Let no man despise thy youth; but ‡be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. **13** Till I come, give attend-

ance to reading, to exhortation, to doctrine. **14** *Neglect not the gift that is in thee, which was given thee †by prophecy, ‡with the laying on of the hands of the presbytery. **15** Meditate upon these things; give thyself wholly to

α Chap. 6. 2. — γ 1 Cor. 16. 11; Titus 2. 15. — ζ Titus 2. 7; 1 Peter 3. 3.

α 2 Tim. 1. 6. — β Chap. 1. 18 — γ Acts 6. 6; 8. 17; 13. 3; 19. 6; chap. 5. 22; 2 Tim. 1. 6.

11. These things command and teach—Let it be the sum and substance of thy preaching; that true religion is profitable for both worlds; that vice destroys both body and soul; that Christ tasted death for every man; and that he saves to the uttermost all them that believe in his name.

12. Let no man despise thy youth—Act with all the gravity and decorum which become thy situation in the Church. As thou art in the place of an elder, act as an elder. Concerning Timothy's age, see the conclusion of the preface to this epistle. **Be thou an example of the believers**—[Τύπος, a type-model, here used in a moral sense. (See 1 Pet. v, 3; Phil. iii, 17, etc.)] Though, according to the just judgment of God, they who die in their sins have their blood on their own head; yet, if they have either gone into sin or continued in it through the watchman's fault, their blood will God require at his hand. (See Ezek. xxxiii, 1-10.) **In word**—Ἐν λόγῳ, in doctrine; teach nothing but the truth of God. **In conversation**—Ἐν ἀναστροφῇ, in the whole of thy manner of life. **In charity**—Ἐν ἀγάπῃ, in love to God and man—in universal good will. **In spirit**—Ἐν πνεύματι, in the manner and disposition in which thou dost all things. [These words are wanting in the best copies.] **In faith**—Ἐν πίστει, be faithful to thy trust, to thy flock, to thy domestics, to the public, to thy God. *Fidelity* consists in honestly keeping, preserving, using, and delivering up when required, whatever is intrusted to our care. **In purity**—Ἐν ἀνιᾳ, chastity of body and mind; a direction peculiarly necessary for a young minister, who has more temptations to break its rules than perhaps any other person. "Converse sparingly with women, and especially with young women," was the advice of a very holy and experienced minister of Christ. [We cannot but observe that there is a certain order in the succession of these terms. First we have, in "word" and in "conversation," the former including every kind of speaking, (not merely doctrine,) that is, teaching, exhorting, warning, comforting, etc., both in public and private; the latter is the life as embodied in deeds. "Love" and "faith" belong to the inner life, and denote the powers that give motion to the Christian life. The last word, "purity," denotes not *chastity* specifically, but generally,—*"purity of moral behaviour."*—Huther.]

13. Give attendance to reading—Timothy could easily comprehend the apostle's meaning; but at present this is not so easy. What books does the apostle mean? The books of the Old Testament were probably what he intended; these testified of Jesus, and by these he could either convince or confound the Jews. But whether was the reading of these to be public or private? Probably both. It was customary to read the Law and the Prophets in the synagogue, and doubtless in the assemblies of the Christians; after which there was generally an exhortation founded upon the subject of the prophecy. Hence the apostle says: *Give attendance to reading, to exhortation, to*

DOCTRINE. Timothy was therefore to be diligent in reading the sacred writings at home, that he might be the better qualified to read and expound them in the public assemblies to the Christians, and to others who came to these public meetings. As to other books, there were not many at that time that could be of much use to a Christian minister. In those days the great business of the preacher was to bring forward the grand facts of Christianity, to prove these, and to show that all had happened according to the prediction of the prophets; and from these to show the work of God in the heart, and the evidence of that work in a holy life. The works of various scholars prove of how much consequence even the writings of heathen authors, chiefly those of Greece and Italy, are to the illustration of the sacred writings. And he who is best acquainted with the sacred records will avail himself of such helps with gratitude both to God and man. Though so many languages and so much reading are not absolutely necessary to form a minister of the Gospel, (for there are many eminent ministers who have not such advantages,) yet if properly used they are helps of the first magnitude to those who have them and know how to use them.

14. Neglect not the gift that is in thee—The word χάρισμα, here, must refer to the gifts and graces of the divine Spirit which Timothy received when set apart to the work of an evangelist by the imposition of St Paul's hands (2 Tim. i, 6) and by that of the presbytery or eldership. [The word χάρισμα may be applied to every gift of God bestowed on man by God's χάρις, (grace.) In the New Testament it denotes both—generally, the new spiritual life wrought in the believer by the Holy Spirit, and also specially, every faculty imparted for every Christian work. Here, where the apostle is speaking of Timothy's official work, it can only mean the faculty given him for the sake of the office, [work,] in regard to both the governing and the calling and teaching.—Huther.] **Given thee by prophecy**—It has been conjectured (chapter i, 18) that there had been some remarkable prediction relative to the future destiny and usefulness of Timothy. And probably it was in consequence of this that he was set apart to the office of evangelist and bishop in the Church at Ephesus. When apostles laid their hands on men they ordinarily received the Holy Spirit with this imposition. This may be what the apostle calls to the remembrance of Timothy, and tells him not to neglect what he had received, nor the purpose for which he had received it.

15. Meditate upon these things—Τὰῦτα μελέτα, care for these things; revolve them frequently in thy mind; consider deeply their nature and importance; get them deeply fastened in thy heart, and let all thy conduct flow from this inward feeling and conviction. Let the nature, reasons, and motives of thy ministry be ever in the view of thy heart and conscience. **Give thyself wholly to them**—Ἐν ταῦτοις ἰσθί, be thou in these things. Occupy thyself wholly with them; make them not

them; that thy profiting may appear ^d to all. **16** ^eTake heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both ^fsave thyself, and ^gthem that hear thee.

CHAPTER V.

REBUKE ^a not an elder, but entreat *him* as a father; and the younger men as brethren; **2** The elder women as mothers; the younger as sisters, with all purity. **3** Honour

g Or, in all things. — *e* Acts 20, 28. — *f* Ezek. 33, 9. — *g* Rom. 11, 14; 1 Cor. 9, 22; James 5, 20. — *a* Lev. 19, 32. — *b* verses 5, 16. — *c* Or, kindness. — *d* See Gen. 45, 10, 11;

only thy *chief*, but thy *sole*, concern. To this let all thy reading and study be directed; this is thy great business, and thou must perform it as the servant and steward of the Lord. [He who is *wholly* in these things will be little in worldly company, in foreign studies, in collecting books, shells, and coins, in which many ministers consume a principal part of their life.—*Bengel*.] Such should be prayed for and pitied. **That thy profiting may appear to all**—By being made a universal blessing, convincing and converting sinners, and building up the Church of God on its most holy faith. [That thy progress in the Christian life, and with reference to the duties of thy office, and especially as respects the caution given, (verse 12), that no man despise thy youth, may be manifest to all.—*Alford*.]

16. Take heed unto thyself—See that the life of God remains and the work of God prospers in thine own soul. “Take heed unto” *thy doctrine*, that the matter be pure and scriptural; that thou teach nothing for truth but what God has revealed. **Continue in them**—That is, in these things, *abrois*, [all that has been enjoined in the preceding instructions. See Huther and Ellicott.] Without this, the divine influence shall recede from thy heart, and the divine gift from thy intellect; and, like Samson shorn of his strength, thou wilt soon become as a *common man*; thou shalt be no longer able to *persuade* men; the *usurios* shall depart from thy soul; and, destitute of spiritual feeling thyself, thou shalt not be able to cause others to *feel*. Take the apostle’s advice, and thou shalt save thy own soul and the souls of **them that hear thee**.

NOTES ON CHAPTER V.

1. Rebuke not an elder—An elderly person; for the word *πρεσβύτερος* (*elder*) is here taken in its natural sense, and signifies one advanced in years. At verse 17 it is taken in what may be termed its ecclesiastical meaning, and signifies an *officer* in the Church, a *presbyter* or *bishop*; for sometimes these terms were confounded. There are but few cases in which it at all becomes a young man to reprove an old man, and especially one who is a father in the Church. If such a one does wrong, or gets out of the way, he should be *entreated* as a father, with great caution and respect. To this at least his age entitles him. The words *μὴ ἐντιμολογῆς* signifies, do not *snite*; that is, do not treat them harshly, nor with magisterial austerity. **The younger men as brethren**—[The word *παρακαλεῖς* (*entreat*) applies equally to all of the several kinds or classes of persons named.] Showing humility, and arrogating nothing to thyself on account of thy office. Feel for them as thou oughtest to feel for thy own brethren.

2. The elder women as mothers—Treating

widows ^bthat are widows indeed. **4** But if any widow have children or nephews, let them learn first to show ^cpiety at home, and ^dto requite their parents: ^efor that is good and acceptable before God. **5** ^fNow she that is a widow indeed, and desolate, trusteth in God, and ^gcontinueth in supplications and prayers ^hnight and day. **6** ⁱBut she that liveth ^kin pleasure is dead while she liveth. **7** ^lAnd these things give in charge, that they may be

Matt. 15, 4; Eph. 6, 1, 2. — *e* Chap. 2, 3. — *f* 1 Cor. 7, 32. — *g* Luke 2, 37; 15, 1. — *h* Acts 26, 7. — *i* James 5, 5. — *k* Or, delicately. — *l* Chap. 1, 3; 4, 11; 6, 17.

them with the respect due to their age. **The younger as sisters**—Feel for every member of the Church, old and young, male and female; consider them as fathers, mothers, brothers, and sisters; treat them all with gentleness, as well as pastoral solicitude. **With all purity**—*Ἐν πάσῃ ἀγνίᾳ*, with all chastity. (See chapter iv, 12.)

3. Honour widows that are widows indeed—Our meaning of the word *τίμα*, to honour, is to support, sustain, etc., (Matt. xv, 4, 5;) and here it is most obviously to be taken in this sense. Provide for those widows especially which are “widows indeed”—persons *truly destitute*, being aged and helpless, and having neither children nor friends to take care of them, and who behave as becometh their destitute state. But see the note on verse 10.

4. But if any widow have children or nephews—This shows that “widows indeed” are those that have neither children nor nephews, that is, no relatives that either will or can help them, or no near relatives alive. **Let them** (the children, etc.) **learn first to show piety at home**—Let these children and nephews provide for their aged or helpless parents or relatives, and not burden the Church with them while they are able to support them. **And to requite their parents**—*Καὶ ἀποδοῦναι τοῖς προγόνοις*. [And to give back requitals to their progenitors, that is, mothers and grandmothers.] This is called *showing piety*; and there is doubtless an allusion to the fifth commandment, “Honour thy father and thy mother;” provide for them in their old age and afflictions; God commands this.

5. And desolate—*Καὶ μεμονωμένην*, left entirely alone—having neither children nor relatives to take care of her. **Trusteth in God**—Finding she has no other helper, she continues in prayer and supplication, that she may derive that from God which, in the course of his providence, he has deprived her of among men.

6. But she that liveth in pleasure—*Ἡ δὲ σπαταλώσα*, she that liveth delicately, indulging herself with dainties; it does not indicate grossly criminal pleasures, but simply means one who indulges herself in good eating and drinking, pampering her body. **Is dead while she liveth**—No purpose of life is answered by the existence of such a person. [Although physically and psychically alive, she is spiritually dead; and therefore should have no place in a specifically spiritual community.]

7. That they may be blameless—Charge the whole Church to attend to these things, that they may be blameless. The words are not spoken of the widows only, but of the Church or its officers; it need not be restricted to the widows, for the adjective *ἀνεπιλημπτοι*, is both of the masculine and feminine gender.

blameless. **8** But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. **9** Let not a widow be taken into the number under threescore years old, having been the wife of one man, **10** Well reported of for good works; if she have brought up children, if she have lodged

strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. **11** But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; **12** Having damnation, because they have cast off their first faith. **13** And withal they learn to be idle, wandering about

in Isa. 58, 7; Gal. 6, 10.—n Or, kindred.—o 2 Tim. 3, 5; Titus 1, 16.—p Matt. 18, 17.—q Or, chosen.—r Luke 2, 36;

chap. 3, 2.—s Acts 16, 15; Heb. 13, 2; 1 Peter 4, 9.—t Gen. 18, 4; 19, 2; Luke 7, 38, 44; John 13, 5, 14.—u 2 Thess. 2, 11.

8. But if any provide not for his own—His own *people* or *relatives*. **Those of his own house**—That is, his own family, or a poor widow or relative that lives under his roof. **Hath denied the faith**—The Christian religion, which strongly inculcates love and benevolence to all mankind, and especially to one's kindred. **Is worse than an infidel**—For what are called the *dictates of nature* lead men to feel for and provide for their own families. Heathen writers are full of maxims of this kind; Tacitus says: *Liberis cuique ac propinquos natura carissimos esse voluit*, "Nature dictates that to every one his own children and relatives should be most dear." And Cicero, (in Epist. ad Cæciliam) *Suos quisque debet tueri*, "Every man should take care of his own family."

9. Taken into the number—Let her not be taken into the list of those for whom the Church must provide. But some think that the apostle means the list of those who were deaconesses in the Church; and that no widow was to be admitted into that rank who did not answer to the following character. **Under threescore years**—As it might be supposed that previously to this age they might be able to do something toward their own support. (See on verse 10.) **Having been the wife of one man**—Having lived in conjugal fidelity with her husband; or having had but one husband at a time; or, according to others, having never been but once married. But the former is the opinion of some of the most eminent of the Greek Fathers, and appears to be the most consistent with the scope of the place and with truth.

10. Well reported of for good works—Numbers being able to bear testimony, as the word implies, that she has not only avoided all sin, but that she has walked according to the testimony of God. [There seems to be here a special reference to works of *beneficence*. (See Titus iii, 8.)] **Brought up children**—It was customary among the Gentiles to expose their children, when so poor that they were not able to provide for them. Pious and humane people took these up; and fed, clothed, and educated them. The words "brought up" may refer to the children of *others*, who were educated in the Christian faith by pious Christian women. **Lodged strangers**—If she had been given to hospitality, freely contributing to the necessities when she had it in her power. **Washed the saints' feet**—This was an office of humanity shown to all strangers and travellers in the eastern countries, who, either walking barefoot or wearing only a sort of *sole*, needed to have the feet washed when they came to their journey's end. Pious women generally did this act of kindness. **Relieved the afflicted**—Visited and ministered to the sick. **Diligently followed every good work**—In a word, if she have been altogether a Christian, living according to the precepts of the Gospel, and doing the Lord's work with all her

heart, soul, and strength. From the character given here of the "widow indeed," it may be doubted whether *χήρα*, *widow*, is not here used as the name of an office, which name it might have from being ordinarily filled by widows. It can hardly be supposed that any widow, unless she had considerable property, could have done the things enumerated in this verse, some of which would occasion no small expense. The "widow indeed" may mean a person who was to be employed in some office in the Church; and Timothy is enjoined not to take any into that office unless she had been before remarkable for piety and humanity. Some think that the widows of whom the apostle speaks had been deaconesses, and wished now to be taken on what might be termed the superannuated list; and the apostle lays down rules for the admission of such, the sum of which is: Let none come on this superannuated list unless she be at least sixty years of age, and can bring proof of her having conscientiously discharged the office and duty of a deaconess.

11. But the younger widows refuse—Do not admit those into this office who are under sixty years of age. Probably those who were received into such a list promised to abide in their widowhood. But, as young or comparatively young women might have both occasion and temptations to remarry, and so break their engagement to Christ, they should not be admitted. Not that the apostle condemns their remarrying as a crime in itself, but because it was contrary to their engagement. (See verse 14.) **Wax wanton**—*καταστρεφόμεναι*, from *κατά*, intensive, and *στρεφώω*, to act in a luxurious or wanton manner. This metaphor is taken from a pampered horse, from whose mouth the rein has been removed, so that there is nothing to check or confine him. The metaphor is plain enough, and the application easy. [The word has commonly a bad significance; but here may imply ungovernableness, by reason of *natural* (not necessarily *criminal*) impulses.]

12. Having damnation—In the sense in which we use this word I am satisfied the apostle never intended it. It is likely that he refers here to some promise or engagement which they made when taken on the list already mentioned, and now they have the *guilt* of having violated that promise; this is the *κρίμα*, or condemnation, of which the apostle speaks. **They have cast off their first faith**—By recently pledging their fidelity to a husband they have cast off their fidelity to Christ, as a married life and their previous engagement are incompatible.

13. And withal they learn to be idle—They do not love work, and they will not work; [*Ἄμα δὲ καὶ ἀργαίαι μαρβάνουσιν, περιερχόμεναι τὰς οἰκίας, and at the same time, being idle, they learn (become accustomed) to go (gadding) about among the houses;*] gossiping; never contented with home; always

from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. **14** I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. **15** For some are already turned aside after Satan. **16** If any man or woman that believeth have widows, let them relieve them, and let not the

^r 1 Cor. 7. 9.—^{sc} Chap. 6. 1; Titus 2. 8.—^x Gr., for their railing.—^y Verses 3, 5.—^z Rom. 12. 8; 1 Cor. 9. 10, 14; Gal. 6. 6; Phil. 2. 29; 1 Thess. 5. 12, 13; Heb. 13. 7, 17.

visiting. **And not only idle**—[Φλόγοι, full of talk.] **Busybodies**—[Περίεργοι, intermeddling.] **Speaking things which they ought not**—[Λαλοῦσαι τὰ μὴ δεόντα, telling things not proper, that is, to be told.] [From idleness and ease is engendered curiosity, which is itself the mother of senseless talkativeness.—Calvin.] [Paul's fear is, that these younger widows will not only do the Church's work idly, but make mischief by bearing about tales and scandal.—Alford.]

14. I will therefore that the younger women marry—As the preceding discourse has been about the younger widows, and this is an inference from it, it is most evident that by the "younger women" the apostle means the young widows. These he considers unfit for the office of the female diaconate, and therefore wills them to marry, educate children, and give themselves wholly up to domestic affairs. Here the apostle, so far from forbidding second marriages, directly recommends them. **The adversary**—Τὸ ἀντικείμενον, not Satan, but any person, whether Jew or Gentile, who might be watching for an occasion to reproach, through the misconduct of its professors, the cause of Christianity.

15. For some are already turned aside—Some of these young widows, for he appears to be still treating of them, are turned aside from chastity, propriety, discretion, to follow Satan instead of Christ. [The agency of the great adversary in promoting the defection of those who have once entered upon the Christian life is here, as often, recognised by the apostle. To his spiritual conception Satan was ever a real presence, seeking to circumvent the work of grace. The fearful possibility of a fatal and final turning aside by real believers (to which class the "some" of verse 15 must have belonged) is here clearly implied.]

16. If any man or woman that believeth—If any Christian man or woman have poor widows which are their relatives, let them relieve them—provide them with the necessities of life, and not burden the Church with their maintenance, that the funds may be spared for the support of those widows who were employed in its service teaching children, visiting the sick, etc., etc. For the performing of such offices it is very likely that none but widows were employed; and these were chosen, other things being equal, out of the most indigent of the widows, and therefore called by the apostle here and in verse 3, ταῖς ὄντως χήραις, **widows indeed**—widows desolate, without support and without relatives. (See the note on verse 10.) [The higher excellence of the family, as compared with every and all churchly arrangements for the ordering of the temporal affairs of believers, "the saints," is clearly recognised and declared in these warnings and instructions].

church be charged; that it may relieve them that are widows indeed. **17** Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. **18** For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. **19** Against an elder receive not an accusation, but before two or three

^a Acts 28. 10.—^b Deut. 25. 4; 1 Cor. 9. 9.—^c Lev. 19. 13; Deut. 21. 14, 15; Matt. 10. 10; Luke 10. 7.—^d Or, under.—^e Deut. 19. 15.

17. Let the elders that rule well—Elder is probably here the name of an ecclesiastical officer, similar to what we now term *presbyter*, [and not simply an *elderly person*, as in verse 1.] Dr. Mac-knight has remarked, that "in the first age the name *πρεσβύτερος*, *elder*, was given to all who exercised any sacred office in the Church, as is plain from Acts xx. 28, where the persons are called *ἐπίσκοποι*, *bishops*, who (verse 17) were called *πρεσβύτεροι*, *elders*. The same thing appears from Titus i. 5, where those are called *elders* who (verse 7) are named *bishops*; and from 1 Tim. iv. 14, where, collectively, all who held sacred offices in Lystra are called *πρεσβυτέρων*, the *presbytery* or *eldership*, and are said to have concurred with St. Paul in setting Timothy apart to the ministry." **Double honour**—Διπλῆς τιμῆς. Almost every critic of note allows that *τιμὴ* here signifies *reward*, *stipend*, *wages*. Let him have a double or a larger salary who rules well; and why? Because in the discharge of his office he must be at expense, in proportion to his diligence, in visiting and relieving the sick, in lodging and providing for strangers; in a word, in his being given to *hospitality*, which was required of every bishop or presbyter. **Especially they who labour in the word and doctrine**—Those who not only preach publicly, but instruct privately, catechize, etc. Some think this refers to distinct ecclesiastical orders; but these technical distinctions were, in my opinion, a work of later times. [The words ἐν λόγῳ καὶ διδασκαλίᾳ certainly seem to imply two kinds of ruling presbyters: those who preached and taught and those who did not; and it may be naturally supposed that there existed, in the large community at Ephesus, a clerical college of chief presbyters, some of whom might have the gift (κάρisma) of teaching more eminently than others. See Elliott.]

18. The Scripture saith, Thou shalt not muzzle the ox—This is a manifest proof that by *τιμὴ*, *honour*, in the preceding verse, the apostle means *salary* or *wages*: "Let the elders that rule well be accounted worthy of double honour"—a larger salary than any of the official widows mentioned before—for "the labourer is worthy of his hire." The maintenance of every man in the Church should be in proportion to his own labour and the necessities of his family. He that does no work should have no wages. In the Church of Christ there never can be a sinecure. *They who minister at the altar should live by the altar*; the *ox that treadeth out the corn should not be muzzled*; the *labourer is worthy of his hire*; but the altar should not support him who does not minister at it; if the *ox wont tread out the corn*, let him go to the common or be muzzled; if the man will not labour, let him have no hire.

19. Against an elder—Be very cautious of re-

witnesses. **20** ^f Then that sin rebuke before all, ^g that others also may fear. **21** ^h I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things ⁱ without preferring one before another, doing nothing by partiality. **22** ^k Lay hands suddenly on no man, ^l neither be partaker of other men's sins: keep thyself pure. **23** Drink

^f Gal. 2, 11, 14; Titus 1, 13.—^g Dent. 13, 11.—^h Chap. 6, 13; 2 Tim. 2, 14; 4, 1.—ⁱ Or, without prejudice.

ceiving evil reports against those whose business it is to preach to others and correct their vices. Do not consider an elder as guilty of any alleged crime, unless it be proved by two or three witnesses. This the law of Moses required in respect to all. Among the Romans a plebeian might be condemned on the deposition of one credible witness; but it required two to convict a senator. The reason of this difference is evident: those whose business it is to correct others will usually have many enemies; great caution, therefore, should be used in admitting accusations against such persons.

20. Them that sin rebuke before all—That is, before the members of the Church; which was the custom among the Jews in their synagogues. But, if the words refer to the elders alone, then the transgressing elder is to be reproved before his fellows, and be tried by them. **That others also may fear**—This is the grand object of Church censures—to reclaim the transgressors and to give warning to others.

21. I charge thee before God—The apostle would have Timothy to consider that all he did should be done as in the sight of God, the Father of the spirits of all flesh; in the sight of Christ, the Saviour of sinners, who purchased the Church with his own blood; and in the sight of the most holy, approved, and eminent angels, whose office it was to minister to the heirs of salvation. **Elect angels**—The angels as such (that is, all angels) are elect of God, whom God has chosen (made) the objects of his love; *ἐκλεκτός* (*elect*) is synonymous with *ἐντιμος*, (*precious*). (1 Pet. ii, 4.)—*Huther.*] The word *ἐκλεκτῶν*, *elect*, applied to the angels here, is used to indicate God's favour towards them on account of their personal holiness and fidelity to the trusts committed to them. Perhaps there is nothing else meant than the angels that are chosen out from among others, by the Lord himself, to be ministering servants to the Church. **Without preferring one before another**—*Χωρὶς προκρίματος*, *without prejudice*. Promote no man's cause, weigh both sides, and hear both parties, with their respective witnesses; and then act impartially, as the matter may appear to be proved. A minister of the Gospel who, in the exercise of discipline in the Church, is swayed and warped by secular considerations, will scarcely be a blessing to the people of God. Accepting the persons of the rich, in ecclesiastical matters, has been a source of corruption in Christianity.

22. Lay hands suddenly on no man—Do not hastily appoint any person to the sacred ministry; let the person be well proved before he receives the imposition of hands. Some understand this of laying hands on the sick. [In the New Testament the laying on of hands is mentioned on various occasions, specially, 1) In healing the sick, whether by Christ or his disciples; 2) in bestowing the divine blessing, (Matt. xix, 13, 15;) 3) In

no longer water, but use a little wine ^m for thy stomach's sake and thine often infirmities. **24** ⁿ Some men's sins are open beforehand, going before to judgment; and some ^o men they follow after. **25** Likewise also the good works ^p of some are manifest beforehand; and they that are otherwise cannot be hid.

^k Acts 6, 6; 13, 3; chap. 4, 14; 2 Tim. 1, 6.—^l 2 John 11.—^m Psa. 104, 15.—ⁿ Gal. 5, 19.

imparting the Holy Spirit, (Acts viii, 17;) 4) In appointing to a definite ecclesiastical office, (Acts vi, 6;) 5) in setting apart for special Church work, (Acts xiii, 3.) . . . It will be most correct to take the exhortation quite generally, applying to all occasions, and for the reason immediately added.—*Huther.*] **Neither be partaker of other men's sins**—It is a sin for any improper person to thrust himself into the sacred office; and he partakes of that sin who introduces, helps him forward, or sanctions him in it. O, what an account will rash, undiscerning, and prejudiced bishops, presbyters, and others have to render to God for their ordinations! **Keep thyself pure**—From this and every other evil. [Not here to be referred to personal purity and chastity, (though that would be the most important of all elements in carrying out the precept,) but in respect to partaking of other men's sins.—*Alford.*]

23. Drink no longer water, but use a little wine—The whole of this verse seems, to several learned critics and divines, strangely inserted in this place; it might have been, according to them, a note which the apostle inserted on the margin of his letter, on recollecting the precarious state of Timothy's health, and his great abstemiousness and self-denial. [Paul's exhortation to Timothy to *keep himself pure*, taken in connexion with the requirement that bishops and deacons should not be addicted to wine-drinking, makes it probable that entire abstinence from wine was at least viewed favourably, perhaps required of officials, in the apostolic Church. But the state of Timothy's health called for some mitigation of that rule in his case, and as the injunction or permission was based on a special condition of things, making it a dietetic necessity; and as the indulgence is carefully limited to "a little," the whole piece of advice becomes a strong plea for abstinence in all ordinary cases.] As Timothy's life was of great consequence to the Church of God at Ephesus, it was not unworthy of the Spirit of God to give the direction in the text, and to mingle it immediately with what some have called more solemn and important advice. 1) It was necessary that the work should be done in the Church at Ephesus which the apostle appointed to Timothy. 2) There was no person at Ephesus fit to do this work but Timothy. 3) Timothy could not continue to do it if he followed his present mode of abstemiousness. 4) It was necessary therefore that he should receive direction from divine authority relative to the preservation of his life, and consequently the continuation of his usefulness, as it is not likely that a minor authority would have weighed with him.

24. Some men's sins are open beforehand, etc.—[The sins of some men are manifest, *πρόδηλοι*, conspicuous, and so, in some manner, challenging censure, (*κρίσιν*;) to others, *τισὶν*, some, they rather follow after; yet in their longer or shorter course

CHAPTER VI.

LET as many ^aservants as are under the yoke count their own masters worthy of all honour, ^bthat the name of God and *his* doctrine be not blasphemed. **2** And they that have believing masters, let them not despise *them*, ^cbecause they are brethren; but rather

^a Eph. 6. 5; Col. 3. 22; Titus 2. 9; 1 Peter 2. 18. — ^b Isa. 52. 5; Rom. 2. 24; Titus 2. 5, 8. — ^c Col. 4. 1. — ^d Or, *believing*.

they are discovered. . . . So, in like manner, *good works* are in some cases readily *manifest*, and even those that seem to be otherwise will at length reveal themselves in their results. . . . To limit the *κρίσις*, judgment, to the case of candidates for ordination is to give a verse almost obviously and studiously general a very narrow and special interpretation. See Ellicott.]

NOTES ON CHAPTER VI.

1. Let as many servants as are under the yoke—The word *δούλοι* here means slaves converted to the Christian faith; and the *ζυγόν*, or yoke, is the state of slavery; and by *δεσπόται*, masters, despots, we are to understand the heathen masters of those Christianized slaves. Even these, in such circumstances, and under such domination, are commanded to treat their masters with all honour and respect, that the name of God, by which they were called, and the doctrine of God, Christianity, which they had professed, might not be blasphemed—might not be evil spoken of in consequence of their improper conduct. Civil rights are never abolished by any communications from God's Spirit. The civil state in which a man was before his conversion is not altered by that conversion; nor does the grace of God absolve him from any claims which either the State or his neighbour may have on him. All these outward things continue unaltered. (See the notes on Eph. vi. 5, etc.; and 1 Cor. vii. 21, etc.)

2. And they that have believing masters—Who have been lately converted as well as themselves. **Let them not despise**—Supposing themselves to be their equals, because they are their brethren in Christ; and grounding their opinion on this, that *in Him there is neither bond nor free*; for, although all are equal as to their *spiritual privileges* and state, yet there still continues in the order of God's providence a great disparity in their station; the master must ever be, in this sense, superior to the servant. **But rather do them service**—Obey them the more cheerfully, because they are **faithful and beloved**: “faithful” to God's grace, “beloved” by him and his true followers. [The (Christian) slaves who were under heathen masters (*δεσπόται*) were *positively* to regard their masters as deserving of honour, (because of their relation); the slaves under Christian masters were, *negatively*, not to evince any want of respect. The former were not to be insubordinate nor the latter disrespectful. —Ellicott.] [The right or wrong of slavery is not here brought into notice, but its existence as a legalized social institution is recognised; and agreeable to the uniform practice of our Lord and his disciples, obedience to “the powers that be,” without respect to the rightfulness or otherwise of their authority, is enjoined as a Christian duty in all things not contrary to God's law. So, also, nothing is said of the duty of believing masters to

do *them* service, because they are ^dfaithful and beloved, partakers of the benefit. ^eThese things teach and exhort. **3** If any man ^fteach otherwise, and consent ^gnot to wholesome words, *even* the words of our Lord Jesus Christ, ^hand to the doctrine which is according to godliness; **4** He is ⁱproud, ^kknowing

^e Chap. 4. 11. — ^f Chap. 1. 2. — ^g Chap. 1. 10; 2 Tim. 1. 13; 4. 3; Titus 1. 9. — ^h Titus 1. 1. — ⁱ Or, *a fool*. — ^k 1 Cor. 8. 2; chap. 1. 7.

emancipate their slaves, since the state of society was such that emancipation might be a doubtful favour; nor were they called upon to denounce slaveholding as sinful, since they themselves exercised no political power, and also because the ameliorating influences of Christianity usually proceed by general rather than special and incidental expressions of its purposes.] **Partakers of the benefit**—*Τῆς εὐεργεσίας ἀντιλαμβάνομενοι*, joint partakers of the benefit. This is generally understood as referring to the master's participation in the services of his slaves. *Because those who are partakers of the benefit of your services are faithful and beloved*; or it may apply to the servants who are partakers of many benefits from their Christian masters. Others think [without proper authority] that “benefit” here refers to the *grace of the Gospel*, the common salvation of believing masters and slaves. [Serve (your masters) all the more, that they, devoting themselves to kindness toward you, are believers, and beloved (of God).—Huther.]

3. If any man teach otherwise—It appears that there were teachers of a different kind in the Church, a sort of religious levellers, who preached that the converted servant had as much right to the master's service as the master had to his. Teachers of this kind have been in vogue since long before the days of Paul and Timothy. **And consent not to wholesome words**—*Ὑγιαίνοντι λόγους*, healing doctrines; doctrines which give nourishment and health to the soul, which is the true character of all the doctrines taught by our Lord Jesus Christ; doctrines which are according to godliness—securing as amply the honour and glory of God as they do the peace, happiness, and final salvation of man. All this may refer to the general tenor of the Gospel; and not to any thing said, or supposed to have been said, by our Lord relative to the condition of slaves. With political questions, or questions relative to private rights, our Lord scarcely ever meddled; he taught all men to love one another; to respect each other's rights; to submit to each other; to show all fidelity; to be obedient, humble, and meek; and to know that his kingdom was not of this world. [The Gospel, though eminently revolutionary in its ulterior results, is never itself an inciter to revolutionary actions, but waits for the growth and normal development of its principles in society. The civil and social operations of Christianity are incidental and secondary,—are produced at second hand, in society, and these belong not to the Church as such, nor to Christians in their immediate relations to the Church.]

4. He is proud—*Τετιώσεται*, he is blown up or inflated with a vain opinion of his own knowledge; [beclouded, besotted with pride, (and self-conceit,) yet knowing nothing, (not properly understanding,)] **Knowing nothing**—[Yet knowing “nothing,” (though so proud.)] (See chapter i, 7.)—Ellicott.]

nothing, but ¹doting about ^mquestions and
strifes of words, whereof cometh envy, strife,
railings, evil surmisings, ⁵ ^{no}Perverse disputings of ^mmen of corrupt minds, and desti-
tute of the truth, ^asupposing that gain is god-
liness: ^rfrom such withdraw thyself. ⁶ But
^agodliness with contentment is great gain.
⁷ For ^rwe brought nothing into *this* world,

l Or, *sick*.—*m* Chap. 1. 4; 2 Tim. 2. 23; Tit. 3. 9.—*n* Or,
Gallings of one of another.—*o* 1 Cor. 11. 16; chap. 1. 6.—
p 2 Tim. 3. 3.—*q* Tit. 1. 11; 2 Pet. 2. 3.—*r* Rom. 16. 17; 2 Tim.
3. 5.—*s* Psal. 37. 16; Prov. 15. 16; 16. 8; Heb. 13. 5.

Doting about questions—He is *sick, distempered,*
inert and incapable, and yet self-confident in re-
spect to recondate and not well understood political,
social, and religious questions, which uniformly
lead to *strifes about words, λογαρχίας.* **Strifes**
of words—*Λογαρχίας*, verbal contentions; splitting
hairs. In this sort of sublime nonsense the
works of the Jewish rabbins abound. **Where-**
of cometh envy, strife, etc.—How little good
have religious [and especially ecclesiastical] dis-
putes ever done to mankind or to the cause of
truth! Christian teachers should know that the
wrath of man worketh not the righteousness of the
Lord.

5. Perverse disputings of men of corrupt
minds—[Thoroughly perverted, both morally and
intellectually.] Disputations that cannot be settled,
because their partisans will not listen to the truth;
and they will not listen to the truth because their
“minds” are corrupt. **Destitute of the truth**—
Untruthfulness of character; the immediate con-
sequence of the foregoing. [The truth was taken
away from them, but its first rejection was their
own act. See Ellicott.] **Supposing that gain is**
godliness—Professing religion only for the sake of
secular profit; defending their own cause for the
emoluments it produced; and having no respect to
another world. [The “gain” of which the apostle
is here thinking is not the heavenly, eternal bless-
ing, but the gain to which we are directed in verses
9 and 10.—*Huther.*] **From such withdraw**
thyself—Have no religious fellowship with such
people. [This clause is omitted by nearly all of the
best authorities.]

6. But godliness with contentment is great
gain—The word “godliness,” *εὐσέβεια*, here, and
in several other places of this epistle, signifies the
true religion, Christianity; and the word “con-
tentment,” *ἀνταρκεία* signifies a *competency, a suffi-*
ciency; that measure or portion of secular things
which is necessary for temporal well-being. It re-
quires but little of this world’s goods to satisfy a
man who feels himself to be a citizen of another
country, and knows that this is not his rest.

7. We brought nothing into this world—
There are some sayings in Seneca which are almost
verbatim with this of St. Paul: *Nemo nascitur*
dives; quisquis exit in lucem jussus est lucte et panno
esse contentus. (Epist. xx.) “No man is born rich;
every one that comes into the world is commanded
to be content with food and raiment”—(literally,
milk and bread.) Seneca and St. Paul were con-
temporary, and possibly they knew something of
each other; but all the Greek and Latin poets, and
especially the stoic philosophers, are full of such
sentiments.

8. Having food and raiment, let us be
therewith content—*Ἀρκεσθῆναι*, let us be
consider this a *competency*. And it is evident that the

and it is certain we can carry nothing out.
8 And ^vhaving food and raiment, let us be
therewith content. **9** But ^vthey that will
be rich fall into temptation ^wand a snare, and
into many foolish and hurtful lusts, ^xwhich
drown men in destruction and perdition.
10 ^rFor the love of money is the root of all
evil: which while some coveted after, they

t Job 1. 21; Psal. 49. 17; Prov. 27. 24; Eccles. 5. 15.—*u* Gen.
28. 20; Heb. 13. 5.—*v* Prov. 15. 27; 20. 21; 24. 20; Matt.
13. 22; James 5. 1.—*w* Chap. 3. 7.—*x* Chap. 1. 19.—
y Exod. 23. 8; Deut. 16. 19.

apostle considers these things a competency, and
by these words explains what he said verse 6. The
word *σκεπάσματα*, which we translate “raiment,”
signifies *covering* in general; and may here mean
house or lodging, as well as *clothing*.

9. But they that will be rich—*Οἱ δὲ βουλόμενοι πλουτεῖν*. The words are *emphatic*, and refer
to persons who are determined to get riches; who
make this their object and aim in life. By the term
“rich” it is very likely that the apostle refers to
what he had said above: “Having food and raiment,
let us be therewith content.” **Fall into**
temptation and a snare—When this temptation
is once received, and possesses the soul, others
quickly succeed: and when men have swallowed
down the temptation to the *end*, then they drink
in a thousand temptations to the *means*; and all
these lead them, *εἰς παγίδα*, into unforeseen and
concealed traps. [The form of the temptation as-
sumed was that of an entangling power, from
which it was not easy for the captive to extricate
himself.—*Ellicott.*] Such a snare is that into
which those “who will be rich” must necessarily
fall. But who will believe this? (See on verse 10.)
And into many foolish and hurtful lusts
[*Ἐπιθυμίας, cupidities*, lusts of the eye—these are
“foolish,” opposed to human reason, and also
“hurtful,” blinding the conscience and arousing to
dangerous activity the natural worldliness of the
soul.] These lusts or desires are not only “fool-
ish,” but they are “hurtful;” the mind is debased
and narrowed by them; benevolent and generous
feelings become extinct; charity perishes; and
selfishness, the last and lowest principle in mental
degradation, absorbs the soul; for these “fool-
ish” and “hurtful lusts” **drown men in destruc-**
tion and perdition; the soul is *destroyed* by them
here, and brought through them into a state of
“perdition” hereafter. Such is the lot, the well-
nigh unavoidable catastrophe, of them “that will
be rich,” even though they should strive to accom-
plish their desires by means the most rigidly honest.

10. The love of money is the root of all
evil—*Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαρ-*
γυρία. Covetousness is the root of (spring, inciting
cause toward) all forms of ethical and spiritual
badness.] [The germ of all evil lies in the love of
money; not that, on the one hand, all evil must
manifest itself in every lover of money, nor, on the
other, is it denied that there are other vices which
likewise carry in them the beginnings of all evil.
Fortunately, man is inconsistent also in evil.
Ebrard.] **Which . . . some coveted after**—[*Ἦς,*
of which, refers grammatically to *φιλαργυρία*, and
ὀρεσθῆναι, being earnestly desirous, must be under-
stood as relating to that passion or lust of the soul,
and though the image is not perfectly correct,
(*Ellicott*.) yet the violation of the image is but
little felt, while the sense is entirely obvious.

have erred from the faith, and pierced themselves through with many sorrows. **11** But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. **12** Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and has professed a good profession before many witnesses. **13** I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good

Or, been seduced.—a 2 Tim. 2. 22.—b Deut. 33. 1; 2 Tim. 2. 17.—c 1 Cor. 9. 25, 26; chap. 1. 18; 2 Tim. 4. 7.—d Phil. 3. 12, 14; verse 19.—e Heb. 13. 23.—f Chap. 5. 21.—g Deut. 32. 29; 1 Sam. 2. 34; John 5. 21.—h Matt. 27. 11; John 18. 37;

Through this inordinate covetousness men have erred from the faith, ἀπεπλανήσαν, fallen away from the life and power of the Gospel.] And pierced themselves through with many sorrows—Rather, many torments. The word περὶ-πειρᾶν signifies to be transfixed in every part, and is an allusion to one form of those snares (παγίδα, verse 9) where a hole is dug in the earth and filled full of sharp stakes, into which whatever falls is pierced through and through with these sharp stakes, the ὀδύνας πολλὰς, the many torments.

11. But thou, O man of God—Thou, who hast taken God for thy portion, flee these things. Even thou art not out of the reach of the love of money. How many of the ministers of religion have been ruined by this! And how much has religion itself suffered by their love of money! **Follow after righteousness**—God's way of salvation, adding to it **godliness**—a thorough conformity to the will of God and mind of Christ; **faith** in Jesus, and in all that he hath spoken, and a faithful use of the talents thou hast received, and the office with which thou art intrusted. **Love**—To God and all mankind. **Patience**—In all trials and afflictions. **Meekness**—Bearing up with an even mind under all adversities and contradictions.

12. Fight the good fight of faith—“Agonize the good agony.” Thou hast a contest to sustain in which thy honour, thy life, thy soul, are at stake. Live the Gospel, and defend the cause of God. Unmask hypocrites, reprove the profligate, purge and build up the Church, live in the spirit of thy religion, and give thyself wholly to this work. **Lay hold on eternal life**—Fight, conquer, and seize upon the prize; carry off the crown of eternal life! **Whereunto thou art also called**—Into which conflict (ἀγῶνα) you have been called. The “agony” was the immediate objective of the calling, and “eternal life” the ultimate, and his practical acceptance of that calling, with its present trials and its glorious hopes, he had becomingly confessed in his words and actions, of which many, both believers and unbelievers, were witnesses.

13. I give thee charge—This is similar to that in verse 21 of the preceding chapter, where see the note. **Who quickeneth all things**—God, who is the fountain of life, and who is the resurrection, and who will raise thee up at the last day to a life of ineffable glory if thou be faithful unto death. And should thy life fall a sacrifice to the performance of thy duty, all will be safe; for thy life is hid with Christ in God, and when he who is thy life shall appear, then shalt thou also appear with him in glory! **A good confession**—The confession made by Christ before Pontius Pilate is, that he

confession; **14** That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: **15** Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; **16** Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. **17** Charge them that are rich in this world, that they be

Rev. 1. 5; 3. 14.—i Or, profession.—h Phil. 1. 6, 10; 1 Thess. 3. 13; 5. 23.—l Chap. 1. 11, 17.—m Rev. 17. 14; 19. 16.—n Chap. 1. 17.—o Exod. 33. 20; John 6. 46.—p Eph. 3. 21; Phil. 4. 20; Jude 25; Rev. 1. 6; 4. 11; 7. 12.

was Messiah the King; but that his kingdom was not of this world; and that hereafter he should be seen coming in the clouds of heaven to judge the quick and dead. (See John xviii, 36, 37; Mark xiv, 61, 62.)

14. That thou keep this commandment without spot—Two things are mentioned here: 1) That the commandment itself—the whole doctrine of Christ—should be kept entire. 2) That Timothy's life should be agreeable to that doctrine. Keep it “without spot”—let there be no blot on the sacred book; add nothing to it, take nothing from it, change nothing in it. Deliver down to thy successors the truth as thou hast had it from God himself. **Unrebukable**—Let there be nothing in thy conduct or spirit contrary to this truth. Keep the truth, and the truth will keep thee. **Until the appearing of our Lord**—Hast it down pure, and let thy conduct be a comment on it, that it may continue in the world and in the Church till the coming of Christ.

15. Which in his times he shall show—Jesus will appear in the most proper time; the time which the infinite God in his wisdom has appointed for his coming. **The blessed and only Potentate**—Δυνάστης, “potentate,” is applied to secular governors; but none of these can be styled ὁ μακάριος καὶ μόνος, the happy and only One; ὁ βασιλεὺς τῶν βασιλευμένων, the King of kings, or the King over all kings; and Κεῖνος τῶν κειμένων, the Lord over all lords or rulers. These are titles which could not be given to any mortals. This is made more specific by the verse following.

16. Who only hath immortality—All beings that are not eternal must be mutable; but there can be only one eternal Being, that is, God; and he only can have immortality. **Dwelling in the light which no man can approach unto**—All this is said by the apostle in three words: ὅς οὐκ ἔστιν ἀπρόσβατος, inhabiting unapproachable light. Such is the excessive glory of God that he is equally unapproachable to all created beings. **Whom no man hath seen, nor can see**—Moses himself could only see the symbol of the divine presence, but the face of God no man could ever see. Because he is infinite and eternal, therefore he is incomprehensible; and if incomprehensible to the mind, consequently invisible to the eye. **To whom**—As the author of being, and the dispenser of all good, be ascribed honour and power; the sole authority of all-pervading, all-superintending, all-preserving, and everlasting might.

17. Charge them that are rich—Paul had before (verses 9, 10) given them a very awful lesson concerning their obtaining riches; and now he gives them one equally so concerning their use of

not highminded, ^a nor trust in ^{as} uncertain riches, but in ^t the living God, ^u who giveth us richly all things to enjoy; **18** That they do good, that ^v they be rich in good works, ^w ready to distribute, ^x willing to communicate; **19** ^z Laying up in store for themselves a good foundation against the time to come,

^q Job 31. 24; ^r Psa. 52. 7; 62. 10; Mark 10. 24; Luke 12. 21. — ^s Gr. *uncertainty of riches*. — ^t Prov. 23. 5. — ^u 1 Thess. 1. 9; chap. 3. 15; 4. 10. — ^v Acts 14. 17; 17. 25. — ^w Luke 12. 21; chap. 5. 10; Titus 3. 8; James 2. 5. — ^x Rom. 12. 13.

them. **That they be not high-minded**—That they do not value themselves on account of their wealth, for this adds nothing to mind or moral worth. **Nor trust in uncertain riches**—Πλούτου ἀδηλόγητι; which is never at a *stay*, is ever changing, and seldom continues long with one proprietor; therefore, as well as on many other accounts, wealth is not to be trusted in: it cannot give abiding happiness, because it is not fixed and permanent: neither can it meet the wishes of an immortal spirit: **but in the living God**, who, as the unchangeable fountain of perfection may be safely trusted in. **Who giveth us richly all things to enjoy**—Who not only has all good, but dispenses it liberally for the supply of the wants of all his creatures; and he does not give merely what is *necessary*, but he gives what tends to render life enjoyable. The comforts of life come from God, as well as the necessities. He not only gives us a bare subsistence, but he gives us bountifully. God gives liberally; but man divides it badly.

18. That they do good—That they relieve the wants of their fellow creatures according to the abundance which God has given them. The highest luxury a human being can enjoy on this side of the grave is to do good to others. **Rich in good works**—That their good works may be as abundant as their riches. [Here, as in many other places, “good works” imply, especially, acts of beneficence.] **Ready to distribute**—Εὐμεταδότους εἶναι. That they give nothing through partiality or favour, but be guided in their distribution by the necessities of the objects presented to them; and that they confine not their charity at home, but scatter it abroad. **Willing to communicate**—Κοινωνικοὺς. Bringing every poor person into a state of fellowship with themselves. [Communitistic, in a good sense.]

19. Laying up in store for themselves a good foundation—[*Storing away for themselves a good endowment, θεμέλιον, for the future, εἰς τὸ μέλλον*, which is further pointed out as consisting in *eternal life*, now to be made secure.] A somewhat similar form of speech may be seen in Tobit, chapter iv, 8, 9: *If thou hast abundance, give alms accordingly; if thou hast but a little, be not afraid to give according to that little: for thou treasurest up a good reward for thyself against*

that they may ^a lay hold on eternal life. **20 O Timothy**, ^b keep that which is committed to thy trust, ^c avoiding profane and vain babblings, and oppositions of science falsely so called: **21** Which some professing ^d have erred concerning the faith. Grace ^e be with thee. Amen.

^a Or, *sociable*. — ^b Gal. 6. 6; Heb. 13. 16. — ^c Matt. 6. 20; 19. 21; Luke 12. 33; 16. 9. — ^d Verse 12. — ^e 2 Tim. 1. 14; Titus 1. 9; Rev. 3. 3. — ^f Chap. 1. 4, 6; 4. 7; 2 Tim. 2. 14, 16, 23; Titus 1. 14; 3. 9. — ^g Chap. 1. 6, 19; 2 Tim. 2. 18.

the day of necessity. The sentiment is the same in both writers; the words nearly so; and the meaning is simply this, as it is judiciously paraphrased by Mr. J. Wesley in his note on this passage: “*Treasuring up for themselves a good foundation of an abundant reward by the free mercy of God, that they may lay hold on eternal life*. This cannot be done by almsdeeds; yet, they *come up for a memorial before God*. (Acts x, 4.) And the lack even of this may be the cause why God will withhold grace and salvation from us.” Christ has said: *Blessed are the merciful, for they shall obtain mercy*. They who have not been merciful according to their power shall not obtain mercy; they that have, shall obtain mercy: and yet the eternal life which they obtain they look for from the mercy of God through Jesus Christ.

20. O Timothy, keep that which is committed to thy trust—This is another repetition of the apostolic charge. (See chapters i, 5, 18, 19; iv, 6, 7, 14, 15, 16; v, 21; vi, 13.) Carefully preserve that doctrine which I have delivered to thee. Nothing can be more solemn and affectionate than this charge. **Avoiding profane and vain babblings**—See on chapter i, 4; iv, 7. **And oppositions of science falsely so called**—Καὶ ἀντιθέσεις τῆς ψευδονήμιον γνώσεως, and *oppositions of knowledge falsely so named*. As by these interpretations they endeavoured to establish the efficacy of the Levitical atonements, the apostle very properly termed these interpretations ‘oppositions of’ *knowledge*, because they were framed to establish doctrines opposite to and subversive of the Gospel. Some think that the apostle has certain *Gnostic* heresies in view, some shadowings of which, it is supposed, were even then seen in the Church.

21. Which some professing—Which knowledge some pretending to have, such as Levitical rites in opposition to the great *Christian* sacrifice, have erred concerning the faith—have completely mistaken the whole design of the Gospel. (See chapter i, 6, 7.) **Grace be with thee**—May the favour and influence of God be with thee, and preserve thee from these and all other errors! **Amen**—Wanting in all the most ancient MSS. The word should be omitted.

The *subscriptions* as usual are various, and of very little value.

PREFACE TO THE SECOND EPISTLE

TO

TIMOTHY.

TIME AND PLACE OF WRITING.

IN the preface to the *first* epistle mention was made of the parentage, country, and education of Timothy; his call to the evangelic office; and of his appointment to the presidency of the Church at Ephesus. In reference to the present epistle, it is only necessary to inquire into the *time* in which it was most probably written, which is variously set down from A.D. 61 to A.D. 66 or 67, and the *place*, which quite certainly was Rome.

Dr. Paley observes, that it was the uniform tradition of the primitive Church that St. Paul visited Rome *twice*, and *twice* there suffered imprisonment, and that at the conclusion of his *second* imprisonment he was put to death; and he thinks that the opinion concerning these *two* journeys of St. Paul is confirmed by many hints and allusions in this epistle, compared with what St. Paul has said in other epistles which are allowed to have been written from Rome.

“That this epistle was written while Paul was a *prisoner*, is distinctly marked. (See chapter i, 8.) It was also written while Paul was prisoner *at Rome*. (See verses 16 and 17.) Since it appears from these that St. Paul wrote this epistle in confinement, there can be no doubt that the word *chain* refers to that confinement. And if so, the next words determine it to have been written from *Rome*.” Dr. Macknight thinks that Paul was now a *close* prisoner, very different in his circumstances from his first imprisonment, in which he was permitted to *dwell alone in his own hired house, and receive all that came to him*, and publicly to preach the Gospel, being guarded only by a single soldier. It also appears that crimes were now laid to his charge widely different from those formerly alleged against him, (chapter ii, 9,) and that he was not only abridged of all liberty, but was *bound* in a *close* prison. Hence the word *malefactor*, *κακοῦργος*, which may mean here that the apostle was treated as the worst of criminals.

From the whole, (concludes Dr. Paley,) there seems the fullest evidence, 1) That this epistle was not written during St. Paul's *first imprisonment* at Rome. 2) That he was at *Rome* when he wrote *this* epistle. 3) That he was there a *prisoner*, and in such confinement as, we know from the Acts of the Apostles, he was not in during the time of his first imprisonment there. 4) That this must have been some subsequent imprisonment. 5) That as the general consent of all Christian antiquity states that St. Paul was *twice* imprisoned at Rome, and that from his *second* imprisonment he was never liberated, but was at its conclusion martyred; therefore this epistle must have been written while St. Paul was in his

second imprisonment at Rome, and but a short time before his martyrdom. And as the Christian Church has generally agreed that this apostle's martyrdom took place on the 29th of June, A.D. 66, the second epistle to Timothy may have been written sometime toward the end of the *spring* or beginning of *summer* of that year. It is supposed that St. Paul went from Crete to Rome about the end of the year 65, on hearing of the persecution which Nero was then carrying on against the Christians on pretence that they had set Rome on fire. Like a true soldier of Jesus Christ, he was ever at the post of danger; and in *this* case he had led on the *forlorn hope*.

GENUINENESS.

The second epistle to Timothy is found in nearly all the ancient MSS. and Versions, including the Peshito-Syriac, and is included in the Canon of Muratori. It is quoted as Paul's by Irenæus, and also by Clement of Alexandria, who expressly calls it the *second epistle to Timothy*. Tertullian also refers to it as St. Paul's. Origen notices an objection to its genuineness, on account of its naming *Jannes* and *Jambres*, but thinks the objection of no force. With that exception, its Pauline origin seems never to have been doubted by the ancient Church. Its internal character strongly favours its genuineness.

CONTENTS.

The apostle expresses his ardent affection for Timothy, and his strong desire to see him; and speaks of the faith which dwelt in him and in his mother and grandmother. He exhorts him to stir up the gift that is in him, and not to be ashamed of the testimony of the Lord and his prisoner. He refers to the revelation and power of the Gospel, of which he is a minister and apostle to the Gentiles, and expresses his confidence in God, exhorts Timothy to fidelity in doctrine, in faith and love, and complains that all those of Asia have turned away from him with the exception of Onesiphorus, upon whose family he invokes the divine blessing. (Chapter i.) He exhorts Timothy to fidelity in his work by various considerations, and refers to his own sufferings for the sake of the Gospel, and at the same time urges him to shun youthful lusts, to attend to the practical duties of religion, avoiding foolish and unlearned questions, and to conduct himself with gentleness toward the enemies of the truth, that they, perchance, may be saved. (Chapter ii.)

He describes the character of persons who shall appear in the last days, exhorts Timothy to follow the doctrines he has learned from him, commends to him the inspired Scriptures, reminding him of his own afflictions and persecutions at Antioch, Iconium, and Lystra, and how the Lord had delivered him. (Chapter iii.) In view of the fact that the time will come when sound doctrine will not be endured, he gives Timothy a solemn charge respecting preaching; declares that his departure is at hand, and that he is ready to be offered; that he has been faithful, and that a glorious reward awaits him; and urges Timothy to come shortly to him, as only Luke is with him. He gives him various directions, speaks of his first defence, (before Nero,) and states that the Lord stood by him though men had forsaken him, and is confident respecting the future. He closes with salutations and greetings, and urges Timothy to come to him before winter. (Chapter iv.)

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

CHAPTER I.

PAUL, ^aan apostle of Jesus Christ by the will of God, according to ^bthe promise of life which is in Christ Jesus, **2** ^cTo Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. **3** ^dI thank God, ^ewhom I serve

^a 2 Cor. 1. 1. — ^b Eph. 3. 6; Titus 1. 2; Heb. 9. 15. — ^c 1 Tim. 1. 2. — ^d Rom. 1. 8; Eph. 1. 16. — ^e Acts 22. 3; 23. 1; 24. 14;

NOTES ON CHAPTER I.

1. Paul, an apostle—Showing his *office*, the *authority* on which he held it, and the *end* for which it was given. **By the will of God**—[He ascribes his apostolate to the will and free determination of God, and not to his own merits. (So 1 Cor. i. 1; 2 Cor. i. 1, 2; Eph. i. 1.)—Estius, quoted by Elliott.] **According to (in pursuance of) the promise** (*ἐπαγγελίαν*, that which was promised) **of life . . . in Christ Jesus**—[The object of the promise is the blessed life which exists originally in Christ. The assurance of that life is the apostle's present consolation.] And he was appointed that he might proclaim that eternal life which God had in view for mankind by the incarnation of his Son Jesus Christ, and which was the end of all the promises he had made to men, and the commandments he had delivered to all his prophets since the world began. The mention of this "life" was peculiarly proper in the apostle, who had now the sentence of death in himself, and who knew that he must soon seal the truth with his blood. His life was hidden with Christ in God; and he knew that as soon as he should be absent from the body he should be present with the Lord. With these words he both comforted himself and his son Timothy.

2. To Timothy, my dearly beloved son—See on 1 Tim. i. 2.

3. I thank God, whom I serve from my forefathers—Being born a Jew, and having been zealous for the Jews' religion, Paul was carefully educated in the knowledge of the true God, and the proper manner of worshipping him. **With pure conscience**—Ever aiming to please him, even in the time when, through ignorance, I persecuted the Church. [His service of God (though at first misdirected through his unbelief, 1 Tim. i. 13,) had been at all times conscientious and single hearted, and as he had received it (this manner of service) from his forefathers, (*ἀπὸ προγόνων*, not of the Jewish people, but the progenitors of the apostle himself.) Though greatly wrong at first, yet even

from *my* forefathers with pure conscience, that 'without ceasing I have remembrance of thee in my prayers night and day; **4** ^fGreatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; **5** When I call to remembrance ^hthe unfeigned faith that is in thee, which dwelt first in thy grand-

27. 28; Rom. 1. 9; Gal. 1. 14. — ^f 1 Thess. 1. 2; 3. 10. — ^g Chap. 4. 9, 21. — ^h 1 Tim. 1. 5; 4. 6.

then he was sincere according to his convictions, (Acts xxvi. 9,) and since his conversion he had pursued his Christian calling with conscientious fidelity.] **Without ceasing I have remembrance of thee**—[As I have *unceasing remembrance of thee in my prayers, day and night*. This part of verse 3, and all of verse 4, must be read somewhat parenthetically, so making what is named in verse 5 the subject for which the apostle gives thanks.]

4. Being mindful of thy tears—Probably referring to the affecting parting with the Ephesian Church, (Acts xx. 37,) or perhaps to the deep impressions made on Timothy's heart when he (Paul) instructed him in the doctrine of Christ crucified, or to some interview between themselves. The mention of this by the apostle is no small proof of his most affectionate regards for Timothy, whom he appears to have loved as a father loves his only son.

5. The unfeigned (real, not simulated) faith that is in thee—Timothy had given the fullest proof of the sincerity of his conversion, and of the purity of his faith. **Which dwelt first in thy grandmother Lois**—In Acts xvi. 1, we are informed that Paul "came to Derbe and Lystra; and, behold, a certain disciple was there named Timotheus, the son of a certain woman who was a Jewess, and believed; but his father was a Greek." Luke's saying that Timothy's father was a "Greek," makes it probable that he was then in his heathen state; and so Paul, in mentioning the *grandmother, mother, and son*, passes by the *father* in silence. Lois and Eunice are both Grecian names; hence we are led to conclude that although Timothy's mother was a Jewess, yet she was a Grecian or Hellenist by birth. Lois appears to have been the *first* convert of the family to Christianity: she instructed her daughter Eunice, and both brought up Timothy in the Christian faith; so that he had a general knowledge of it before he met with St. Paul at Lystra. There, it appears, the

mother Lois, and thy mother Eunice; and I am persuaded that in thee also. **6** Wherefore I put thee in remembrance, ^kthat thou stir up the gift of God, which is in thee by the putting on of my hands. **7** For ^lGod hath not given us the spirit of fear; ^mbut of power, and of love, and of a sound mind. **8** ^aBe not thou therefore ashamed of ^ethe testimony of

our Lord, nor of me ^rhis prisoner: ^qbut be thou partaker of the afflictions of the gospel according to the power of God; **9** ^rWho hath saved us, and ^scalled us with a holy calling, ^tnot according to our works, but ^uaccording to his own purpose and grace, which was given us in Christ Jesus ^vbefore the world began; **10** But ^wis now made manifest by the

ⁱ Acts 16, 1.—^k 1 Thess. 5, 19.—^l 1 Tim. 4, 14.—^m Rom. 8, 15.
ⁿ Luke 24, 49; Acts 1, 8.—^o Rom. 1, 16.—^p 1 Tim. 2, 6;
Rev. 1, 2.—^q Eph. 3, 1; Phil. 1, 7.—^r C. 1, 1, 24; chap. 4, 5.
^s 1 Tim. 1, 1; Titus 3, 4.

^a 1 Thess. 4, 7; Heb. 3, 1.—^b Rom. 3, 20; 9, 11; Titus 2, 5.
^c Rom. 8, 28.—^d Rom. 16, 25; Eph. 1, 4; 3, 11; Titus 1, 2;
1 Peter 1, 20.—^e Rom. 16, 26; Eph. 1, 9; Col. 1, 26; Titus
1, 3; 1 Peter 1, 20.

apostle was the instrument of the conversion of his heart to God.

6. Stir up the gift of God, which is in thee—The "gift" which Timothy had received was the Holy Spirit; and through him, a particular power to preach and defend the truth. ["The gift," *χάρισμα*, (singular, as combining the whole of the gifts necessary for the ministry in one aggregate,) not the gift of the Spirit which is imparted to all believers. (See 1 Tim. iv, 14.) Of those ministerial gifts, that of *παρρησία* (boldness of utterance) would be most required in this case.—*Alford*.] **By the putting on of my hands**—[In 1 Tim. iv, 14 the apostle speaks, evidently referring to the same action, of the laying on of the hands of the *presbytery*, respecting which *Alford* remarks: "Any apparent discrepancy with that passage, from the apostle here speaking of the laying on of *his own hands alone*, may be removed by regarding the apostle as the chief in the ordination, and the presbyters as his assistants," (or coadjutors.) "As to the *διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου*, (the imposition of my hands,) we can appeal to the whole spirit of St. Paul's teaching, as declaring that by such an expression he does not mean that the inward spiritual grace is operated merely and barely by the outward visible sign." See *Alford*.]

7. God hath not given us the spirit of fear, (*δουλίας*, cowardice,) but of power—*δυνάμεως*, (as opposed to the wickedness of cowardice,) giving support in trials, and enabling them to do that which was required in his service. **And of love**—Which is able to make even the timid bear and endure all things; acting as an incentive to all obedience. **Of a sound mind**—*σωφρονισμοῦ*, of *self-possession* and *self-government*, according to some. But "a sound mind" implies much more: it means a clear understanding, a sound judgment, a rectified will, holy passions, heavenly tempers; in a word, the whole soul harmonized in all its powers and faculties; and completely regulated and influenced so as to think, speak, and act aright in all things.

8. Be not . . . ashamed of the testimony—[Seeing that God hath given us such a spirit, *be not thou ashamed of the testimony* which thou art to give concerning our Lord, (the common Lord of Paul and Timothy;) not the testimony which he (Christ) bore, but the witnessing for Christ in the preaching of the Gospel. See *Alford*.] The testimony of Christ is the Gospel in general, which proclaims Christ crucified, and redemption through his blood. In the sight of the world there appeared to be reason why a man should be ashamed of this; ashamed of him who was crucified as a malefactor; but, when this Gospel became the power of God to the salvation of every one that believed, it was a subject to exult in. (See Rom. i, 16.) **Nor of me his prisoner**—[*Τὸν δεσμὸν αὐτοῦ*, (see Eph. iii, 1),

not simply Christ's, as if held by him, but rather as imprisoned by reason of Christ and his Gospel.] When our friends are in power and credit we can readily acknowledge them; but when they fall into discredit we are often not so ready to acknowledge them. **Be thou partaker of the afflictions of the gospel**—No parent could love a child better than Paul loved Timothy; and, of course, he could wish him nothing but what was great, honourable, and good; and yet he wishes him to be a "partaker of the afflictions of the Gospel." Because to suffer for Christ, and suffer with Christ, was the highest glory to which any human being in this state could arrive. The royal way to the crown of glory is by the cross of Christ. **According to the power of God**—[*Κατὰ δύναμιν Θεοῦ*, correspondingly to that power which God has displayed toward us in our calling and salvation.—*Ellicott*.] God will take care that if a faithful discharge of thy duty shall expose thee to afflictions, his power manifested in thee shall be in proportion to thy necessities. His load cannot be oppressive who is strengthened to bear it by the "power of God."

9. Who hath saved us—[*All men*, by the sacrifice of Christ, and especially those that believe, by the renewing of the Holy Spirit. (1 Tim. iv, 10; Titus iii, 5).] **And called us with a holy calling**—Invited us to holiness and comfort here; and to eternal glory hereafter. [The act of "calling" is usually regularly and solemnly ascribed to God the Father. (Gal. i, 4.) The calling is essentially and intrinsically holy, because it calls us into the fellowship of Christ, (in spirit and in life.) (1 Cor. i, 9).—*Ellicott*.] **Not according to our works**—See Titus iii, 5. We have not deserved any part of the good we have received; and can never merit one moment of the exceeding great and eternal weight of glory which is promised. See the notes on the parallel passages. **Before the world began**—[*Πρὸ χρόνων αἰωνίων*, from the eternal times. To understand this as only "before the Jewish dispensation," or "before any of God's dispensations for fallen men," is to miss the great truth which so magnifies the love of God—his eternal purpose of the redemption of a race foreknown to be rebellious against his will. **Grace**, here, is that highest expression of God's free and undeserved mercy, his purpose to save us by Jesus Christ. It was given from all eternity, not merely promised; for what God purposes, *is*. See *Alford*.]

10. But is now made manifest—This purpose of God to save our fallen race, and call us to a state of salvation by Jesus Christ, was, previously to the manifestation of Christ, hidden, or only dimly revealed through types and ordinances. [The atonement was not an afterthought brought in on man's apostasy; it was a provision, so that when man fell he found justice hand in hand with mercy.—*Watson*.] [*Φανερωθεῖσαν* (made manifest) im-

appearing of our Saviour Jesus Christ, * who hath abolished death, and hath brought life and immortality to light through the gospel: **11** * Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. **12** * For the which cause I also suffer these things: nevertheless I am not ashamed; * for I know whom I have ^bbelieved, and am per-

sueded that he is able to ^ckeep that which I have committed unto him ^dagainst that day. **13** * Hold fast ^ethe form of ^fsound words, ^hwhich thou hast heard of me, ⁱin faith and love which is in Christ Jesus. **14** * That good thing which was committed unto thee keep by the Holy Ghost ^jwhich dwelleth in us. **15** This thou knowest, that ^mall they which are

^a 1 Cor. 15. 54, 55; Heb. 2. 14.—^b Acts 9. 15; Eph. 3. 7, 8; 1 Tim. 2. 7; chap. 4. 17.—^c Eph. 3. 1; chap. 2. 9.—^d 1 Peter 4. 19.—^e Or, *trusted*.—^f 1 Tim. 6. 20.—^g Verse 18: chap.

4. 8.—^h Chap. 3. 14; Titus 1. 9; Heb. 10. 23; Rev. 2. 25.—ⁱ Rom. 2. 20; 6. 17.—^j 1 Tim. 1. 10; 6. 3.—^k Chap. 2. 2.—^l 1 Tim. 1. 14.—^m 1 Tim. 6. 20.—ⁿ Rom. 8. 11.—^o Acts 19. 10.

plies what is expressed in other passages, (for example, Rom. xvi. 25, 26, Col. i. 26,) that the eternal counsels of mercy were not only formed before all ages, but *hidden* during their lapse, till the appointed *now* arrived. (Eph. iii. 9).—*Ellicott.* **Who hath abolished death**—*Καταργήσαντος τὸν θάνατον*, who has counterworked death; operated against his operations, destroyed his batteries, undersunk and destroyed his mines, and rendered all his instruments and principles of attack useless. By “death,” here, we are not to understand merely natural death, but that deadness of the soul in sin and spiritual atrophy which take place in consequence of it; and which would be endless but for the power of Christ’s resurrection. By him alone comes the *resurrection* from the dead; and through him eternal life and glory are given to the souls of believers. **Brought life and immortality to light**—The literal translation of the original is, *He hath illustrated life and incorruption by the Gospel.* [*ζωή* (*life*) denotes the blessed life of the children of God, which is further described as eternal, ever enduring, by the epigetical (interpretive) *καὶ ἀθάνατος*, (*incapability to decay*). This life was originally hid in God, but Christ brought it to light out of concealment, *through the Gospel*.—*Huther.*] [The latter substantive, *ἀθάνατος*, (*immortality*), characterizes and explains the former, *ζωή*, (*life*), not, however, with any special reference to the resurrection of the body, (1 Cor. xv. 42,) but with reference to the essential quality of the *ζωή*, (*life*), its imperishable and incorruptible nature, and its exemption from death. (Rev. xxi. 4; compare Rom. ii. 7).—*Ellicott.*]

11. Whereunto—[*Εἰς ὃ*, in respect to which, that is, the Gospel.] **I am appointed a preacher**—*Κήρυξ*, a herald. (See the notes at the end of Matt. iii.) **And an apostle**—Sent immediately from God to man. (See 1 Tim. ii. 7.) **A teacher**—One whose business it is to *instruct* men, and particularly the Gentiles, to whom he was especially sent; to declare and set forth the doctrines of eternal life, and the salvation of the whole man by Christ Jesus.

12. For the which cause I also suffer these things—[*Δι’ ἧν αἰτίαν*, that is, because I am appointed an apostle, and am earnestly labouring to perform the duties of my calling.] [I am not ashamed of my sufferings; imprisonment is not to me a disgrace, (but a glory,) for the reason immediately following.—*Huther.*] **I am not ashamed**—Though I suffer for the Gospel, I am not ashamed of the Gospel; nor am I *confounded* in my expectation; his grace being at all times sufficient for me. **For I know whom I have believed**—[*Trusted*, with complete confidence in his *ability* to keep and recompense, and in his *fidelity*, that he will surely accomplish all that he has promised; and my faith in all this is based upon my acquaintance

with my covenant-keeping Saviour.] **That which I have committed unto him**—His *life*, which he had put into the hands of Christ, in full assurance that he would receive it again. His *soul*, which he had also given into the hands of his faithful Creator, knowing that although wicked men might be permitted to destroy his body, yet they could not destroy his soul. The work of the *Gospel*, which he knows will be surely preserved by the great Head of the Church: for, though his servants might be soon called to seal the truth with their blood, yet God will take care that the same truth shall be proclaimed to the world by others, whom he will raise up for that purpose. **Against that day**—[*Εἰς ἡμέραν τὴν ἡμετέραν*, with reference to. *Eic* points to something in the future, in respect to which his *παράθεσιν* (*deposit*) had been made. “That day,” when “the good and faithful servant” shall hear the Master’s approval, *Well done!*]

13. Hold fast the form of sound words—The word *ὑποτύπωσιν* signifies the *sketch*, *plan*, or *outline* of a building, picture, etc.; and here refers to the *plan of salvation* (the system of Christian doctrines) which the apostle had taught to Timothy. If God had not given a revelation of himself, then indeed the inventions of man in religious things must be an endless maze of uncertainty and error, leading to unlimited confusion. Therefore God, in his great mercy, has given to man a “form of sound words,” or doctrines; a perfect plan and sketch of the original building; fair and well defined outlines of every thing which concerns the present and eternal welfare of man and his own glory, which contains all things necessary to salvation. **In faith and love**—“Faith” credits the divine doctrines; “love” reduces them all to practice. “Faith” lays hold on Jesus Christ, and obtains that “love” by which every precept is cheerfully and effectually obeyed. [The sacred deposit, divine truth delivered of old by the prophets, and later by Christ himself, and last of all by the apostles, and afterward embodied in the sacred canon, is that by which every religious teacher should fashion the opinions that he is to hold and the lessons that he shall teach.]

14. That good thing—The everlasting Gospel. **Keep by the Holy Ghost**—This indwelling Spirit will make the truth effectual to thy own salvation, and enable thee to preach it to the salvation of others.

15. All they which are in Asia—It seems as if the apostle must refer to the Asiatic Christians which were then at Rome, or had been lately there. Finding the apostle in disgrace, and thinking it dangerous to own him or his cause, they neither visited him nor confessed Christianity. He cannot be speaking of any general defection of the Asiatic Churches, but of those Asiatics who had professed a particular friendship for him. **Re**

in Asia be "turned away from me; of whom are Phygellus and Hermogenes. **16** The Lord "give mercy unto "the house of Onesiphorus; "for he oft refreshed me, and "was not ashamed of "my chain: **17** But, when he "was in Rome, he sought me out very diligently, and found me. **18** The Lord grant unto him "that he may find mercy of the Lord "in that day: and in how many things he "ministered unto me at Ephesus, thou knowest very well.

^a Chap. 4. 10, 16. — ^o Matt. 5. 7. — ^p Chap. 4. 19. — ^q Philom. 7. — ^r Verse 8. — ^s Acts 28. 20; Eph. 6. 20. — ^t Matt. 23. 34-40. — ^u 2 Thess. 1. 10; verse 12. — ^v Heb. 6. 10.

turned away — [There had evidently been a marked defection of those who had before professed attachment to the apostle, but who they were, or why they "turned away" from him, is matter of conjecture. The names of persons and place, here given, shed very little light on the subject.] **Phygellus and Hermogenes**—These were two of the persons of whom he complains; but who they were, or what office they held, or whether they were any thing but private Christians who had for a time ministered to St. Paul in prison, and, when they found the State determined to destroy him ceased to acknowledge him, we cannot tell.

16. The Lord give mercy—Onesiphorus had acknowledged Paul, and continued to do so; he and his house, or family, ministered to him in prison, and were not ashamed of their imprisoned pastor, nor of the *cause* for which he was in disgrace and suffering. As he showed mercy to the apostle, the apostle prays the Lord to show mercy to him.

17. When he was in Rome—Onesiphorus was no doubt an Asiatic, (probably an Ephesian, see below,) who had frequent business at Rome; and who, when he came, sought out the apostle, who it is supposed had been confined in some close and private prison, so that it was with great difficulty he could be found out. This man had entertained the apostle when he was at Ephesus, and now he sought him out at Rome. Pure love feels no loads. Here was a true friend, one who sticketh closer than a brother.

18. The Lord grant . . . that he may find mercy of the Lord—This is probably only a Hebraism for, God grant that he may now be saved by divine grace, and that in the great day he may receive the mercy of our Lord Jesus Christ unto eternal life. (See a similar form of expression, Gen. ix, 16; xix, 24; Exod. xxiv, 1, 2.)

It is impossible to read this chapter without feeling deeply interested for this most noble and amiable of men. To what trials did God expose him! His life was a life of perils and tribulations, his labours were superabundant, and his success all but incredible. Wherever he went he left a track of light and life behind him. To him, as the grand instrument of God, the Gentiles—the whole habitable world—owe their salvation. Yet see him: in his old age neglected by his friends, apparently forsaken of God, abandoned to the hands of ruthless men, in prison and in chains, yet triumphing over sufferings and death; perfectly unshaken, unshaken with the evils with which he is obliged to contend, having the fullest persuasion of the truth of the doctrines which he had preached, and the strongest and most encouraging anticipation of the glory that should be revealed. No murmur is

CHAPTER II.

THOU therefore, "my son, "be strong in the grace that is in Christ Jesus. **2** "And the things that thou hast heard of me "among many witnesses, "the same commit thou to faithful men, who shall be "able to teach others also. **3** "Thou therefore endure hardness, "as a good soldier of Jesus Christ. **4** "No man that warreth entangleth himself with the affairs of *this* life; that he may please

^a 1 Tim. 1. 2; chap. 1. 2. — ^b Eph. 6. 10. — ^c Chap. 1. 13; 3. 10, 14. — ^d Or, *by*. — ^e 1 Tim. 1. 12. — ^f 1 Tim. 3. 2; Titus 1. 9. — ^g Chap. 1. 8; 4. 5. — ^h 1 Tim. 1. 18. — ⁱ 1 Cor. 9. 25.

heard from his heart; he is persuaded that all things work together for good to them that love God; the miserable uncertainty of friendship, the defection of cowardly brethren, and the apostasy of once zealous professors, did not move him. As far as it is lawful, he courts death; knowing that to be absent from the body is to be present with the Lord. Glorious system of truth by which such an apostle was formed! and glorious apostle by whom this system was illustrated and confirmed! The character and conduct of St. Paul must make Christianity doubly amiable to believers and highly respectable even to its enemies.

NOTES ON CHAPTER II.

1. **Be strong in the grace**—Though the general import of the word "grace" is *favour*, yet it often implies an *active principle* communicated from God: *light*, directing how to act, and *power*, enabling to act according to the light.

2. **The things that thou hast heard of me**—Those doctrines which I have preached the most publicly, and which many persons can attest. These truths are still continued in the Church, and still there are faithful men who proclaim them. But where is the uninterrupted apostolic succession? Who can tell? Probably it does not exist on the face of the world. All the pretensions to it by certain Churches are as stupid as they are idle and futile. [Timothy, by his long continuance with St. Paul, and frequent listening to his public discourses, and also receiving his private instructions, had become thoroughly versed in the doctrines of the Gospel, so that he himself was now qualified to be a public teacher and guide.]

3. **Endure hardness**—He considers a Christian minister under the notion of a soldier, not so much for his continual conflicts with the world, the devil, and the flesh, for these are in a certain sense common to all Christians, but for the hardships and difficulties to which he must be exposed who faithfully preaches the Gospel of Christ.

4. **No man that warreth entangleth, etc**—It is well remarked by Grotius, on this passage, that the legionary soldiers among the Romans were not permitted to engage in husbandry, merchandise, mechanical employments, or any thing that might be inconsistent with their calling. He who will preach the Gospel thoroughly, and wishes to give full proof of his ministry, has need to have *no other work*. He should be *wholly in this thing*, that his profiting may appear unto all. There are many who sin against this direction. But what are they, either in number or guilt, compared to the immense herd of men professing to be Christian ministers, who neither read nor study, and consequently never improve? These are too conscientious to

him who hath chosen him to be a soldier. **5** And ¹if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. **6** ^{1m}The husbandman that laboureth must be first partaker of the fruits. **7** Consider what I say; and the Lord give thee understanding in all things. **8** Remember that Jesus Christ, ^o of the seed of David, ^o was raised from the dead, ^r according to my gospel: **9** ^o Wherein I suffer trouble, as an evil doer, ^r even unto bonds; ^o but the word of God is not bound. **10** Therefore ^o I endure all things for the elect's sake, ^o that they may also obtain the salvation which

¹ 1 Cor. 9, 25, 26. — ¹ Or, *The husbandman, labouring first, must be partaker of the fruits.* — ^m 1 Cor. 9, 10. — ⁿ Acts 2, 31; 13, 24; Rom. 1, 3, 4. — ^o 1 Cor. 15, 1, 4, 20. — ^p Rom. 2, 16. — ^q Acts 9, 16; chap. 1, 12. — ^r Eph. 3, 1; Phil. 1, 7; Col. 4, 3, 18. — ^s Acts 28, 31; Eph. 6, 19, 20; Phil. 1, 13, 14.

meddle with secular affairs, and yet have no scruple of conscience to while away time, be among the chief in needless self-indulgence, and, by their burdensome and monotonous ministry, become an encumbrance to the Church!

5. If a man also strive for masteries—*Ἐὰν δὲ καὶ ἀθλῇ τις, ἢ ἄν τις οὐδὲν ἀθλητὴς.* See on 1 Cor. ix, 24–26. **Yet is he not crowned**—Though he may have outdone all his competitors, **except he strive lawfully**; unless he enter according to the rules of the *athlete*, and act as these direct. No man, however zealous he may have been, is to expect the *Well done, good and faithful servant*, from Jesus Christ, unless he have laboured in the word and doctrine, preached the truth as it is in Jesus, and built up the Church upon HIM who is its *only* FOUNDATION. [The minister of the Gospel does not arbitrarily exempt himself from this or that portion of his task, or even direct his activity according to his own discretion: not the bias of his own heart, but the will of the Lord alone, must be his standard; so that without this it is impossible for him to hope for his approval and recognition. *Lange.*]

6. The husbandman that laboureth—That is, the “husbandman” must first till his ground before he can expect a crop; and he must till it according to the proper rules of agriculture, else he cannot have a crop. The combatant must fight and conquer, and fight according to the laws of the *agones*, (the contestants,) before he can be crowned: so the Christian minister must labour in the spiritual vineyard, and labour, too, under the eye and according to the direction of his Master, before he can expect that crown of righteousness that fadeth not away.

7. Consider what I say—Apply my metaphors and similitudes in a proper manner. **And the Lord give thee understanding**—But instead of *δόν, may he give*, most of the best authorities have *δώσει, he will give*, a promise instead of a prayer. Consider thou properly, and God will “give thee” a proper understanding of all things that concern thy own peace, and the peace and prosperity of his Church.

8. Remember that Jesus Christ—The apostle seems to say: “Whatever tribulations or deaths may befall us, let us remember that Jesus Christ, who was slain by the Jews, rose again from the dead, and his resurrection is the proof and pledge of ours. We also shall rise again to a life of glory and blessedness. **Of the seed of David**—[This points indeed to Christ's human nature, but it

is in Christ Jesus with eternal glory. **11** *It is a faithful saying*: For ^o if we be dead with *him*, we shall also live with *him*: **12** ^o If we suffer, we shall also reign with *him*: ^o if we deny *him*, he also will deny us: **13** ^o If we believe not, *yet* he abideth faithful: ^o he cannot deny himself. **14** Of these things put *them* in remembrance, ^b charging *them* before the Lord ^c that they strive not about words to no profit, *but* to the subverting of the hearers. **15** Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. **16** But

^t Eph. 3, 13; Col. 1, 24. — ^u 2 Cor. 1, 6. — ^v 1 Tim. 1, 15. — ^w Rom. 6, 5, 8; 2 Cor. 4, 10. — ^x Rom. 8, 17; 1 Peter 4, 13. — ^y Matt. 10, 23; Mark 8, 28; Luke 12, 9. — ^z Rom. 3, 3; 9, 6. — ^a Num. 23, 19. — ^b 1 Tim. 5, 21; 6, 13; chap. 4, 1. — ^c 1 Tim. 1, 4; 6, 4; Titus 3, 9, 11.

points to it as derived through the greatest of Israel's kings, and in the fulfilment of the sure word of prophecy.—*Ellicott.*] **According to my gospel**—Paul preached the resurrection from the dead; and founded his doctrine on the resurrection and promise of Christ. This was *his gospel*; the other was of a different nature. [This clause seems to be used by the apostle to confirm the truth of what he had before expressed.—*Huther.*]

9. Wherein—[*Ev* ϕ , that is in, or resulting from, preaching the Gospel.] **I suffer trouble, as an evil doer**—[In my imprisonment and condemnation to suffer death as a malefactor.] **But the word of God is not bound**—[Though I (to whom the Gospel is intrusted) am bound, the Gospel itself is not thereby fettered, but goes freely forth into the world, and works unfettered. (2 Thess. iii, 1).—*Huther.*]

10. For the elect's sake—[The knowledge that the Gospel is unfettered in its influence enables Paul to endure all for the sake of the *ἐκλεκτοί, the elect* . . . believers so-called.—*Huther.*]

11. If we be dead with him—That is, if we die with him spiritually (Gal. ii, 20) we shall surely live again with him eternally. (Col. iii, 3, 4.) This, says the apostle, is *πιστὸς ὁ λόγος, a true doctrine.*

12. If we suffer, we shall also reign—These are other parts of the “true doctrine,” which the apostle mentions above. (Rom. viii, 17.)

13. If we believe not—[If we are unfaithful.] Should we deny the faith and apostatize he is the same, as true to his threatenings as to his promises. **He cannot deny (act contrary to) himself.**

14. That they strive not about words—Words, not *things*, have often been a most fruitful source of contention in the Christian world; and among religious people the principal cause of animosity has arisen from the different manner of apprehending the same term, while, in essence, both meant the same thing. All preachers and divines should be very careful, both in speaking and writing, to explain the terms they use, and never employ them in any sense but that in which they have explained them. **The subverting of the hearers**—This is the general tendency of all polemical divinity and controversial preaching, when angry passions are called in to support the doctrines of the Gospel.

15. Study to show thyself approved unto God—Endeavour so to cultivate and improve thy heart and mind that thou mayest be approved [for the service of] him from whom thou hast received thy commission. **Rightly dividing the**

shun profane and vain babblings: for they will increase unto more ungodliness. **17** And their word will eat as doth a canker: of whom is Hymeneus and Philetus; **18** Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. **19** Nevertheless

d 1 Tim. 4. 7; 6. 20; Titus 1. 14.—*e* Or, *gangrene*.—*f* 1 Tim. 1. 20.—*g* 1 Tim. 6. 21.—*h* 1 Cor. 15. 12.—*i* Matt. 24. 24; Rom.

word of truth—By “rightly dividing the word of truth,” we are to understand his continuing in the true doctrine, and teaching that to every person; and, according to our Lord’s simile, giving each his portion of meat in due season—milk to babes, strong meat to the full grown, comfort to the disconsolate, reproof to the irregular and careless; in a word, finding out the necessities of his hearers, and preaching so as to meet those necessities.

16. Shun profane and vain babblings—This is the character Paul gives of the preaching of the false teachers. Whatever was not agreeable to the doctrine of truth was, in the sight of God, empty and profane “babbling;” engendering nothing but ungodliness, and daily increasing in that. [For they (those who utter the *κενοφωνίας*, empty voices) will advance to more fullness (*πλείον*) of impiety.] The future tense of the verb shows that the error of the false teachers in its most developed state had not yet appeared.—*Ellicott.*]

17. Their word will eat as doth a canker—*Ὁ γάγγραινα*, as a *gangrene*; that is, as a *mortification in the flesh*, where the circulation is stopped, and putrefaction takes place, which continues to corrupt the flesh, spreading more and more till death takes place, unless stopped by timely remedies. Such is the influence of false doctrine; it fixes its mortal seed in the soul, which continues to corrupt and assimilate every thing to itself, till, if not prevented by the word of life under the direction of the heavenly Physician, it terminates in the bitter pains of an eternal death. To such a *gangrene* the apostle compares the corrupt doctrines of Hymeneus and Philetus. [Two false teachers of whom nothing certain is known.]

18. Who concerning the truth have erred—They had the “truth,” but “erred” or *wandered from it*, saying the resurrection was already past, and thus denying a future resurrection, and, by consequence, future rewards and punishments; and this necessarily sapped the foundation of all religion; and thus the *gangrene* had, in reference to their unhappy votaries, a rapid and unchecked operation. **Saying that the resurrection is past already**—[*Λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι*. As the persons of these two heretics are unknown, so the character of their heresy is not easy to be determined. The *ἀνάστασις*, in respect to which they seem to have *erred from the truth*, is elsewhere in the New Testament identified with the *future life*, or life after *physical death*, (see Matt. xxii, 23, 28, 30, 31; Mark xii, 18, 23; Luke xx, 27, 33, 35, 36; Acts xxiii, 6, 8; 1 Cor. xv, 12-19; Heb. vi, 2, etc.,) which it would seem, from many intimations in St. Paul’s epistles was in some cases denied, or so presented as to rob it of its force. The heretics here referred to are said to have taught that the *ἀνάστασις* was not an event of the *future*, an *advanced development* of the destined life (existence-state) of believers, but something already accomplished, or in constant process of accomplishment.

the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. **20** But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

8. 35; 1 John 2. 19.—*k* Or, *steadily*.—*l* Nahum 1. 7; John 10. 14, 27; see Num. 16. 5.—*m* 1 Tim. 3. 15.—*n* Rom. 9. 21.

There are also to be clearly seen indications of an incipient Gnosticism, in the times of the apostles, which may have been the form taken by the errors of Hymeneus and Philetus.]

19. The foundation of God standeth sure—The word *θεμέλιος* signifies literally a *foundation*, and especially the *foundation of a building*; and metaphorically, the *building itself*, and often a noble mansion or palace. In this place the apostle compares the religion of Christ to a great or noble mansion. See verse 20. And as this religion is founded on the authority and power of the Almighty, it necessarily must stand sure and be permanent. This house has an inscription on it, for so *σφραγίς*, *seal*, is frequently understood; and this is evidently an allusion to the ancient temples. Above the door of the temple of Delphi there was the Greek word *εἰ, thou art*, on which Plutarch has written an express treatise. And we know that there was an inscription on the mitre of the high priest among the Jews, namely, “Holiness to the Lord.” (Exod. xxviii, 36; xxxix, 30. See also Zech. xiv, 20.) And this inscription may here be represented as made with the *seal* of God, for he stamps this on all things belonging to himself and his worship. But some suppose *θεμέλιος*, here, to signify a contract or covenant by which two parties are bound to fulfil certain conditions and duties, the obligation to which each takes on him by sealing the instrument with his seal. Among the Asiatics these seals have scarcely ever any image or figure on them, but always some very *expressive inscription*. The *twofold* inscription—that is, one on the seal of each party—may be here alluded to. That on God’s seal is, *Ἐγὼ Κύριος τοῖς ὕπατος αὐτοῦ*, *The Lord approveth of them that are his*: that on the seal of his followers is, *Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου*, *Let every one who nameth the name of the Lord (every Christian) depart from iniquity*. Thus each has his peculiar inscription. *Κυρίου*, *Lord*, instead of *Χριστοῦ*, *Christ*, is the reading of almost all the MSS. of importance and the principal Versions, [and is no doubt the only correct one.]

20. But in a great house—Here the apostle carries on the allusion introduced in the preceding verse. As the “foundation of God” refers to God’s building, that is, the whole system of Christianity, so here the “great house” is to be understood of the visible Church, and the different kinds of “vessels” mean the different teachers, as well as the different kinds of members. In this sacred house at Ephesus there were *vessels of gold and of silver*—eminent, holy, sincere, and useful teachers and members; and also *vessels of wood and of earth*—inapt and unspiritual persons, perhaps false and heretical teachers. There are also in such houses “vessels” employed, some in a more honourable, others in a less honourable, office. [The thought here is the same as that expressed in the parables of the fishes and of the tares, namely,

21 ¹If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and ^mprepared unto every good work. **22** Flee also youthful lusts: but ⁿfollow righteousness, faith, charity, peace, with them that ^ocall on the Lord ^pout of a pure heart. **23** But ^qfoolish and unlearned questions avoid, knowing that they do gender strifes. **24** And ^rthe servant of the Lord must not strive; but be gentle unto all men, ^sapt to teach, ^tpatient; **25** ^uIn meekness instructing those that op-

¹See Isa. 52. 11. — ^mChap. 3. 17; Titus 3. 1. — ⁿ1 Tim. 6. 11; 1 Cor. 1. 2. — ^p1 Tim. 1. 5; 4. 12. — ^q1 Tim. 1. 4; 4. 7; 6. 4; verse 16; Titus 3. 9. — ^rTitus 3. 2. — ^s1 Tim. 3. 2, 3; Titus 1. 9. — ^tOr, *forbearing*. — ^uGal. 6. 1; 1 Tim. 6. 11; 1 Peter 3. 15. — ^vActs 8. 22.

that the visible Church will never be perfect. — *Conybeare and Howson.*

21. If a man therefore purge himself from these — [*Ἀπὸ τούτων, from these persons, that is, those included in ἡ εἰς ἀτιμίαν, the some to dishonour.* — *Ellicott.*] He that takes heed to his ways and to his doctrines, and walks with God, will separate himself not only from all *false doctrine*, but from all *wicked men*, and be thus sanctified and proper to be employed by the Master in every good word and work.

22. Flee also youthful lusts — Not only all irregular and sensual desires, but *pride, ambition*, and, above all, the *lust of power*, (the greatest danger of those who are clothed with ecclesiastical authority,) to which most men will sacrifice all other propensities — their ease, pleasure, health, etc. Both in Church and State this passion is ruinous; but particularly so in the former. Timothy was now between thirty and forty years of age — the very age in which ambition and the love of power most generally prevail. *Carnal pleasures* are the sins of *youth*; *ambition and the love of power* the sins of *middle age*; *covetousness and carking* cares the crimes of *old age*. **Follow righteousness** — Flee from sin, pursue goodness. "Righteousness" — whatever is just, holy, and innocent. **Faith** — Fidelity both to God and man, improving that grace by which thy soul may be saved, and faithfully discharging the duties of thy office that thou mayest save the souls of others. **Charity** — Love to God and man. **Peace** among all the members of the Church, and as far as possible with all men; but especially among those who invoke the Lord out of a pure desire to glorify his name.

23. Foolish and unlearned questions — See the notes on 1 Tim. i. 4; iv. 7; Tit. iii. 9.

24. The servant of the Lord must not strive — See on 1 Tim. iii. 2, 3.

25. Those that oppose — *Ἀντιδιαθεμένους*; this seems to refer to those who opposed the apostle's *authority*. [The allusion is not to positively wilful and heretical teachers. The definite heretic was to be admonished, and, in case of stubbornness, was to be left to himself, (Titus iii. 10;) such opponents as the present were to be dealt with gently, and to be won back to the truth. — *Ellicott.*] **If God peradventure** — Timothy was to use every means which he had reason to believe God might bless; and the apostle intimates that, bad as the people were, they were not out of the reach of God's mercy.

26. And that they may recover themselves

pose themselves; ^vif God peradventure will give them repentance ^wto the acknowledging of the truth; **26** And *that* they may ^xrecover themselves ^yout of the snare of the devil, who are ^ztaken captive by him at his will.

CHAPTER III.

THIS know also, that ^ain the last days perilous times shall come. **2** For men shall be ^blovers of their own selves, ^ccovetous, ^dboasters, ^eproud, ^fblasphemers, ^gdisobedient to parents, unthankful, unholy, **3** ^hWithout

^a1 Tim. 2. 4; chap. 3. 7; Titus 1. 1. — ^bGr. *αυταρκα*, *self-love*. — ^c1 Tim. 3. 7. — ^dGr. *αἰσχρολογῶντες*, *reviling*. — ^e1 Tim. 4. 1; chap. 4. 3; 2 Peter 3. 3; 1 John 2. 18; Jude 18. — ^fPhil. 2. 21. — ^g2 Peter 2. 3. — ^hJude 16. — ⁱ1 Tim. 6. 4. — ^j1 Tim. 1. 20; 2 Peter 2. 12; Jude 10. — ^kRom. 1. 30. — ^lRom. 1. 31.

— The construction of this verse in the original is somewhat difficult, though the sense given by our translation is plain enough. [Some who were of the Church had become ensnared in destructive errors, from which the apostle still hoped that they might escape by means of repentance, and thus (through God's great mercy) deliver themselves from the power of the adversary who now held them in captivity.]

NOTES ON CHAPTER III.

In the last days — This often means the days of the Messiah, and is sometimes extended in its signification only to the destruction of Jerusalem, as this was properly the "last days" of the Jewish State. But the phrase may mean any *future time*, whether near or distant. [Here, probably, simply *in the future*.]

2. For men shall be — The description in this and the following verses the Papists apply to the Protestants; the Protestants, in their turn, apply it to the Papists; Schoettgen to the Jews; and others to heretics in general. There have been both teachers and people in every age of the Church, and in every age of the world, to whom these words may be most legitimately applied. **Lovers of their own selves** — *φιλαυτοῦ, selfish*, studious of their own interest, and regardless of the welfare of all others. Both Catholics and Protestants have been lovers of their own selves, etc., but it is probable that the apostle had some particular age in view, (which was already appearing at that time,) in which there should appear some very distinctive corruption and spiritual decline of Christianity. **Covetous** — *φιλαργυροῦ, lovers of money*, because of the influence which riches can procure. **Boasters** — *ἀλαζόνες, vainglorious*, self-assuming, valuing themselves beyond all others. **Proud** — *ὑπερηφανοί, airy, light, trifling persons*; those who love to make a show — who are all *outside*. **Blasphemers** — *βλασφημοί*, those who speak *impiously* of God and sacred things, and *injuriously* of men. [Triflers with sacred things.] **Disobedient to parents** — *ὑπεισὺν ἀπειθείᾳ*, headstrong children, whom their parents cannot persuade. **Unthankful** — *ἡγάριστοι*, persons without grace or gratefulness; who think they have a right to the services of all men, yet feel no obligation, and consequently no gratitude. **Unholy** — *ἄσέβοι*, without piety; having no heart-reverence for God.

3. Without natural affection — *ἄστρογγοί*, without that affection which parents bear to their young, and which the young bear to their parents. An affection which is common to every class of

natural affection, ¹trucebreakers, ²false accusers, ³incontinent, fierce, despisers of those that are good, **4** ⁴Traitors, heady, highminded, ⁵lovers of pleasures more than lovers of God; **5** Having a form of godliness, but ⁶denying the power thereof: ⁷from such turn away. **6** For ⁸of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, **7** Ever learning, and never able ⁹to come to the knowledge of the truth. **8** ¹⁰Now as Jannes and Jambres withstood Moses, so do these also

¹ Rom. 1. 31. — ² Or, *makebates*; Tit. 2. 3. — ³ 2 Pet. 3. 3. — ⁴ n 2 Pet. 2. 10. — ⁵ n Phil. 3. 19; 2 Pet. 2. 13, etc.; Jude 4, 19. — ⁶ 1 Tim. 5. 8; Tit. 1. 16. — ⁷ 2 Thess. 3. 6; 1 Tim. 6. 5. — ⁸ Matt. 23. 14; Tit. 1. 11. — ⁹ 1 Tim. 2. 4. — ¹⁰ Exod. 7. 11. — ¹¹ q Matt. 6. 5. — ¹² u Or, *of no judgment*. — ¹³ v Rom. 1. 28; 2 Cor.

animals; consequently, men without it are worse than brutes. **Truce-breakers**—*Ἀσπονδοί*. Who are bound by no promise, held by no engagement, obliged by no oath; persons who readily promise anything because they never intend to perform. **False accusers**—*Διάβολοι*, devils; but properly enough rendered *false accusers*. Slanderers; striving ever to ruin the characters of others. **Incontinent**—*Ἀκρατεῖς*, those who, having sinned away their power of self-government, want strength to govern their appetites; slaves to uncleanness. **Fierce**—*Ἀνήμεροι*, wild, impetuous, whatever is contrary to *pliability* and gentleness. **Despisers of those that are good**—*Ἀφιλάγατοι*, *not lovers of good men*. Those who do not love the good must be radically bad themselves.

4. Traitors—*Προδοῦναι*, those who deliver up to an enemy the person who has put his life in their hands. **Heady**—*Προτετεῖς*, headstrong, precipitate, rash, inconsiderate. **Highminded**—*Τενύωμενοι*, full of themselves, and empty of all good. **Lovers of pleasures more than lovers of God**—This is nervously and beautifully expressed in the Greek, *φιλήδονοι μᾶλλον ἢ φιλόθεοι*, lovers of pleasure rather than lovers of God; that is, pleasure, sensual gratification, is their god; and this they love and serve; God they do not.

5. Having a form of godliness—The original word, *μόρφωσις*, signifies a *draught*, *sketch*, or *summary*, and will apply equally well to those who have all their religion [in outward forms and services, fasts, prayers, church-goings, sacraments, offerings, and pilgrimages, or those who have it] in their creed, confession of faith, catechism, bodies of divinity, etc., while both may be destitute of the life of God in their souls. **From such turn away**—Not only do not imitate them, but have no fellowship with them; they are a dangerous people, and but seldom suspected, because their outside is fair.

6. For of this sort are they—Paul here refers to false teachers and their insinuating manners, practising upon weak women, who, at first, seeing in them such a semblance of piety, entertain them with great eagerness, and at last become partakers with them in their impurities.

7. Ever learning—From their false teachers, and never able to come to the knowledge of the truth, because that teaching never leads to "the truth;" for, although there was a form of godliness which seemed to give them a sort of authority to teach, yet, as they practically denied the power of godliness, they never could bring their votaries to the knowledge of the saving power of Christianity.

resist the truth: ¹men of corrupt minds, ²reprobate concerning the faith. **9** But they shall proceed no further: for their folly shall be manifest unto all *men*, ³as theirs also was. **10** ⁴But ⁵thou hast fully known my doctrine, ⁶manner of life, purpose, faith, long-suffering, charity, patience, **11** Persecutions, afflictions, which came unto me ⁷at Antioch, ⁸at Iconium, ⁹at Lystra; what persecutions I endured: but ¹⁰out of *them* all the Lord delivered me. **12** Yea, and ¹¹all that will live godly in Christ Jesus shall suffer persecution.

13. 5; Tit. 1. 16. — ¹⁴ w Exod. 7. 12; 8. 18; 9. 11. — ¹⁵ x Phil. 2. 22; 1 Tim. 4. 6. — ¹⁶ y Or, *thou hast been a diligent follower of*. — ¹⁷ z Acts 13. 45. 50. — ¹⁸ a Acts 14. 2. 5. — ¹⁹ b Acts 14. 19, etc. — ²⁰ c Psa. 34. 19; 2 Cor. 1. 10; chap. 4. 17. — ²¹ d Psa. 34. 19; Matt. 16. 24; John 17. 14; Acts 14. 22; 1 Cor. 15. 19; 1 Thess. 3. 3.

8. Now as Jannes and Jambres withstood Moses—This refers to the history of the Egyptian magicians. (Exod. vii.) [See M'Climcock and Strong's *Cyclopædia*.] **Men of corrupt minds**—It appears as if the apostle were referring still to some Judaizing teachers who were perverting the Church with their doctrines, and loudly calling in question the authority and doctrine of the apostle. **Reprobate concerning the faith**—*Ἀδόκιμοι*, *undiscerning* or *untried*; they are base metal, unstamped; and should not pass current, because not standard. This metaphor is frequent in the sacred writings.

9. But they shall proceed no further—Such teaching and teachers shall never be able *ultimately* to prevail against the truth; for the foundation of God standeth sure. **Their folly shall be manifest**—False doctrine cannot prevail long where the sacred Scriptures are read and studied. Error prevails only where the book of God is withheld from the people. The religion that fears the Bible is not the religion of God. [And they who are afraid to trust the truth of God in any conflict with the wisdom of the world, or against the perverse egotism of unbelief, lack faith not only in the power of the truth, but also of its great Author.]

10. Thou hast fully known my doctrine—[Timothy, by his long-time association with Paul, had not only come to know his doctrines, but had also learned from personal observations his character and spirit of mind, and therefore the apostle now refers him to these for his own guidance.]

11. Persecutions . . . which came unto me at Antioch—The "Antioch" mentioned here was Antioch in Pisidia, to which place Paul and Barnabas came in their first apostolic progress, and where Paul delivered that memorable discourse which is preserved in the 13th chapter of Acts, verses 16–43. (See also Acts xiv, 5, 6, 19–21, and xvi, 1, 2.) As these things happened in his own neighbourhood, Timothy must have known them; for a person who had such a religious education as he had could not be unacquainted with these persecutions. [He would also naturally have heard of them, both from the apostle himself and from those who were his associates, and to some extent his companions, in suffering.]

12. All that will live godly—So opposite to the spirit and practice of the world is the whole of Christianity, that he who gives himself entirely up to God, making his word the rule of his life and actions, will be less or more reviled and persecuted. "If religion gives no quarter to vice, the vicious will give no quarter to religion and its professors."

13 "But evil men and seducers shall wax worse and worse, deceiving, and being deceived. **14** But 'continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; **15** And that from a child thou hast known the holy Scriptures, which are able to make

thee wise unto salvation through faith which is in Christ Jesus. **16** "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: **17** "That the man of God may be perfect, ¹⁶ thoroughly furnished unto all good works.

e2 Thess. 2, 11; 1 Tim. 4, 1: chap. 2, 16.—f Chap. 1, 13; 2, 2.
—g John 5, 39.

h 2 Peter 1, 20, 21.—i Rom. 15, 4.—k 1 Tim. 6, 11.—l Or, perfected.—m Chap. 2, 21.

13. Evil men and seducers shall wax worse—They will yet get on for a season, deceiving themselves and deceiving others; but by and by *their folly will become manifest to all.* (Verse 9.) The word *ῥήγες*, which we render "seducers," signifies *jugglers, pretenders to magical arts*; probably persons dealing in *false miracles*, with whom the Church in all ages has been not a little disgraced. [The apostle renews his reference to the heretics, which was interrupted at verse 10, calling them "evil men and seducers" in contrast with those *wishing to live godly*, and says of them, that they will *make advance toward the worse*, which is all the more suitable (germane to the subject) because it was the very reason why persecution was threatened the honest disciples of Christ, and with them Timothy himself. See Huther.]

14. But continue thou—No man, however well instructed in the things of God, or grounded in divine grace, is out of the reach of temptation, apostasy, and final ruin; hence the necessity of watching unto prayer, depending upon God, continuing in the faith, and persevering unto the end.

15. From a child thou hast known the holy Scriptures—The early religious education of Timothy has been already noticed. (See chapter i, 5.) St. Paul introduces this circumstance again here for the confirmation of Timothy's faith. He had learned the doctrines of Christianity from a genuine apostle; and, as Christianity is founded on the law and the prophets, Timothy was able to compare its doctrines with all that had been typified and predicted, and consequently was assured that the Christian religion was true. **Able to make thee wise unto salvation**—The apostle is here evidently speaking of the Jewish Scriptures; and he tells us that *they are able to make us wise unto salvation* provided we have *faith in Jesus Christ*. This is the simple use of the Old Testament. No soul of man can be made wise unto salvation by it but as he refers all to Christ Jesus. [Which he will be able to do only as he shall be taught by the Holy Spirit. (John xvi, 14, and 1 John iv, 15.)] The Jews are unsaved, though they know these Scriptures, because they believe not in Christ; for Christ is the end of the law for the justification of all that believe.

16. All Scripture is given by inspiration of God—This sentence is not well translated; the original *πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν*, κ. τ. λ., should be rendered: *Every writing divinely inspired is profitable for doctrine*, etc. The particle *καὶ*, and, though omitted by many of the *Versions* and *Fathers*, is now generally accepted as genuine. The apostle is here, beyond all controversy, speaking of the writings of the Old Testament, which, because they came by divine inspiration, he terms the *Holy Scriptures*, (verse 15); and it is of them alone that this passage is to be understood; and although all the New Testament came by as direct an inspiration as the Old, yet as

it was not collected at that time, nor indeed complete, the apostle could have no reference to it. The doctrine of the *inspiration of the sacred writings* has been a subject of much discussion, and even controversy, among Christians. There are two principal opinions on the subject: 1) That *every thought and word* were inspired by God, and that the writer did nothing but merely write as the Spirit dictated. 2) That God gave the whole *matter*, leaving the inspired writers to their *own language*; and hence the great variety of style and different modes of expression. [The latter rather than the former is now generally accepted.] **Is profitable for doctrine**—To teach the *will of God*, and to point out Jesus Christ till he should come. [It is the only and the sufficient rule and standard of religious faith, "so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith."] **For reproof**—To convince men of the truth; and to confound those who should deny it, particularly the Jews. **For correction**—*πρὸς ἐπανόρθωσιν*, for restoring things to their proper uses and places, correcting false notions and mistaken views. **Instruction in righteousness**—*πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ*, for communicating all *initiatory* religious knowledge; for *schooling mankind*. All this is perfectly true of the Jewish Scriptures; and let faith in Christ Jesus be *added*, (see verse 15,) and then all that is spoken in the following verse will be literally accomplished.

17. That the man of God—The preacher of righteousness, the minister of the Gospel, the person who derives his commission from God, and always appears as *his herald and servant*. **May be perfect**—*ἄρτιος* properly signifies an *integer*, or whole number in arithmetic, to which nothing needs to be added to make it complete. **Thoroughly furnished**—*ἐξηρτισμένος*. Not only *complete in himself* as to his integrity, religious knowledge, faith in Jesus, and love to God and man; but that he should have all those qualifications which are necessary to complete the character and insure the success of a preacher of the Gospel. Timothy was to teach, reprove, correct, and instruct others; and was to be to them a pattern of good works. From what the apostle says here concerning the qualifications of a Christian minister, we may well exclaim: Who is equal to these things? A minister of the Gospel should be a man of the soundest sense, the most cultivated mind, the most extensive experience; one who is deeply taught of God, and who has deeply studied man; one who has prayed much, read much, and studied much; one who takes up his work as from God, does it as before God, and refers all to the glory of God; one who abides under the inspiration of the Almighty, and who has hidden the word of God in his heart, that he may not sin against him. No minister formed by *man* can ever

CHAPTER IV.

I ^aCHARGE thee therefore before God, and the Lord Jesus Christ, ^bwho shall Judge the quick and the dead at his appearing and his kingdom; **2** Preach the word; be instant in season, out of season; reprove, ^crebuke, ^dexhort with all longsuffering and doctrine. **3** ^eFor the time will come when they will not

^a 1 Tim. 5. 21; 6. 13; chap. 2. 14.—^b Acts 10. 42.—^c 1 Tim. 5. 20; Titus 1. 13; 2. 15.—^d 1 Tim. 4. 13.—^e Chap. 3. 1.—^f 1 Tim. 1. 10.—^g Chap. 3. 6.

be such as is required here. The school of Christ, and that alone, can ever form such a preacher.

NOTES ON CHAPTER IV.

1. **I charge thee therefore before God**—Whose herald thou art; and (before) the Lord Jesus Christ, whose salvation thou art to proclaim, and who shall judge the quick and the dead—the living and the dead, that is, all men. [*Kaì τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ*, by his appearing and by his kingdom. These accusatives, without any governing preposition, (*κατὰ* has sometimes been supplied but without authority,) are used in reference to the solemn adjuration of the apostle to Timothy; they are usually understood as belonging to Christ's future appearing and kingdom; but they apply equally well to things now present and transpiring.]

2. **Preach the word**—*Κήρυξον τὸν λόγον*, proclaim the word and doctrine of Christ incarnate, revealing God to man, crucified for the sins of the whole world; raised from the dead, enthroned in glory, preached to the Gentiles, and believed on in the whole world. **Be instant in season, out of season**—*Ἐπιστήθη ἐνκαίρως ἀκαιρως*; be urgent, whether the times be prosperous or adverse, whenever there is an opportunity; and when there is none, strive to make one. The Judge is at the door, and to every man eternity is at hand! Do not be contented with stated times and accustomed places merely; all time and place belong to God, and are proper for his work. Satan will omit neither time nor place where he can destroy. Omit thou none where thou mayest be the instrument of salvation to any. **Reprove**—*Ἐλέγξον*, confute the false teacher. **Rebuke**—*Ἐπιτίμωσον*, reprove cuttingly and severely those who will not abandon their sins. **Exhort**—*Παρακάλεισον*; [*incite* to Christian activity and godly diligence.] Comfort the feeble minded, the diffident, and the tempted. **With all longsuffering**—In reference to each and all of these cases. [*Ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ*, in, not with, as these things are not the accompaniments of the action, but the element and temper in which they are to be performed.—*Alford*.] **And doctrine**—The teaching suited to each.

3. **For the time will come**—There is a time coming to the Church when men will not hear the practical truths of the Gospel; when they will prefer speculative opinions (which either do no good to the soul or corrupt and destroy it) to that wholesome doctrine of "deny thyself, take up thy cross, and follow me," which Jesus Christ has left in his Church. [*Ἔσται γὰρ καιρὸς*, the time will be, to which Bengel adds, and now is, indicating that the defection was not only near at hand, but already somewhat advanced.] **But after their own lusts**—For these they will follow, and hate those preachers and that doctrine by which they are opposed. [*Ἐπι*

endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; **4** And they shall turn away their ears from the truth, and shall be turned unto fables. **5** But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. **6** For I am now ready to be offered, and the

^h 1 Tim. 1. 4; 4. 7; Titus 1. 14.—ⁱ Chap. 1. 8; 2. 3.—^k Ac's 21. 8; Eph. 4. 11.—^l Or, fulfil; Rom. 15. 19; Col. 1. 25; 4. 17.—^m Phil. 2. 17.

θυμίας, depraved spiritual tastes and desires. **Shall they heap to themselves teachers**—They will add one teacher to another, run and gad about after all, to find out those who insist not on the necessity of bearing the cross, of being crucified to the world, and of having the mind that was in Jesus. In this disposition interested men often find their account; they set up for teachers, "and widen and strew with flowers the way down to eternal ruin," taking care to soothe the passions and flatter the vices of a trifling, superficial people. **Having itching ears**—Endless curiosity, an insatiable desire of variety; and they get their ears tickled with the language and accent of the person, abandoning the good and faithful preacher for the fine speaker. [The apostle appears to desire to notice not merely the fact that they were having their ears tickled, but to mark the uneasy feeling that was always seeking to be gratified.]

4. **And they shall turn away their ears from the truth**—The "truth" shows them their vices, sacrifices their idols, darts its lightnings against their easily besetting sins, and absolutely requires a conformity to a crucified Christ; therefore they turn their ears away from it. **And shall be turned unto fables**—Believe any kind of stuff and nonsense; for, as one has justly observed, "Those who reject the truth are abandoned by the just judgment of God to credit the most degrading nonsense." This is remarkably the case with most unbelievers; their creed often exhibits what is grossly absurd. [How strikingly all this agrees with the usual course of spiritual, followed by doctrinal, defections from the simplicity and power of the Gospel, is very obvious.]

5. **But watch thou in all things**—[Spiritual declension within the Church itself is highly infectious, and must be guarded against with the utmost diligence whenever its symptoms appear.] **Endure afflictions**—Let no sufferings afright thee; nor let the dread of them either cause thee to abandon the truth, or relax in thy zeal for the salvation of men. **Do the work of an evangelist**—That is, preach Christ crucified for the sins of the whole world; for this, and this alone, is doing the work of an evangelist, or preacher of the glad tidings of peace and salvation by Christ. [The evangelists did not form a special and separate class, but were, generally, preachers of the Gospel in different countries—subordinates and missionaries.—*Ellicott*.] **Make full proof of thy ministry**—Perform faithfully all the duties of which it is composed; and do God's work in his own way and in his own spirit.

6. **For I am now ready to be offered**—*Ἡδὴ πένδουμαι*; I am already poured out as a libation. (See Phil. ii, 17.) [*I am made a libation*, poured out as a drink offering. Dropping the figure, the meaning is, already my blood is shed, (so certain

time of my departure is at hand. **7** I have fought a good fight. I have finished my course, I have kept the faith: **8** Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. **9** Do thy diligence to come shortly unto me: **10** For Demas hath forsaken me, having loved this present world, and is departed unto Thessa-

2 Phil. 1. 23; see *2* Peter 1. 14.—*o* 1 Cor. 9. 24, 25; Phil. 3. 14; 1 Tim. 6. 12; Heb. 12. 1.—*p* 1 Cor. 9. 25; James 1. 12; 1 Peter 5. 4; Rev. 2. 10.—*q* Chap. 1. 12.—*r* Col. 4. 14; Philen. 24.—*s* 1 John 2. 15.

and immanent was his execution.—*Huther.*) He considers himself as on the eve of being sacrificed, and looks upon his blood as the libation which was poured on the sacrificial offering. Paul could not have spoken thus positively had not the sentence of death been already passed upon him.

7. I have fought a good fight—*Τὸν καλὸν ἀγῶνα ἡρώημαί, I have wrestled that good wrestling. I have finished my course*—*τὸν δρόμον τετέλεκα, the race I have completed. I have kept the faith*—*τὴν πίστιν τηρήκα, I have kept* (preserved, persevered in) *the faith*. [The faith (not fidelity) intrusted to me I have kept as a sacred and inviolable deposit.—*Huther.*]

8. Henceforth there is laid up for me a crown—[As the contestants in the games, if successful, received a crown, so I, having contended well, and completed the course, faithfully abiding by its laws, am now to receive my crown, *τῆς δικαιοσύνης, of justifying grace*.] **The Lord, the righteous judge**—[There is nothing strange in laying stress on the *righteousness* of the judge, since that forms the main element in the divine judgment. God's *grace* (*χάρις*) does not take away his *righteousness*, (*δικαιοσύνη*), and the Gospel does not deny, but confirms, the truth that for the believer the (divine) judgment will take place according to his works.—*Huther.*] **At that day**—The appointed and certainly coming day of recompense. **Unto all them also that love his appearing**—All who live in expectation of the coming of Christ, who anticipate it with joyfulness, having buried the world and laid up all their hopes above. And this reward is common to the faithful; it is given not only to apostles, but "to all them that love his appearing." This crown "is laid up"—it is *in view*, but not in *possession*. We must die first.

9. Do thy diligence to come shortly unto me—Paul appears to have wished Timothy to be present at his death, and particularly so as he had scarcely now any companions.

10. Demas hath forsaken me—Demas was with the apostle in his first imprisonment, and joins in the salutations (see Col. iv. 14) which were written when Paul was a prisoner at Rome the first time. **Having loved this present world**—*Ἀγαπήσας τὸν νῦν αἰῶνα*. [Mournful and unmanly as the conduct of Demas is here described to be, there seems no just reason for ascribing to him utter apostasy. He left the apostle in his trials and sufferings because he loved safety and ease and the fleeting pleasures of this world, (*τὸν νῦν αἰῶνα*), and had not the Christian fortitude to share the dangers, or the Christian love to minister to the sufferings, of the nearly desolate apostle.—*Ellicott.*] **Crescens to Galatia, Titus unto Dal-**

lonica; Crescens to Galatia, Titus unto Dalmatia. **11** Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. **12** And Tychicus have I sent to Ephesus. **13** The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. **14** Alexander the coppersmith did me much evil: the Lord reward him according to his works:

t See chap. 1. 15.—*u* Col. 4. 14; Philen. 24.—*r* Acts 12. 25; 15. 37; Col. 4. 10.—*c* Acts 20. 4; Eph. 6. 21; Col. 4. 7; Titus 3. 12.—*g* Acts 19. 33; 1 Tim. 1. 20.—*p* 2 Sam. 3. 39; Psa. 25. 4; Rev. 15. 6.

matia—It is probable that both these persons had gone on sacred missions, and perhaps had been gone some time before the apostle was brought into such imminent danger.

11. Only Luke is with me—This was Luke the evangelist, the writer of the Acts of the Apostles, who was always much attached to St. Paul, and, it is supposed, continued with him even to his martyrdom. **Take Mark, and bring him with thee**—This was John Mark, the sister's son of Barnabas, who, after having wavered a little at first, became a steady, zealous, and useful man; his name and conduct have been often before the reader. **For he is profitable to me for the ministry**—*Εἰς διακονίαν, for service*; that is, he would be very useful to the apostle, to minister to him in his present close confinement. Some think that the apostle means his *preaching the Gospel*; but at this time, I should suppose, there was very little, if any, public preaching at Rome.

12. Tychicus have I sent to Ephesus—See on Acts xx. 4; Eph. vi. 21; Col. iv. 7. [Ellicott suggests that perhaps Tychicus had been in attendance upon Paul, but now that he had been sent away, the apostle had the greater need for the services of Mark.]

13. The cloak that I left—*τὸν ἑλῶνιν*. [There is no good reason for departing from the accepted rendering of this word. **At Troas**—*Ἐν Τροάδι*; it thus appears that Paul had been at Troas not very long before that time, of which, however, we have no account.] **And the books**—What "the books" were we cannot tell; perhaps they were his *own writings*; and as to the **parchments**, they were probably the Jewish Scriptures of the Septuagint. These he must have had at hand at all times. The books and parchments now sent for could not be for the apostle's own use, as he was on the eve of his martyrdom. He had probably intended to bequeath them to the faithful, that they might be preserved for the use of the Church.

14. Alexander the coppersmith—We are not, probably, to understand this of any tradesman, but of some rabbin; for it was not unusual for the Jews to apply the name of some trade as an epithet to their rabbins and literary men. He is, perhaps, the same mentioned Acts xix. 33, and it is not unlikely that he may have been the same whom the apostle was obliged to excommunicate. (1 Tim. i. 20.) [It has been conjectured that this Alexander, a native of Ephesus, had come from there to Rome to give testimony against the apostle, (at his *πρῶτη ἀπόλογία, first answer*, verse 16,) and had returned again to Ephesus.—*Huther.*] **The Lord reward him**—*Ἀποδώσει αὐτῷ ὁ Κύριος*. [Not an imprecation, but a calm submission of his case, by

15 Of whom be thou ware also; for he hath greatly withstood ²our words. **16** At my first answer no man stood with me, ³but all *men* forsook me: ⁴*I pray God* that it may not be laid to their charge. **17** ⁵Notwithstanding the Lord stood with me, and strengthened me; ⁶that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered ⁷out of the mouth of the lion. **18** ⁸And the Lord shall deliver me from every evil work, and

²Or, *our preachings*.—^a Chap. 1. 15.—^b Acts 7. 60.—^c Matt. 16. 19; Acts 23. 11; 27. 23.—^d Acts 9. 15; 26. 17, 18; Eph. 3. 8.—^e Psa. 22. 21; 2 Peter 2. 9.—^f Psa. 121. 7.

one who felt that he was grievously wronged, to the divine righteousness and judgment.]

15. Of whom be thou ware also—It seems that this rabbin travelled about from place to place for the purpose of opposing the Gospel, “the Jews putting him forward.” (See Acts xix, 33.) **He hath greatly withstood our words**—Has been a constant opposer of the Christian doctrines.

16. At my first answer—*Ἐν τῇ πρώτῃ μου ἀπολογίᾳ, at my first apology*; this word properly signifies a defence or vindication. It is generally allowed that when St. Paul had been taken this second time by the Romans he was examined immediately, and required to account for his conduct; and that so odious was Christianity through the tyranny of Nero, he could procure no person to plead for him. **I pray God that it may not be laid to their charge**—*Μὴ αὐτοῖς λογισθῆναι, let it be not placed to their account*. [However much this want of evangelical spirit may have pained the apostle, he says no word in anger.—*Huther*.]

17. The Lord stood with me—When all human help failed, God, in a most remarkable manner, interposed, giving him boldness in his own defence, and securing his temporary release. **That by me the preaching might be fully known**—[*Πληροφορηθῆναι, performed, fully carried out*.] When called on to make his defence he took occasion to preach the Gospel, and to show that the great God of heaven and earth had designed to illuminate the Gentile world with the rays of his light and glory. [*Πάντα τὰ ἔθνη, all the nations*, of which Rome was the head.—*Bengel*.] **I was delivered out of the mouth of the lion**—I escaped the imminent danger at that time. The words *ἐκ στόματος λέοντος, from the mouth or jaws of the lion*, may mean simply deliverance from the most imminent peril. [Paul escaped from the danger impending over him, unhurt in body and soul, (see chapter iii, 11,) escaped as a conqueror in the eyes of the Lord, and hence he says, *ἐρῶσθην ἐκ στόματος λέοντος, (I was snatched from the mouth of the lion)*.—*Huther*.]

18. And the Lord shall deliver me from every evil work—None of the evil designs formed against me to make me unfaithful or unsteady, to cause me to save my life at the expense of faith and a good conscience, shall succeed; my life may go, but he will preserve me **unto his heavenly kingdom**. A continuance on earth the apostle expects not; but he has glory full in view, and therefore he gives God glory for what he had done, and for what he had promised to do.

will preserve *me* unto his heavenly kingdom: ⁹to whom *be* glory for ever and ever. Amen. **19** Salute ¹⁰*Prisca* and *Aquila*, and ¹¹the household of *Onesiphorus*. **20** ¹²*Erastus* abode at Corinth: but ¹³*Trophimus* have I left at Miletum sick. **21** ¹⁴Do thy diligence to come before winter. ¹⁵*Eubulus* greeteth thee, and *Pudens*, and *Linus*, and *Claudia*, and all the brethren. **22** ¹⁶The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

⁹ Rom. 11. 36; Gal. 1. 5; Heb. 13. 21.—¹⁰ Acts 18. 2; Rom. 16. 3.—¹¹ 2 Tim. 1. 16.—¹² Acts 19. 22; Rom. 16. 23.—¹³ Acts 20. 4, 21, 23.—¹⁴ Verse 9.—¹⁵ Gal. 6. 18; Philen. 25.

19. [With the 18th verse the general epistle is completed; after, come personal salutations, and the closing benedictions.] **Salute *Prisca* (or *Priscilla*) and *Aquila***—See on Acts xviii, 18, 26. **The household of *Onesiphorus***—See on chapter i, 16.

20. *Erastus* abode (remained) at Corinth—He was treasurer of that city, as we learn from Rom. xvi, 23. The apostle had sent him and Timothy on a mission to Macedonia, (Acts xix, 22,) whence it is probable he returned to Corinth, and there became finally settled. ***Trophimus* have I left at Miletum sick**—Even the apostles could not work miracles *when they pleased*; that power was but rarely given, and then for very special purposes. “*Trophimus*” was an Ephesian. (See Acts xx, 4.) “*Miletum*” was a maritime town of Ionia, not far from Ephesus; but there was another Miletus, in Crete, which some learned men think to be intended here. It appears likely that St. Paul went from Macedonia to Corinth, where he left *Erastus*; from Corinth he proceeded to Troas, where he lodged with *Carpus*; from Troas he went to Ephesus, where he visited Timothy; from Ephesus he went to Miletus, where he left *Trophimus* sick; and having embarked at Miletus, he went by sea to Rome. (See Calmet.) It is most likely, therefore, that the “*Miletus*” of Ionia is the place intended.

21. Come before winter—1) Because the apostle's time was short and uncertain. 2) Because sailing in those seas was very dangerous in winter. Whether Timothy saw the apostle before he was martyred is not known. ***Eubulus*, and *Pudens*, and *Linus***—Of these persons we have no trustworthy account. Both of the last two are claimed by Roman Catholics as Bishops of Rome, but there is no sufficient ground for the assumption. ***Claudia***—Some think she was a British lady, converted by Paul; and that she was the first that introduced the Gospel to Britain. [All of which is little better than purely legendary.] **All the brethren**—All the Christians, of whom there were many at Rome; though of Paul's *companions* in travel only Luke remained there.

22. The Lord Jesus Christ be with thy spirit—He prays that Christ may be *with his spirit*, enlightening, strengthening, and confirming it to the end. **Grace be with you**—[*Μεθ' ὑμῶν, with you, (plural)*.] [This benediction is somewhat singular as being twofold, to Timothy separately, and to Timothy and those with him. (See 1 Cor. xvi, 23, 24.)—*Ellicott*.] **Amen**—[Added by later transcribers.]

PREFACE TO THE EPISTLE

TO

TITUS.

TO WHOM WRITTEN.

THAT Titus was a frequent companion of St. Paul in his journeys we have evidence from his epistles; and yet he is not once mentioned in the book of the Acts of the Apostles. He seems to have been a Greek, and brought up in heathenism. (Gal. ii, 3.) As he was uncircumcised, he was neither a Jew nor a proselyte of justice, and probably was a mere heathen till he heard the Gospel preached by St. Paul, by whose ministry he was converted to the Christian faith. (Chapter i, 4.) That he was very highly, and deservedly, esteemed by St. Paul, is evident from the manner in which he mentions him in different places. (2 Cor. ii, 13; vii, 6, 7, 13, 14; viii, 16, 23; xii, 18.)

Though St. Paul's preaching the Gospel in Crete is not expressly mentioned anywhere, yet it may be plainly inferred. (See chapter i, 5.) It is supposed that he was there some time in the year A. D. 62, after the apostle had been released from his first imprisonment in Rome. But not being able to spend much time in that island, he left the care of the Churches to Titus, and sailed to Judea in the beginning of A. D. 63, taking Timothy with him. Having spent some time in Jerusalem, he proceeded to Antioch, comforting and establishing the Churches whithersoever they went. From Antioch he set out on his fifth and last apostolical journey, in which he and Timothy travelled through Syria and Cilicia, and came to Colosse, in Phrygia, early in the year 64. On this occasion it is supposed he wrote his epistle to Titus, in which he desires him to meet him in Nicopolis, as he intended to spend the winter there. (Titus iii, 12.) From Colosse he went with Timothy to Ephesus, where he left him to regulate and govern the Church; from thence he passed into Macedonia, and probably visited Philippi, and different Churches in that province, according to his intention, (Phil. ii, 24;) and thence to Nicopolis, where he had desired Titus to meet him.

Whether Titus ever left Crete we know not; nor how nor where he died. Some traditions, on which little dependence can be placed, say he lived till he was ninety-four years of age, and died and was buried in Crete. He appears to have been a young man when intrusted with the care of the Churches in this island. In such an extensive district an aged or infirm man would have been of little service.

THE ISLAND OF CRETE.

Crete, where Titus was resident, is the largest island in the Mediterranean Sea; it lies between 22° and 27° long. E., and between 35° and 36° lat. N.; is nearly 200 miles in length; and 30 miles at its greatest breadth. It has the

Archipelago to the north, the African sea to the south, the Carpathian to the east, and the Ionian to the west. Its inhabitants are chiefly Greeks, the government Turkish.

Idomeneus, who assisted Agamemnon in the Trojan war, was the last king of Crete. He left the regency of the island to his adopted son Leucus, who, in the absence of the king, usurped the empire; the usurper was, however, soon expelled, and Crete became one of the most celebrated *republics* in antiquity. The Romans at last, under *Quintus Metellus*, after an immense expenditure of blood and treasure, succeeded in subduing the island, on which he abolished the laws of Minos, and introduced the code of Numa Pompilius. Crete, with the small kingdom of Cyrene, became a Roman province; at first governed by a proconsul, next by a quaestor and assistant, and lastly by a consul. Constantine the Great, in the new division he made of the provinces of the empire, separated Crete from Cyrene, and left it, with Africa and Illyria, to his third son Constans. In the ninth century, in the reign of Michael II., it was attacked and conquered by the Saracens about 965. The Emperor Nicephorus Phocas, in the following century, defeated and expelled the Saracens, and reunited the island to the empire, after it had been under the power of the infidels upward of 100 years. It remained with the empire until the time of Baldwin, earl of Flanders, who, being raised to the throne, rewarded the services of Boniface, marquis of Montserrat, by making him king of Thessalonica, and adding it to the island of Crete. Baldwin, preferring a sum of gold to the government of the island, sold it to the Venetians, A.D. 1194, under whose government it was called Candia, from the Arabic *kanduk*, a *fortification*, the name which the Saracens gave to the metropolis which they had built and strongly fortified. In 1645, in the midst of a profound peace, it was attacked by the Turks with a fleet of 400 sail, which had on board an army of 60,000 men, under the command of four pachas, to oppose whom the whole island could only muster 3,500 infantry, and a small number of cavalry; yet with these they held out against a numerous and continually recruited army, disputing every inch of ground, so that the whole Ottoman power was employed for nearly thirty years before they got the entire dominion of the island. In this long campaign against this brave people the Turks lost about 200,000 men.

GENUINENESS.

This epistle is found in all the ancient MSS. and Versions; is quoted by Clement of Rome, and also by Irenæus, Clement of Alexandria, and by Tertullian. It is also included in the Canon of Muratori. Jerome states that it was received as Paul's by Tatian, who had been a disciple of Justin Martyr. Nowhere in the ancient Church was there any doubt of its genuineness. The objections of modern critics, founded on fancied internal evidence of the later composition of this and the other pastoral epistles, have been thoroughly considered and answered.

THE EPISTLE OF PAUL THE APOSTLE

TO

TITUS.

CHAPTER I.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and ^athe acknowledging of the truth ^bwhich is after godliness; **2** ^c^dIn hope of eternal life, which God, ^ethat cannot lie, promised ^fbefore the world began; **3** ^gBut

^a 2 Tim. 2. 25. — ^b 1 Tim. 3. 16; 6. 3. — ^c Or, *For*. — ^d 2 Tim. 1. 1; chap. 3. 7. — ^e Num. 23. 19; 2 Tim. 2. 13. — ^f Rom. 16. 25; 2 Tim. 1. 9; 1 Peter 1. 20. — ^g 2 Tim. 1. 10. — ^h 1 Thess. 2. 4; 1 Tim. 1. 11.

NOTES ON CHAPTER I.

1. Paul, a servant of God—In several places of his other epistles St. Paul styles himself the *servant of Jesus Christ*, but this is the only place where he calls himself “the servant of God.” In the use of the phrase the apostle probably had no particular design; for, according to him, he who is the *servant of Christ* is also the “servant of God.” **The faith of God's elect**—[By the expression, “the faith of God's elect,” *κατὰ πίστιν ἐκλεκτῶν Θεοῦ*, the apostle evidently intends to designate the Gospel way of salvation, which is by the *election of grace* on God's part, and the exercise of *faith* by man.] **The acknowledging of the truth**—For the propagation of that truth, or system of doctrines, which is calculated to promote godliness, or a holy and useful life. [According to the spiritual knowledge of “the truth,” relative to **godliness**; (the last noun defines the preceding one.)]

2. In hope of eternal life—In expectation of a state of being and well being which should last to eternity. This “hope” was but ill understood, and not very clearly revealed, under the Mosaic law; but is now fully revealed under the Gospel, and the doctrine illustrated by the resurrection and ascension of Christ. [The apostle's calling had for its destination the faith of the elect and the knowledge of the truth, and the basis on which all this rested was the hope of eternal life. — *ELICOTT*.] **Which God, that cannot lie, promised**—[*Ὁ ἀψευδὴς Θεός*, the *unlying God*, promised, *πρὸ χρόνων αἰώνων*, from time not reckoned. In the divine purposes the salvation of the Gospel anticipated all its developments in time.]

3. But hath in due times—*Καιροῖς ἰδίοις*, in its own times. (See 1 Tim. ii. 6; Gal. iv. 4; Eph. i. 10; ii. 7.) God sent forth his Son, and also caused the Gospel to be published, in that time in which it could be published with the greatest effect. He would neither prematurely hasten nor causelessly delay the accomplishment of any of his works. Jesus was manifest precisely at the time

hath in due times manifested his word through preaching, ^bwhich is committed unto me ^aaccording to the commandment of God our Saviour; **4** To ^kTitus, ^lmine own son after the ^mcommon faith: ⁿGrace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. **5** For this cause left I thee in

ⁱ 1 Tim. 1. 1; 2. 3; 4. 10. — ^j 2 Cor. 2. 13; 7. 13; 8. 6, 16, 23; 12. 18; Gal. 2. 3. — ^k 1 Tim. 1. 2. — ^l Rom. 1. 12; 2 Cor. 4. 13; 2 Peter 1. 1. — ^m Eph. 1. 2; Col. 1. 2; 1 Tim. 1. 2; 2 Tim. 1. 2.

in which that manifestation could best promote the glory of God and the salvation of man. **Manifested his word**—*τὸν λόγον αὐτοῦ*, his *doctrine*—the doctrine of eternal life, by the incarnation, passion, death, and resurrection of Jesus Christ. **Which is committed unto me**—That is, to preach it among the Gentiles. [*Ἐν κηρύγματι ὃ ἐπιστεῖδην ἐγὼ*, for the proclamation of which I am appointed, according to the ordination of the Saviour, our God—a remarkable and unusual application of the name *Θεός* to the Saviour.] **According to the commandment of God our Saviour**—This evidently refers to the commission which Paul had received from Christ. (See Acts ix. 15.) As the commission was given by Jesus Christ alone, the person whom he terms here “God our Saviour” must be Jesus Christ. This “eternal life” which God had “promised,” in a comparatively *obscure* way under the Jewish dispensation, now under the Gospel he had *made manifest*—produced it with all its brightness, illustrations, and proofs.

4. To Titus, mine own son—Him whom I have been the instrument of converting to the Christian faith; and whom I love as a man loves his own begotten son. **After the common faith**—[That in which all believers stand before God, in Christ.] **Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour**—[The word *ἔλεος*, *peace*, is of doubtful authority. It is found in a large number of good MSS. and Versions, but is wanting in still more. The best modern critics omit it.]

5. For this cause left I thee in Crete—That St. Paul had been in Crete, though nowhere else intimated, is clear from this passage. That he could not have made such an important visit, and evangelized an island of the first consequence, without its being mentioned by his historian, Luke, had it happened during the period embraced in the Acts of the Apostles, must be evident. That the journey, therefore, must have been performed *after* the time in which St. Luke ends his history—that is,

Crete, that thou shouldst ^oset in order the things that are ^pwanting, and ^qordain elders in every city, as I had appointed thee: **6** ^rIf any be blameless, ^sthe husband of one wife, ^thaving faithful children not accused of riot or unruly. **7** For a bishop must be blameless, as ^uthe steward of God; not self-willed, not soon angry, ^vnot given to wine, no striker, ^wnot given to filthy lucre; **8** ^xBut a lover of hospitality, a lover of ^ygood men, sober, just, holy,

^o 1 Cor. 11, 34. — ^p Or, *left undone*. — ^q Acts 14, 23; 2 Tim. 2, 2. — ^r 1 Tim. 3, 2, etc. — ^s 1 Tim. 3, 12. — ^t 1 Tim. 3, 4, 12. — ^u Matt. 24, 45; 1 Cor. 4, 1, 2. — ^v Lev. 10, 9; Eph. 5, 18; 1 Tim. 3, 3, 8. — ^w 1 Tim. 3, 3, 8; 1 Peter 5, 2. — ^x 1 Tim. 3, 2. — ^y Or, *good things*.

after St. Paul's first imprisonment at Rome—seems almost certain. **Set in order the things that are wanting**—It appears from this that the apostle did not spend much time in Crete, and that he was obliged to leave it before he had got the Church properly organized. The supplying of this defect, he tells Titus, he had confided to him as one whose spiritual views coincided entirely with his own. [There seems no sufficient reason for supposing, with Neander, that Christianity was (first) planted in Crete by St. Paul, on this occasion; *reorganized*, it might have been. . . . The whole tenor of the epistle leads to the supposition that it had been long established. . . . Cretians were present at the Pentecostal miracle. (Acts ii, 11.)—*Ellicott.*] **Ordain elders**—That thou mightest *appoint* (*καταστήσεις*) elders—persons well instructed in divine things, who should be able to instruct others, and observe and enforce the discipline of the Church. It appears that those who are called “elders,” in this place, are the same as those termed “bishops” in verse 7. We have many proofs that bishops and elders were of the same order in the apostolic Church, though afterward they became distinct. Lord Peter King, in his *View of the Primitive Church*, has written well on this subject. **In every city**—*Κατὰ πόλιν*. In each city, or city by city. [As each city had its own church officers, each appears to have been self-governing in all separate or local affairs. See Neander.]

6. If any be blameless—See 1 Tim. iii, 2, etc. **Having faithful children**—Whose family is converted to God. It would have been absurd to employ a man to govern the Church whose children were not in subjection to himself; for it is an apostolic maxim, that he who cannot rule his own house cannot rule the Church of God. (1 Tim. iii, 5.)

7. Not self-willed—*Μὴ αὐθαδῆς*; not self-opinionated, arrogant, setting up his own judgment above that of all others. Such a governor in the Church of God can do little good, and may do much mischief. **Not soon angry**—*Μὴ ὀργίλον*; not a choleric man; one who is irritable; who is apt to be inflamed on every opposition; one who has not proper command over his own temper. (See 1 Tim. iii, 3.)

8. A lover of hospitality—*φιλόξενον*; *hospitable*; a lover of strangers. (See 1 Tim. iii, 2.) [This hospitality would be especially shown when Christians, (apostles and evangelists,) traveling from one place to another, were received and forwarded on their journey by their brethren.—*Ellicott.*] **A lover of good men**—*φιλάγαθον*; a lover of goodness or of good things in general. [Both meanings are admissible.] **Sober**—Prudent in all his conduct. **Just**—In all his dealings. **Holy**—In his

temperate; **9** ^aHolding fast ^bthe faithful word ^cas he hath been taught, that he may be able ^dby sound doctrine both to exhort and to convince the gainsayers. **10** For ^ethere are many unruly and vain talkers and ^fdeceivers, ^gspecially they of the circumcision: **11** Whose mouths must be stopped, ^hwho subvert whole houses, teaching things which they ought not, ⁱfor filthy lucre's sake. **12** ^jOne of themselves, ^keven a prophet of their own, said, The

^a 2 Thess. 2, 15; 2 Tim. 1, 13. — ^b 2 Tim. 1, 15; 4, 9; 6, 3; 2 Tim. 2, 2. — ^c Or, *in teaching*. — ^d 1 Tim. 1, 10; 6, 3; 2 Tim. 4, 3; chap. 2, 1. — ^e 1 Tim. 1, 6. — ^f Rom. 16, 18. — ^g Acts 15, 1. — ^h Matt. 23, 14; 2 Tim. 3, 6. — ⁱ 1 Tim. 6, 5. — ^j Acts 17, 28.

heart. **Temperate**—Self-denying and abstemious in his food and raiment; not too nice on points of honour, nor magisterially rigid in the exercise of his ecclesiastical functions. Qualifications quite too rarely found in spiritual governors.

9. Holding fast the faithful word—Conscientiously retaining, and zealously maintaining, the true Christian doctrine, *κατὰ τὴν διδασχλῆν*, according to the instructions, or according to the institutions, form of sound doctrine, or confession of faith, which I have delivered to thee. [The “faithful” word is so on account of its accordance with apostolic teaching.—*Ellicott.*] **That he may be able by sound doctrine**—If the doctrine be not “sound,” vain is the profession of it, and vain its influence. It is good to be zealously affected in a good thing; but zeal for what is not of God will do no good to the souls of men, however sincere that zeal may be. **To exhort**—By appealing to their feelings and motives. **And to convince**—By appeals to their understandings refute the objections, confound the sophistry, and convince the gainsayers; and thus defend the truth.

10. There are many unruly—Persons who will not receive the sound doctrine, nor come under wholesome discipline. **Vain talkers**—Empty boasters of knowledge, rights, and particular privileges; all noise, empty parade, and no work. **Deceivers**—Of the souls of men by their specious pretensions. **They of the circumcision**—The Judaizing teachers, who maintained the necessity of circumcision, and of observing the rites and ceremonies of the Mosaic law, in order to the perfecting of the Gospel.

11. Whose mouths must be stopped—*Ὅλῃς δει ἐπιστομίζεν*, who ought to be silenced. Unmask them at once; exhibit them to the people; make manifest their ignorance and hypocrisy, and let them be confounded before the people whom they are endeavouring to seduce. **Subvert whole houses**—Turn whole Christian families from the faith, attributing to the *strait gate* what belongs only to the *broad way*; ministering to disorderly passions, and promising salvation to their proselytes, though not saved from their sins. **For filthy lucre's sake**—[For base gain, marking emphatically the utterly corrupt character of these teachers. It was not from fanatical motives, or a morbid pharisaical love of proselytizing, (Matt. xxiii, 15,) but simply for selfish objects and dirty gains. These words may also very probably have had reference to the general Cretian character.—*Ellicott.*]

12. One of themselves, even a prophet of their own—This was Epimenides, who was born at Gnossus, in Crete, and was reckoned by many the seventh wise man of Greece, instead of Perian-

Cretians are always liars, evil beasts, slow bel-
lies. **13** This witness is true. ^k Wherefore
rebuke them sharply, that they may be ^l sound
in the faith; **14** ^m Not giving heed to Jewish
fables, and ⁿ commandments of men, that turn
from the truth. **15** ^o Unto the pure all things

¹ 2 Cor. 13, 10; 2 Tim. 4, 2. — ^l Chap. 2, 2. — ^m 1 Tim.
1, 4; 4, 7; 2 Tim. 4, 4. — ⁿ Isa. 29, 13; Matt. 15, 9; Col.
2, 22. — ^o Luke 11, 39, 40, 41; Rom. 14, 14, 20; 1 Cor. 6, 12;

der, to whom that honour was by them denied. He
died about 538 years before the Christian era.
When St. Paul calls him a *prophet of their own*, he
only intimates that he was so reputed by the Cre-
tians. And, according to Plutarch, (*in Solone*), the
Cretians paid him divine honours after his death.
It may also be remarked that *vates* and *poeta*,
prophet and *poet*, were synonymous terms among
the Romans. **The Cretians are always liars**—
The words quoted here by the apostle are, accord-
ing to St. Jerome, Socrates, Nicephorus, and oth-
ers, taken from a work of Epimenides, now no
longer extant, entitled *Περὶ χρησμων, Concerning*
Oracles. The words form an hexameter verse:—

Κρήτες ἀεὶ ψεύδονται, κακὰ θηρία, γαστέρες ἀργαί·

The Cretians are always liars; destructive wild
beasts; sluggish gluttons. That the Cretians were
reputed to be egregious liars, several of the an-
cients declare; inasmuch that *Κρήτιζεν*, to act like
a Cretian, signifies to lie. **Evil beasts**—Fero-
cious and destructive in their manners. **Slow bellies**
—Addicted to voluptuousness, idleness, and glut-
tony; sluggish or hoggish men.

13. This witness is true—What Epimenides
said of them nearly 600 years before continued still
to be true. Their original character had undergone
no moral change. **Rebuke them sharply**—*Ἀπο-*
τρωσας, cuttingly, severely; show no indulgence to
persons guilty of such crimes. **That they may**
be sound in the faith—That they may receive the
incorrupt doctrine, and illustrate it by a holy and
useful life. [The nature of the people the apos-
tle knew to be what Epimenides had declared it;
their tendencies were to evil, and for the sake of
truth, holiness, and the Gospel the remedy was to
be firmly applied.—*Ellicott*.]

14. Not giving heed to Jewish fables—See
1 Tim. i, 4, and iv, 7. **Commandments of men**
—The injunctions of the scribes and Pharisees,
which they added to the law of God. **That turn**
from the truth—For such persons made the word
of God of none effect by their traditions. Some-
times the verb *ἀποσπρέχειν* (middle voice) signifies
to be averse from, to slight, or despise. So, here,
the persons in question despised the truth, and
taught others to do the same.

15. Unto the pure all things are pure—This
appears to have been spoken in reference to the
Jewish distinctions of clean and unclean meats.
To the genuine Christian every kind of meat
proper for nourishment is pure, is lawful, and may
be used without scruple. This our Lord had long
before decided. (See Luke xi, 39–41.) **But unto**
them that are defiled—In their consciences, and
unbelieving, *ἀπίστοις, unfaithful*, both to offered
and received grace, **is nothing pure**; they have
no part in Christ, and the wrath of God abides up-
on them. Their **mind** is contaminated with im-
pure and unholy images and ideas, and their **con-**
science is defiled with the guilt of sins already
committed against God. [They sin, even in law-

are pure: but **unto** them that are defiled and
unbelieving *is* nothing pure; but even their
mind and conscience is defiled. **16** They pro-
fess that they know God; but ⁹ in works they
deny *him*, being abominable, and disobedient,
and unto every good work ⁸ reprobate.

¹⁰ 23, 25; 1 Tim. 4, 3, 4. — ^p Rom. 14, 23. — ^q 2 Tim. 3, 5;
Jude 4. — ^r Rom. 1, 28; 2 Tim. 3, 8. — ^s Or, void of judg-
ment.

ful things, because of the spirit that rules in
them.]

16. They profess that they know God—*Θεὸν*
ὁμολογοῦσιν εἶδέναι; professing to know God. **They**
—The unbelieving Jews, the seducing teachers, and
those who had been seduced by their bad doctrine.
None were so full of pretensions to the knowledge
of the true God as the Jews. **But in works they**
deny him—*Τοῖς δὲ ἔργοις ἀρνούνται*—They are full
of a pretended faith, while utterly destitute of those
“works” by which a genuine faith is accredited and
proved. **Being abominable**—*Βδελυκτοί*. This
word sometimes refers to unnatural lusts. **And**
disobedient—*Ἀπειθεῖς, unpersuadable, unbelieving*,
and consequently *disobedient*. Characters remark-
ably applicable to the Jews through all their gen-
erations. **Unto (respecting) every good work**
reprobate—*Ἀδόκμοι, adulterate*; like bad coin,
deficient both in the weight and goodness of the
metal, and without the proper sterling stamp; and
consequently not current. If they did a good work,
they did it not in the spirit in which it should be
performed. They had the name of God’s people;
but they were counterfeit. Of such the prophet
said: *Reprobate silver shall men call them*.

1. Though the principal part of this chapter, and
indeed of the whole epistle, may be found in nearly
the same words in the first epistle to Timothy, yet
there are several circumstances here that are not so
particularly noted in the other; and every minister
of Christ will do well to make himself master of
both; they should be carefully registered in his
memory and engraven on his heart.

2. The *truth* which is according to *godliness* in
reference to *eternal life*, should be carefully re-
garded. The substantial knowledge of the truth
must have *faith* for its foundation, *godliness* for its
rule, and *eternal life* for its object and end. He
who does not begin well is never likely to finish
well. He who does not refer every thing to eter-
nity, is never likely to live either well or happily in
time.

3. There is one subject in this chapter not suf-
ficiently attended to by those who have the author-
ity to appoint men to ecclesiastical offices—none
should be thus appointed who is *not able, by sound*
doctrine, both to exhort and convince the gainsayers.
The powers necessary for this are partly natural,
partly gracious, and partly acquired. 1) If a man
have not good natural abilities, nothing but a mir-
acle from heaven can make him a proper preacher
of the Gospel; and to make a man a Christian min-
ister who is unqualified for any function of civil
life, is sacrilege before God. 2) If the *grace of*
God do not communicate ministerial qualifications,
no natural gifts, however splendid, can be of any
avail. To be a successful Christian minister, a
man must *feel the worth* of immortal souls in such
a way as God only can show it, in order to spend
and be spent in the work. He who has never
passed through the travail of the soul in the work

CHAPTER II.

BUT speak thou the things which become
a sound doctrine: **2** That the aged men
be sober, grave, temperate, sound in faith, in
charity, in patience. **3** ^d The aged women
likewise, that they be in behaviour as becometh
holiness, not false accusers, not given to

^a 1 Tim. 1. 10; 6. 3; 2 Tim. 1. 13; chap. 1. 9.—^b Or, *vigilant*.—^c Chap. 1. 13.—^d 1 Tim. 2. 9, 10; 3. 11; 1 Peter 3. 3, 4.
—^e Or, *holy women*.—^f Or, *makebates*; 2 Tim. 3. 3.

of regeneration in his own heart can never make plain the way of salvation to others. **3**) He who is employed in the Christian ministry should cultivate his mind in the most diligent manner; he can neither learn nor know too much. If called of God to be a preacher, (and without such a call he had better be a galley slave,) he will be able to bring all his knowledge to the assistance and success of his ministry. If he have human learning, so much the better; if he be accredited, and appointed by those who have authority in the Church, it will be to his advantage; but no human learning, no ecclesiastical appointment, no mode of ordination, can ever supply the *divine unction* without which he never can convert and build up the souls of men. The piety of the flock must be faint and languishing when it is not animated by the heavenly zeal of the pastor; they must be blind if he be not enlightened; and their faith must be wavering when he can neither encourage nor defend it.

4. As a consequence of the appointment of improper persons to the Christian ministry there will be not only a decay of piety, but also a corruption of religion. No man is a true Christian minister who has not *grace, gifts, and fruit*; if he have the grace of God, it will appear in his holy life and godly conversation. If to this he add genuine abilities, he will give full proof of his ministry; and if he give full proof of his ministry he will have *fruit*; the souls of sinners will be converted to God through his preaching, and believers will be built up on their most holy faith. How contemptible must that man appear in the eyes of common sense, who boasts of his clerical education, his sacerdotal order, his legitimate authority to preach, administer the Christian sacraments, etc., while no soul is benefited by his ministry! Such a person may have legal authority to take tithes, but as to an appointment from God, he has none; else his word would be with power, and his preaching the means of salvation to perishing souls.

NOTES ON CHAPTER II.

1. But speak thou the things—The Judaizing teachers not only taught a false doctrine, but they led unholy lives: Titus was to act directly the opposite; he must teach a sacred doctrine, and the things which become it; he must proclaim the truth and illustrate that truth. The people must not only be well instructed, but they must be holy in their lives. Principle and practice must go hand in hand.

2. That the aged men be sober—It refers to *advanced years*, and not to any *office* in the Church: the whole context seems to require this sense. [Alford holds the opposite view.] Sobriety of manners especially becomes the aged. **Sound (healthy) in faith, in charity, (love,) in patience.**

3. The aged women likewise—I believe *elderly* women are meant, and not *deaconesses*. **That they be in behaviour—**Ἐν καταστάσει ἱεροπρε-

much wine, teachers of good things; **4** That they may teach the young women to be sober, to love their husbands, to love their children, **5** To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. **6** Young men likewise exhort to be soberminded. **7** In

^g Or, *wise*.—^h 1 Tim. 5. 14.—ⁱ 1 Cor. 14. 34; Eph. 5. 22; Col. 3. 18; 1 Tim. 2. 11; 1 Peter 3. 1, 5.—^k Rom. 2. 24; 1 Tim. 6. 1.—^l Or, *discreet*.—^m 1 Tim. 4. 12; 1 Peter 5. 3.

πεῖς, holy beseeching. That they be in their dress, gait, and general deportment such as their holy calling requires. **Not false accusers—**Μὴ διαβόλους; literally, *not devils; false accusers, slanderers.* (See 1 Tim. iii, 11.) **Not given to much wine—**Μὴ οἶνον πολλὸν δεδουλημέναι; *not enslaved by much wine.* Both among the Greeks and Romans old women were generally reputed to be fond of "much wine." **Teachers of good things—**[Not by public teaching, but, as the context implies by its specifications, in domestic privacy.—*Ellicott.*] See on 1 Tim. v, 23.

4. That they may teach the young women to be sober—That it was natural for the young to imitate the old will be readily allowed; it was therefore necessary that the old should be an example of godly living to the young. [Σωφρονίζουσι τὰς νέας, that they teach (bring to σωφροσύνη, wisdom) the young women; the aim of this teaching is given in the next words, φιλόανδρους; φιλοτέκνους, (husband-loving, children-loving.) These two ideas are placed first, as pointing to the first and most obvious circumstances of the *νέαι*, young (married) women. See Huther.] [The highest and most honourable duties of a married woman are those of her own household. This the Christian religion inculcates and enforces.]

5. Keepers at home—Instead of οἰκουρῆσι, *keepers of the house, or keepers at home*, a large number of the best authorities have οἰκονοίς, *workers at home*, which, however, does not change the sense. **That the word of God be not blasphemed—**The enemies of the Gospel are quickened to spy out imperfections in its professors; and, if they find women professing Christianity living irregular lives, they will not fail to decry the Christian doctrine on this account. [The levity of character prevalent among the Greek women, which seems to have been especially characteristic of the Cretians, made these admonitions the more necessary.] [Ἀγαθὰς, good, kind, the οἰκονομία, housekeeping, was not to be marred by austerity, (to servants, etc.) or by improper thrift, ὑποτασσομένης. Ruling in their own households, they are still to be subordinate in authority, τοῖς ἰδίοις ἀνδράσιν, to their own husbands severally. See Ellicott.]

6. Young men . . . exhort to be soberminded—Reformation should begin with the old; they have the authority, and they should give the example. The young of both sexes must also give an account of themselves to God; *sobermindedness* in young men is a rare qualification, and they who have it not plunge into excesses and irregularities which in general sap the foundation of their constitution, bring on premature old age, and not seldom lead to a fatal end. [To be "soberminded," σωφρονεῖν. In this pregnant word a young man's duty is simply but comprehensively enunciated. . . . The repeated occurrence of this word in different forms in the last few verses would seem to hint that irregular appetites (affectious) were sadly prev-

all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, ⁸ "Sound speech, that cannot be condemned; ⁹ that he that is of the contrary part ¹ may be ashamed, having no evil thing to say of you. ¹⁰ *Exhort* servants to be obedient unto their own masters, and to please them well ¹ in all things; not ¹ answering again; ¹⁰ Not purloining, but showing

ⁿ Eph. 6. 24. — ^o 1 Tim. 6. 3. — ^p Neh. 5. 9; 1 Tim. 5. 14; 1 Pet. 2. 13, 15; 3. 16. — ^q 2 Thess. 3. 14. — ^r Eph. 6. 5; Col. 3. 22; 1 Tim. 6. 1, 2; 1 Pet. 2. 18. — ^s Eph. 5. 24. — ^t Or, *gainsaying*. — ^u Matt. 5. 16; Phil. 2. 15. — ^v Rom. 5. 15; chap. 3. 4, 5; 1 Pet. 5. 12. — ^w Or, *that bringeth salvation to all men*.

alent in Crete, and that the apostle had the best of reasons for what is said in chapter i, 13. — *Ellicott.*]

7. In all things showing thyself a pattern—As the apostle had given directions relative to the conduct of *old men*, (verse 2,) of *old women*, (verse 3,) of *young women*, (verse 4,) and of *young men*, (verse 6,) the words *περὶ πάντα*, which we translate "in all things," should be considered in reference to the duties required of the above persons: "showing thyself a pattern of good works" as to all these things, being in sobriety, gravity, temperance, what thou requirest others to be. In doctrine showing uncorruptness—Mixing nothing with the truth; taking nothing from it; adding nothing to it; and exhibiting it in all its connexion, energy, and fulness.

8. Sound speech—*Ἀλόγον ὑγιῆ*; *healthy*, or *healing doctrine*. All false doctrines not only leave men under the influence of spiritual disease, but nearly always aggravate it; the unadulterated doctrine of the Gospel alone can *heal* the sin-sick. **He that is of the contrary part**—Either the Judaizing teachers in general, or any one who might, by his false doctrine, disturb the peace of the Churches. **Having no evil thing to say of you**—Against a person who is sound in his doctrine and holy in his life no evil can be justly alleged. He who reports evil of such a person must be confounded when brought to the test. Instead of *περὶ ὑμῶν*, of you, *περὶ ἡμῶν*, of us, is the reading now generally accepted. This reading makes a better sense, and is undoubtedly genuine.

9. Exhort servants to be obedient—The apostle refers to those who were slaves, and the property of their masters; even these are exhorted to be obedient, *ἰδίοις δεσπόταις*, to their own despots, though they had no right over them on the ground of natural justice. **Please them well in all things**—They were to endeavour to do this in all things, though they could not hope to succeed in every thing. **Not answering again**—*Μὴ ἀντιλέγοντας*, not contradicting or gainsaying. This is no part of a servant's duty; a servant is to do his master's work, and this his master has a right to appoint.

10. Not purloining—*Μὴ ροβήζοντες*, neither giving away, privately selling, nor in any way wasting, the master's goods. The word signifies not only *stealing*, but *embezzling*, another's property; *keeping back a part of the price* of any commodity sold on the master's account. In Acts v, 2 we translate it "kept back part of the price," the crime of which Ananias and Sapphira were guilty. It has been remarked that among the heathens this species of fraud was very frequent, especially among servants. It was necessary, therefore, that the apostle should be so very particular in his directions to servants, as they were in general thieves almost by profession. [On the relations

all good fidelity; "that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour

hath appeared. — ^a Luke 3. 6; John 1. 9; 1 Tim. 2. 4. — ^b Luke 1. 75; Rom. 6. 19; Eph. 1. 4; Col. 1. 22; 1 Thess. 4. 7. — ^c 1 Pet. 4. 2; 1 John 2. 16. — ^d 1 Cor. 1. 7; Phil. 3. 20; 2 Pet. 3. 12. — ^e Acts 24. 15; Col. 1. 5, 23; chap. 1. 2; 3. 7. — ^f Col. 3. 4; 2 Tim. 4. 1, 8; Heb. 9. 28; 1 Pet. 1. 7; 1 John 3. 2.

and duties of both servants and masters, see the notes on the epistle to Philemon.]

11. The grace of God that bringeth salvation hath appeared to all men—*Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ σωτήριος πᾶσιν ἀνθρώποις*; literally translated, the words stand thus: *For the grace of God, that which saves, hath shined forth upon all men*. Or, as it is expressed in the margin of our Authorized Version: *The grace of God, that bringeth salvation to all men, hath appeared*. [Still more exactly, *The saving grace of God hath appeared to all men*.] In this place, and in Col. i, 6, the Gospel, which points out God's infinite mercy to the world, is termed the *grace of God*; for it is not only a *favour* of infinite worth in itself, but it announces that greatest gift of God to man, the incarnation and atoning sacrifice of Jesus Christ. [And this grace brings salvation equally to all men, to Jews and Gentiles, and to masters and slaves; and this is here assigned as a reason why the duties indicated (verses 9, 10) should be cheerfully performed. Even the slaves, as they are among "all men," have a share in that abounding grace; let them therefore endure their present estate in the patience of faith and hope.]

12. Teaching us that, denying, etc.—*Ἠδιδόκαμεν*, instructing us as *children* are instructed. Christ is the great teacher; and men, in order to learn, must become his *disciples*—must put themselves under his tuition, and learn of him. **Denying ungodliness**—*Ἀρτίζοντες*, all things contrary to God; whatever would lead us to forget his being, or his providence, or his influence on the souls of men. Every thing, also, which is opposed to his true worship; theoretical and practical irreligiousness. **Worldly lusts**—Such desires, affections, and appetites as men are governed by who have their portion in this life, and live without God in the world. **We should live soberly**—Having every temper, appetite, and desire under the government of *reason*, and reason itself under the government of the *Spirit of God*. **Righteously**—Rendering to every man his due; and filling up the duties of the particular stations in which it has pleased God to fix us. **And godly**—*Εὐσεβῶς*, just the reverse of what is implied in *ungodliness*. (See above.) **In this present world**—[*Ἐν τῷ νῦν αἰῶνι*, in the now age, or *epoch*. In the temporary order of human affairs, in which men's lots are very widely unlike, but which inequalities shall be righteously adjusted in the coming *αἰών*. For that better order of things we are all to look forward.]

13. Looking for that blessed hope—Expecting the grand object of our hope, *eternal life*. This the Gospel teaches us to expect, and for this the grace of God prepares us. This is called a "blessed hope;" because those who have it are *happy* in the sure prospect of that glory which shall be revealed. **The glorious appearing**—*Καὶ ἐπιφάνειαν*

Jesus Christ; **14** "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. **15** These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

n Gal. 1. 4; 2. 20; Eph. 5. 2; 1 Tim. 2. 6. — o Heb. 9. 14. — p Exod. 15. 16; 19. 5; Deut. 7. 6; 14. 2; 26. 18; 1 Pet. 2. 9. — q Eph. 2. 10; chap. 3. 8. — r 2 Tim. 4. 2. — s 1 Tim. 4. 12.

τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ; and the appearing of the glory of the great God, even our Saviour Jesus Christ. The "blessed hope" refers simply to eternal glorification in general; the "glorious appearing," to the realization of that hope when Christ appears in judgment. (See Phil. iii, 20, 21.)

14. Who gave himself for us—Who gave his own life as a ransom price to redeem ours. This is evidently what is meant, as the words *λυτρώσθαι* and *λαόν περιόυσιν* imply. The verb *λυτρώω* signifies to redeem or ransom by paying a price, as I have often had occasion to observe; and *περιόυσιν* signifies such a peculiar property as a man has in what he has purchased with his own money. Jesus gave his life for the world, and thus has purchased men unto himself; and having purchased the slaves from their thralldom, he is represented as stripping them of their sordid vestments, *cleansing and purifying them into* "himself," that they may become his own servants, and bringing them out of their dishonourable and oppressive servitude, in which they had no proper motive to diligence, and could have no affection for the *despot* under whose authority they were employed. Thus redeemed, they now become his willing servants, and are **zealous of good works**; affectionately attached to that noble employment which is assigned to them by that Master whom it is an inexpressible honour to serve. This seems to be the allusion in the above verse.

[This paragraph (verses 11–14) is addressed primarily to the class of persons named in verse 9, servants, (*δοῦλους*, slaves,) although, as Alford fitly observes, "the reference is far wider than merely to slaves;" and yet it has a peculiar fitness and adaptation as addressed to such, and well follows the exhortation given them to maintain fidelity to their own masters. During the present order of things, *ὁ νῦν αἰών*, the condition of the slaves was painful in the extreme, and they were made the victims of the most cruel injustice; but this was to remain but a short time. The grace of the Gospel brings salvation to all men. This Gospel is now made known, *it hath appeared*, *ἐπεφάνη*, (shined forth, like the sun at his rising,) and it not only tells of the day of deliverance to the enslaved, (Isa. lxi, 1, Luke iv, 18,) but also points out their duties, especially in personal well-doing, during their present estate, and seeks to fix their faith and hopes upon the glorious recompense that awaits them at the coming of Christ, that is, in the *day of recompense*, and, above all else, to fix their faith on Christ as their condescending and once suffering and atoning Redeemer, whose purpose toward his people is to purify them by the processes of his providence and grace, and so to bring them into the fellowship of his sufferings and into sympathy with his zeal for good works. But while addressed primarily to slaves, its suitableness for all classes of men renders it of universal adaptation.]

CHAPTER III.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, **2** To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. **3** For we ourselves also were sometime fool-

α Rom. 13. 1; 1 Pet. 2. 13. — β Col. 1. 10; 2 Tim. 2. 21; Heb. 13. 21. — γ Eph. 4. 31. — δ 2 Tim. 2. 24, 25. — ε Phil. 4. 5. — ς Eph. 4. 2; Col. 3. 12. — ζ 1 Cor. 6. 11; Eph. 2. 1; Col. 1. 21; 3. 7; 1 Pet. 4. 3.

15. These things speak—That is, *teach*; for *λάλει*, *speak*, has the same meaning here as *διδάσκει*, *teach*, which, as being synonymous, is actually the reading of the Codex Alexandrinus. **And exhort**—*Παρακάλει*. Repeat them again and again, and urge them on their attention and consciences. **And rebuke**—*Ἐλέγχε*, *demonstrate* the importance, utility, and necessity of them; and show them that God requires their obedience. **With all authority**—*Μετὰ πάσης ἐπιταγῆς*, with all that authority with which thy office invests thee, and which thou hast received from God. **Let no man despise thee**—Act so that no person shall be able to regard you with contempt, either for your work, or the manner and spirit in which you perform it.

NOTES ON CHAPTER III.

1. Put them in mind to be subject to principalities and powers—By "principalities" (*ἀρχαῖς*) we are to understand the Roman emperors or the supreme civil powers in any place. By "powers," *ἐξουσίαις*, *deputies*, proconsuls, etc., and all such as are in authority under the supreme powers wherever we dwell. (See on Rom. xiii, 1–7.) This doctrine of obedience to the civil powers was highly necessary for the Cretans, who were reputed a people exceedingly jealous of their civil privileges, and ready to run into insurrections when they suspected any attempt on the part of their rulers to infringe their liberties. For such advice as that given here the known character of the Cretans is a sufficient reason.

2. To speak evil of no man—*Μηδένα βλασφῶμεν*, to *blaspheme* (denounce) no person, to reproach none, to speak nothing to any man's injury; but, on the contrary, to bear reproach and contumely with patience and meekness.

3. For we ourselves—All of us, whether Jews or Gentiles, were, before our conversion to Christ, foolish, disobedient, and deceived. **Foolish**—*Ἀνόητοι*, *without understanding*; ignorant of God, his nature, his providence, and his grace. **Disobedient**—*Ἀπειθεῖς*, *unpersuaded*, *unbelieving*, *obstinate*, and *disrespectful*. **Deceived**—*Πλανώμενοι*, *erring*, *wandering* from the right way; and, in consequence of unbelief and obstinacy, not choosing to know it. [Unbelief is much more of the heart than of the understanding.] **Serving divers lusts and pleasures**—*Δουλεύοντες*, *enslaved to manifold lusts and sensuous pleasures*; being in a state of continual thralldom; not served or gratified by our lusts and pleasures, but living, as their slaves, a life of misery and wretchedness. **Living in malice and envy**—*Ἐν κακίᾳ καὶ φθόνῳ διάγοντες*, *spending our life in wickedness and envy*. [Terms that indicate the essentially evil condition of the whole moral and spiritual nature.] **Hateful**—*Συνηγοί*, *abominable*, *infernal*, *execrable*. The word comes from *Στύξ*, *Styx*, the infernal river by which the gods were wont to swear. **Hating one**

ish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. **4** But after that the kindness and love of God our Saviour toward man appeared, **5** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; **6** Which he shed on us abundantly

h Chap. 2, 11. — *i* Or, *pitiful*. — *k* 1 Tim. 2, 3. — *l* Rom. 3, 20; 9, 11; 11, 6; Gal. 2, 16; Eph. 2, 4, 8, 9; 2 Tim. 1, 9. — *m* John 3, 3, 5; Eph. 5, 26; 1 Pet. 3, 21. — *n* Ezek. 36, 25; Joel 2, 28; John 1, 16; Acts 2, 33; 10, 45; Rom. 5, 5.

another — *μισοῦντες ἀλλήλους* The words which the apostle uses in this place give a finished picture of the carnal state of man; and they are not true merely of the Cretians and Jews that then were, but of all mankind in every age and country; they express the wretched state of fallen man.

4. But after that the kindness and love of God our Saviour — *ὑπὸ χρηστότητος*, we may understand the essential goodness of the divine nature; the spring of all kindness, mercy, and beneficence. **Toward man** — *πρὸς ἀνθρώπων*, love to man. *God loves man*; he delighted in the idea when formed in his own infinite mind; he formed man according to that idea, and rejoiced in the work of his hands; when man fell, the same "love" continued, and induced him to devise his redemption, and God the Saviour flows from God the Philanthropist. Where "love" is it will be active, and will show itself. So the philanthropy of God appeared, *ἐπεφάνη*, (it shined out), in the incarnation of Jesus Christ, and in his giving his life for the world.

5. Not by works of righteousness — Those who were foolish, disobedient, and deceived, serving divers lusts and pleasures, could not possibly have "works of righteousness" to plead; therefore, if saved at all, they must be saved by mercy. (See Col. ii, 15; Eph. ii, 8.) [*Δικαιοσύνη*, here, is not justification, but righteousness, integrity; the "works," which we have done, are added emphatically to make the contrast all the stronger. — *Huther*.]

By the washing of regeneration — *διὰ ζουρποῦ παλυνεωσίας*; through the washing which is of (effected by) regeneration. [It is by no means certain that the apostle makes any reference to outward baptism in this place. The renewing of the Holy Ghost is itself a cleansing (washing) of the soul, (1 Cor. vi, 11, Eph. v, 26,) and this interpretation of the words of the original wholly expresses their evident intent. Ye were corrupt and unclean, (verse 3,) but God, in his great mercy, has renewed you in the spirit of your minds by the regenerating and cleansing power of the Holy Spirit.] By the renewing of the Holy Ghost we are to understand not only the profession of being bound to live a new life, but the grace that renews the heart and enables us thus to live. They who think baptism to be regeneration, neither know the Scriptures nor the power of God; therefore they do greatly err.

6. Which he shed on us abundantly — *Ὅτι ἐξέχεεν*, which (cleansing of regeneration) he poured out on us, not in drops, but *πλοῦσιως*, richly, in great abundance. **Through Jesus Christ** — There had been no outpouring of the Holy Spirit had there been no saving and atoning Christ. Through him alone all good comes to the souls of men.

7. That being justified by his grace — Being freed from sin; for the term justification is

dantly through Jesus Christ our Saviour; **7** That being justified by his grace, we should be made heirs according to the hope of eternal life. **8** This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. **9** But avoid foolish questions, and genealo-

o Or, *richly*. — *p* Rom. 3, 24; Gal. 2, 16; chap. 2, 11. — *q* Rom. 8, 23, 24. — *r* Chap. 1, 2. — *s* 1 Tim. 1, 15; chap. 1, 9. — *t* Chap. 2, 14; verses 1, 14. — *u* 1 Tim. 1, 4; 2 Tim. 2, 23; chap. 1, 14.

to be taken here as implying the whole work of the grace of Christ on the heart, in order to its preparation for eternal glory. ["Justified," *δικαιοῦντες*, is here used in its usual and more strict theological sense; not, however, as implying only a mere outward non-imputation of sin, but as involving a change of personal condition, an acceptance (being accepted) into new privileges, and the enjoyment of the benefits thereof. — *Ellicott*.] ["Justification" cannot be conceived (as an accomplished fact) without some (inward) work of the Spirit in conferring a title to salvation. — *Waterland*.] **Should be made heirs** — The Gospel not only gave them the hope of an endless state of glory, but also of being begotten in Christ, and made "heirs" through the adoption of grace. (See Gal. iv, 6, 7.)

8. This is a faithful saying — *πιστὸς ὁ λόγος*, this is the true doctrine; the doctrine that cannot fail. **And these things I will** — *καὶ περὶ τούτων βούλομαι σε διαβεβαιώσειν*, concerning these things we wish you to make asseveration. The things to which the apostle refers are those of which he had just been writing, and may be thus summed up: 1) The ruined state of man through sin. 2) The infinite goodness of God which devised his salvation. 3) The manifestation of this goodness by the incarnation of Jesus Christ. 4) The justification which they who believed received through his blood. 5) The mission of the Holy Spirit, and the purification of the heart by his influence. 6) The hope of the future life, and the eternal glorification of redeemed souls. 7) The necessity of obedience to the will of God, and of walking worthy of the vocation wherewith they had been called. 8) And all these points he wills him to press continually on the attention of believers, and to keep constantly in view that all good comes from God's infinite kindness, by and through Christ Jesus. **They which have believed in God** — All believers; for [by that title were all of the earliest Christians designated.] [*Καὶ ὅν ἐργον*, good works. The recurrence of this expression, in the pastoral epistles, (verse 14; 1 Timothy v, 10, 25; vi, 18,) has been often noticed. The nature of the errors condemned in these epistles was exactly such as required the reiteration of such a command. It was not to be a hollow, specious, falsely ascetic and sterile Christianity, but one that showed itself in outward actions. — *Ellicott*.] **These things are good and profitable** — [*Not the good works*, but the lessons which the apostle had now delivered, (verses 4-7;) these were "good," because they were according to truth, and their observance would always prove advantageous. See Alford.] They are "good" in themselves, and calculated to promote the well-being of men.

9. Avoid foolish questions, and genealogies — In these the Jews particularly delighted; they

gies, and contentions, and strivings about the law; ^vfor they are unprofitable and vain. **10** A man that is a heretic, ^wafter the first and second admonition, ^xreject; **11** Knowing that he that is such is subverted, and sinneth, ^ybeing condemned of himself. **12** When I shall send Artemas unto thee, or ^zTychicus, be diligent to come unto me to Nicopolis: for

^q 2 Tim. 2, 14.—^r 2 Cor. 13, 2.—^s Matt. 18, 17; Rom. 16, 17; 2 Thess. 3, 6, 14; 2 Tim. 3, 5; 2 John 10.—^t Acts 13, 46.—^u Acts 20, 4; 2 Tim. 4, 12.

abounded in the most frivolous questions; and, as they had little piety themselves, they were solicitous to show that they had descended from godly ancestors. **Contentions, and strivings about the law**—Of legal contentions, and different and conflicting decisions about the meaning of particular rites and ceremonies, the Talmud is full. [The subject of contention would be the justification or not of certain commandments of men, out of the law; or perhaps the mystical meaning of the various portions of the law as affecting these genealogies. —*Alford*.]

10. A man that is a heretic—*Αἵρετικὸν ἄνθρωπον*, a heretical man; generally defined, one that is obstinately attached to an opinion contrary to the peace and comfort of society, and who will submit to neither Scripture nor reason. Here it means a person who maintains Judaism in opposition to Christianity, or who insists on the necessity of circumcision, etc., in order to be saved. This is obviously the meaning of the word “heretic” in the only place in which it occurs in the sacred writings. [The exact meaning of this word must not be deduced from the usage of later writers, but simply from the apostle’s use of the substantive from which it is derived. . . . Thus, then, the heretical man, will here be one who gives rise to divisions by erroneous teaching, not necessarily of a fundamentally heterodox nature, but of the kind just described. (See verse 9, and chapter i, 14.)—*Ellicott*.] **After the first and second admonition, reject**—Labour to convince him of his error; but if he will not receive instruction—if he have shut his heart against conviction, then *shew him, παραιτοῦν*. Do him no harm, but hold no communion with him, and leave him to God. (See the notes on Acts v, 17; xxiv, 14.)

11. Is subverted—*Is turned out of the way* in which he may be saved, and consequently **sinneth**; enters into that way that leads to destruction. **Being condemned of himself**—[Not that the man condemns himself directly and explicitly, as that might be a step toward recovery, but that he condemns himself indirectly and implicitly, as acting against the law of his mind, and doing in his own particular case what in the general he condemns. —*Ellicott*.] Were the Churches in all countries strictly scrutinized, there is reason to fear that multitudes of heretics of this kind would be found.

12. When I shall send Artemas . . . Tychicus—These were either deacons or presbyters, whom the apostle intended to send to Crete, to supply the place of Titus. Artemas is not mentioned in any other place in the New Testament. Tychicus was a native of Asia. (Acts xx, 4.) **Be diligent to come unto me to Nicopolis**—Nicopolis was a city of Epirus, on the gulf of Ambracia, near to Actium, which Augustus built in commem-

I have determined there to winter. **13** Bring Zenas the lawyer and ^aApollos on their journey diligently, that nothing be wanting unto them. **14** And let ours also learn ^bto ^cmaintain good works for necessary uses, that they be ^dnot unfruitful. **15** All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

^a Acts 18, 24.—^b Verse 8.—^c Or, *profess honest trades*, Eph. 4, 28.—^d Rom. 15, 28; Phil. 1, 11; 4, 17; Col. 1, 10; 2 Peter 1, 8.

oration of his victory over Mark Antony. There was another Nicopolis in Thrace, at the entrance of Macedonia, on the river Nessus; but the former is supposed to be the place here intended. **For I have determined there to winter**—Hence the apostle was at liberty, seeing his spending the winter at this or at any other practicable place depended on his own determination. It was probably pretty late in the autumn, and the apostle was now drawing near to Nicopolis; for he certainly was not yet arrived, else he would not have said, “I have determined (*ἔκει*) there to winter.”

13. Bring Zenas the lawyer—This person is only mentioned in this place; whether he was a Jewish, Roman, or Greek lawyer, we cannot tell. **And Apollos**—Of this person we have some valuable particulars. (See Acts xviii, 24; 1 Cor. i, 12; iii, 5, 6; iv, 6.) Either St. Paul had left these at Crete when he visited that island, or he had heard that, in their evangelical itinerancy, they were about to pass through it. **On their journey diligently**—Afford them the means to defray their expenses. The Churches through which these evangelists passed bore their expenses from one to the other. (See 3 John 6.)

14. And let ours also learn to maintain good works—There is something very remarkable in this expression. The words *καλῶν ἔργων προίστασθαι*, which we translate “to maintain good works,” occur also in verse 8, and some think they mean, to provide for our own necessities, and those of others, by working at some honest occupation; and that this was necessary to be taught to the Cretians, is evident from the words *let ours also learn*, etc., who were naturally and practically idle gluttons. [Ours, *ἡμετέροι*, our people, those of the Church. The good works here named were evidently contributions for the necessary requirements of the poor and those engaged in the services of the Church.] **For necessary uses**—That they may be able at all times to help the Church of God, and those that are in want. **That they be not unfruitful**—As they must be if they indulge themselves in their idle, slothful disposition.

15. All that are with me—He means his companions in the ministry. **Salute thee**—Wish thee well, and desire to be affectionately remembered to thee. **Greet them that love us in the faith**—All that love us for Christ’s sake, and all that are genuine Christians. **Grace be with you**—May the divine favour be your portion for ever. Some MSS. read, *The grace of the Lord be with you all*; others, *The grace of God be with you all*; and one, *Grace be with thy spirit*, as if the greeting was sent to Titus only, whereas the others send it to the whole Church at Crete. **Amen**—This is wanting in the best MSS. The subscriptions are, as usual, various, and of no value. Some of them are absurd and ridiculous.

PREFACE TO THE EPISTLE

TO

PHILEMON.

THE PERSON ADDRESSED.

PHILEMON, the person to whom this epistle is addressed, was undoubtedly, at the time in which it was sent, an inhabitant of Colosse, and was probably a Colossian by birth, though some suppose that he was of Ephesus. It is evident (from verse 19) that he was converted to the Christian faith by St. Paul; but as some suppose that the apostle had not visited Colosse previously to the writing of this epistle, they think it probable that he might have met with him at Ephesus, or in some other part of Asia Minor, where he formed an acquaintance with him, and became the means of his conversion. But there is no need for this supposition, as it is probable that the apostle had not only visited Colosse prior to this, but that the Gospel was planted in that city, as in all other parts of Phrygia, by himself. (See preface to the epistle to the Colossians, and note on Col. ii, 1.)

That Philemon was a person of some consideration in his own city, and in the Church in that place, is very evident from this epistle. He had a church in his house, (verse 2,) and was so opulent as to be renowned for works of charity, and for entertaining those Christians who from different quarters had occasion to visit Colosse. (See verses 5-7.) Whether he had any office in the Church does not appear: some think he was a bishop; others, an elder or deacon; but of this there is no evidence. He was probably a private member, [layman,] whose house, land, and property were consecrated to God, his Church, and the poor. Both the heart and the means to do secular good are possessed by few, whereas multitudes are found willing both to teach in and to govern the Church.

The occasion of writing this letter was peculiar and highly significant. Onesimus, a slave, (*δοῦλος*, *bondservant*;) had run away from his master Philemon, and had fled to Rome, where Paul was at that time in prison, though not in close confinement, for he dwelt in his own hired house, in which he assiduously preached the Gospel, being guarded only by one soldier. (See Acts xxviii, 16, 23, 30.)

It appears that Onesimus sought out Paul, whose public preaching had rendered him famous in the city, and from whom he may have heard the word of life preached by the apostle at his master's house in Colosse, and here Paul became the means of his conversion. Being thus brought to God, he became affectionately attached to his spiritual father, and served him zealously as his son in the Gospel. Onesimus, being thus brought to the acknowledgment of the truth which is according to godliness, gave the apostle a full account of his escape from

his master, and no doubt intimated his own wish to return and repair the wrong which he had done. Though Onesimus was now both dear and necessary to Paul, yet, as justice required that reparation should be made, he resolved to send him back; and, to remove all suspicion from the mind of Philemon, and to reconcile him to his once unfaithful servant, he wrote the following letter, in which, as Dr. Macknight expresses it, "with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus's pardon, but urged Philemon to esteem him and put confidence in him as a sincere Christian; and because restitution, by repairing the injury that had been done, restores the person who did it to the character he had lost, the apostle, to enable Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this epistle, by his handwriting, (verses 18, 19,) not only to repay all that Onesimus owed to Philemon, but to make full reparation also for whatever injury had been done him.

It is generally thought that Onesimus had *robbed* his master; but there is nothing in the epistle which necessarily implies this; the words, "If he hath wronged thee, or oweth thee ought, put that on mine account," (verse 18,) certainly do not *prove* it; they only state a possible case, that he might have wronged his master, or have been under some *pecuniary* obligation to him; and the apostle, by expressing his willingness to assume this, greatly strengthened his own argument, and met the last objection which Philemon could be supposed to be capable of making.

WHEN AND WHERE WRITTEN.

That this epistle was written about the same time with those to the Philippians and Colossians is proved by several coincidences. "As the letter to Philemon and that to the Colossians were written," says Dr. Paley, "at the same time, and sent by the same messenger, the one to a particular inhabitant, the other to the Church of Colosse, it may be expected that the same or nearly the same persons would be about St. Paul, and join with him, as was the practice, in the salutations of the epistle. Accordingly we find the names of Aristarchus, Marcus, Epaphras, Luke, and Demas, in both epistles. Timothy, who is joined with St. Paul in the superscription of the epistle to the Colossians, is joined with him in this. Tychicus did not salute Philemon, because he accompanied the epistle to Colosse, and would undoubtedly there see him." It will not be forgotten that Onesimus, the bearer of this epistle, was one of the bearers of that sent to the Colossians, (Col. iv, 9;) that when the apostle wrote that he was in *bonds*, (Col. iv, 3, 18,) which was his case, also, when he wrote this, (see verses 1, 10, 13, 23,) and from various other circumstances, we may conclude that the two epistles were written about the same time, namely, the ninth year of Nero.

[But Meyer supposes that this epistle was written from Cesarea during St. Paul's two years' detention by Festus. His remarks are: "The place and time (of the writing of this epistle) are the same as with the epistles written from the captivity in Cesarea (not, as is usually supposed, at Rome) to the Ephesians and Colossians, and with the lost epistle to the Laodiceans." In all this, however, both the great preponderance of authority and the internal evidence seem to be on the other side.]

THE EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

CHAPTER I.

PAUL, ^aa prisoner of Jesus Christ, and Timothy ^{our}our brother, unto Philemon our dearly beloved, ^band fellow labourer, **2** And to ^{our}our beloved Apphia, and ^cArchippus ^dour fellow soldier, and to ^ethe church in thy house: **3** ^fGrace to you, and peace, from God our Father and the Lord Jesus Christ. **4** ^gI thank my God, making mention of thee always in my

prayers. **5** ^hHearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; **6** That the communication of thy faith may become effectual ⁱby the acknowledging of every good thing which is in you in Christ Jesus. **7** For we have great joy and consolation in thy love, because the bowels of the saints ^kare refreshed by thee, brother. **8** Wherefore, ^lthough I might be

^a Eph. 3. 1; 4. 1; 2 Tim. 1. 8; verse 9. — ^b Phil. 2. 25. — ^c Col. 4. 17. — ^d Phil. 2. 25. — ^e Rom. 16. 5; 1 Cor. 16. 19. — ^f Eph. 1. 2.

^g Eph. 1. 16; 1 Thess. 1. 2; 2 Thess. 1. 3. — ^h Eph. 1. 15; Col. 1. 4. — ⁱ Phil. 1. 9, 11. — ^j 2 Cor. 7. 13; 2 Tim. 1. 16; verse 20. — ^k 1 Thess. 2. 6.

NOTES ON PHILEMON.

1. Paul, a prisoner of Jesus Christ—It has already been noted, in the preface, that Paul was a prisoner at Rome when he wrote this epistle and those to the Colossians and Philippians. The original word *δεσμιος*, which we here render “a prisoner,” literally means *bound with a chain*. It shows us, in some measure, Paul’s circumstances—one arm was bound with a chain to the arm of the soldier to whose custody he had been delivered. **Unto Philemon our dearly beloved**—There is a peculiarity in the use of proper names in this epistle which is not found in any other part of St. Paul’s writings. The names to which we refer are Philemon, Apphia, and Archippus.

2. Apphia—*Ἀφρία τῇ ἀδελφῇ, and to Apphia the beloved sister*. Though *ἀδελφῇ*, sister, be not in our common text, it is found in most of the best MSS. and Versions, and is generally accepted, and is undoubtedly genuine. **Archippus**—*Ἀρχιππος, the ruler or master of the horse*. The import of the name may have led Paul to say: *Archippus our fellow soldier*. **To the church in thy house**—The congregation of Christians frequently assembling in Philemon’s house, for at this time the Christians had neither temples, churches, nor chapels. (See Rom. xvi. 5.) It has been conjectured that “Apphia” was the wife of Philemon, and Archippus their son, the pastor of the Church at Philemon’s house. [But this is only conjecture.]

4. I thank my God—For all the good he has bestowed upon you, **making mention of thee always in my prayers**. [A touching proof of deep and tender personal regard, extending to both temporal and spiritual things.]

5. Hearing of thy love and faith—Philemon’s “faith” in Christ Jesus, his “love” to the saints. “Faith” must refer to Jesus Christ, and “love” to the saints.

6. That the communication of thy faith—

The words *ἡ κοινωνία τῆς πίστεως σου*, the fellowship or “communication of thy faith,” may be understood as referring to the work of love toward the saints—the poor Christians, which his “faith” in Christ enabled him to perform, “faith” being taken here for its effects; and indeed the word *κοινωνία* itself is not unfrequently used to denote liberality, almsgiving. **May become effectual**—Dr. Macknight understands these words thus: “That the many good offices which thou dost to the saints may become effectual in bringing others to the acknowledgment of every good disposition which is in you toward Christ Jesus, or toward his members.”

7. For we have great joy—The Greek authorizes the following arrangement: *For we have great joy and consolation in thy love. O brother, because the bowels of the saints are refreshed by thee.* (So the Revised Version.) The apostle speaks here of the works of charity in which Philemon abounded toward poor Christians.

8. Wherefore, though I might be much bold—It would be better to read: *Wherefore, although I have much authority, through Christ, to command thee to do what is proper; yet, on account of my love to thee, I entreat thee.* (See Revised Version.) The tenderness and delicacy of this epistle, says Dr. Paley, have long been admired: “Though I might be much bold in Christ to enjoin thee that which is convenient; yet, for love’s sake, I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ—I beseech thee for my son Onesimus, whom I have begotten in my bonds.” There is something certainly very gentle and persuasive in this and every part of the epistle, and yet the character of St. Paul prevails in it throughout. The warm, affectionate, authoritative teacher is interceding with an absent friend for a beloved convert. He urges his suit with an earnestness befitting, perhaps, not so much the occa-

much bold in Christ to enjoin thee that which is convenient, **9** Yet for love's sake I rather beseech thee, being such a one as Paul the aged, ^mand now also a prisoner of Jesus Christ. **10** I beseech thee for my son ⁿOnesimus, ^owhom I have begotten in my bonds: **11** Which in time past was to thee unprofitable, but now profitable to thee and to me: **12** Whom I have sent again: thou therefore receive him, that is, mine own bowels:

m Verse 1. — *n* Col. 4. 9. — *o* 1 Cor. 4. 13; Gal. 4. 19. — *p* 1 Cor. 16. 17; Phil. 2. 30.

sion as the ardour and sensibility of his own mind. Here, also, as everywhere, he shows himself conscious of the weight and dignity of his mission: nor does he suffer Philemon, for a moment, to forget it. St. Paul's discourse at Miletus; his speech before Agrippa; his epistle to the Romans; that to the Galatians, (chapter iv, 11–20;) to the Philip-
pians, (i, 29; ii, 2;) the second to the Corinthians, (vi, 1–13;) and indeed one part or another of almost every epistle, exhibit examples of a similar application to the feelings and affections of the persons whom he addresses. And it is observable that these pathetic effusions, drawn for the most part from his own sufferings and situation, usually precede a command, soften a rebuke, or mitigate the harshness of some disagreeable truth.

9. Paul the aged—If we allow St. Paul to have been about twenty-five years of age at the utmost, in the year 31, when he was assisting at the martyrdom of Stephen, (Acts vii, 58;) as this epistle was written about A.D. 62, he could not have been at this time more than about fifty-six years old. This could not constitute him an "aged" man in our sense of the term; yet, when the whole length of his life is taken in, being martyred about four years after this, he may not improperly be considered an "aged" or *elderly man*, though it is generally allowed that his martyrdom took place in the 66th year of our Lord. But the word *πρεσβυς* signifies, not only an *old man*, but also an *ambassador*; because *old* or *elderly* men were chosen to fulfil such an office, because of their experience and solidity; and *πρεσβυτης*, for *πρεσβευτης*, is used in the same sense, and for the same reason, by the Septuagint; hence some have thought that we should translate here: *Paul the ambassador*. This would agree very well with the scope and even the design of the place. [Meyer dissents from Calvin's view, that not *age* but *office* is intended by the term *πρεσβυτης*, and adds, "He sets himself down as a *veteran* in contradistinction to the younger friend, who was once his disciple."] *Paul the ambassador*.

10. I beseech thee for my son Onesimus—[Ὀνείσιμον, (*useful*, or *profitable*.)] It is evident from this that Onesimus was converted by St. Paul while he was prisoner at Rome, and perhaps not long before he wrote this epistle.

11. Was to thee unprofitable—*Ἀχρηστον*, alluding to the meaning of Onesimus's name, though the apostle uses a different Greek word to express the same idea.

12. Whom I have sent again—The Christian religion never cancels any civil relations; a *slave*, on being converted, and becoming a freeman of Christ, has no right to claim, on that ground, emancipation from the service of his master. *Justice*, therefore, required St. Paul to send back Onesimus to his master, and *conscience* obliged Onesi-

13 Whom I would have retained with me, ^rthat in thy stead he might have ministered unto me in the bonds of the gospel: **14** But without thy mind would I do nothing; ^qthat thy benefit should not be as it were of necessity, but willingly. **15** ^rFor perhaps he therefore departed for a season, that thou shouldst receive him for ever; **16** Not now as a servant, but above a servant, ^sa brother beloved, specially to me, but how much more unto thee,

q 2 Cor. 9. 7. — *r* So Gen. 45. 5, 8. — *s* Matt. 23. 8; 1 Tim. 6. 2.

mus to agree in the propriety of the measure; but *love* to the *servant* induced the apostle to write this conciliating letter to the *master*. (See at the end.)

13. That in thy stead he might have ministered unto me—Philemon being one of Paul's converts, the latter became thereby his spiritual father, and had a right to his services when in need. This was a strong argument, not only to induce Philemon to forgive his servant, but to send him back to the apostle, that he might minister to him in his master's stead.

14. That thy benefit should not be as it were of necessity—If the apostle had kept Onesimus in his service, and written to Philemon to forgive him and permit him to stay, to this it is probable he would have agreed; but the benefit thus conceded might have lost much of its real worth by the consideration that, had he been at Colosse, Philemon would not have sent him to Rome; but, being there and in the apostle's service, he could not with propriety order him home; thus the benefit to the apostle would have appeared to have been of necessity. The apostle, therefore, by sending him back again, gave Philemon the opportunity to do all as if *self-moved* to it. This is a very delicate touch.

15. He . . . departed for a season—This is another most delicate stroke. He departed thy *slave*, thy *unfaithful slave*; he departed for a *short time*; but so has the mercy of God operated in his behalf, and the providence of God in thine, that he now returns, not an *unfaithful slave*, in whom thou couldst repose no confidence, but as a *brother*, a *beloved brother in the Lord*, to be in the same heavenly family with thee for ever. Thou hast, therefore, reason to be thankful to God that he did depart, that he might be restored to thee again infinitely better than he was when he left thee. God has permitted his unfaithfulness, and overruled the whole both to his advantage and thine. The apology for Onesimus is very similar to that made by Joseph for his brethren. (See Gen. xlv, 5.)

16. Not now as a servant—Do not receive him merely as thy *slave*, nor treat him according to that condition; but as a *brother*, as a genuine Christian, and particularly dear to me. **Both in the flesh, and in the Lord**—There is no reason to believe that Onesimus was of the *kindred* of Philemon; and we must take the term "flesh," here, as referring to the legal relation in which Philemon stood to him. He was a part of his property and of his family; as a *slave*, this was his condition; but he now stood in a twofold relation to Philemon: 1) According to the "flesh," as above explained, he was one of his family. 2) "In the Lord;" he was now also a member of the *heavenly family*, and of the *Church* in Philemon's house. Philemon's interest in him was now

'both in the flesh, and in the Lord? **17** If thou count me therefore "a partner, receive him as myself. **18** If he hath wronged thee, or oweth thee ought, put that on mine account; **19** I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. **20** Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. **21** Having confidence

f Col. 3. 22.—*r* 2 Cor. 8. 23.—*r* Verse 7.—*r* 2 Cor. 7. 16.—*r* Phil. 1. 25; 2. 24.—*r* 2 Cor. 1. 11.—*r* Col. 1. 7; 4. 12.

doubled, in consequence of his conversion to Christianity.

17. If thou count me therefore a partner—[*Koinwón*, one having an interest in common.] If thou dost consider me as a friend, if I have still the place of a friend in thy affection, receive him as myself.

18. If he hath wronged thee, or oweth thee ought—Had the apostle been assured that Onesimus had robbed his master, he certainly would not have spoken in this hypothetical way: If he have wronged thee, or owe thee ought, (through lack of service while with me,) place all to my account.

19. I Paul have written it with mine own hand—It is likely that the whole of the letter was written by St. Paul himself, which was not his usual custom. (See on 2 Thess. iii. 17.) But by thus speaking he bound Philemon to do what he requested, as an act of common civility, if he could not feel a higher motive from what he had already urged. **Albeit I do not say to thee how thou owest unto me—I ask thee to do this thing to oblige me,** though I will not say how much thou owest unto me. **Even thine own self—**As I have been the means of thy conversion.

20. Yea, brother—It is even so, that thou art thus indebted to me. **Let me have joy of thee—**In forgiving Onesimus, and receiving him into thy favour. In the words *ἐν τῷ σου χαρίτι*, which we should translate, *let me have profit of thee*, there is an evident play on the name of *Onesimus*. **Refresh my bowels—**Gratify the earnest longing of my soul in this. I ask neither thy money nor thy goods; I ask what will enrich, not impoverish, thee to give.

21. Having confidence in thy obedience—I know that it will please thee thus to oblige thy friend, and I know that thou wilt do more than I request, because thou hast the affection of a son to thy spiritual father.

22. But withal prepare me also a lodging—Does not the apostle mention this as conferring an obligation on Philemon? I will begin to repay thee by taking up my abode at thy house, as soon as I shall be enlarged from prison. **For I trust that through your prayers—**It is very likely that this epistle was written a short time before the liberation of the apostle from his first imprisonment at Rome, (see Acts xxviii. 30, Phil. ii. 24,) and that he had that liberation now in full prospect.

23. Epaphras, my fellow prisoner—Epaphras was a Colossian. (See Col. iv. 12.) But there is no account there of his being in prison, though the not mentioning of it does not necessarily imply that he was not. Some time or other he had suffered imprisonment for the truth of the Gospel;

in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. **22** But withal prepare me also a lodging: for **21** I trust that through your prayers I shall be given unto you. **23** There salute thee **2** Epaphras, my fellow prisoner in Christ Jesus; **24** ^aMarcus, ^bAristarchus, ^cDemas, ^dLucas, my fellow labourers. **25** ^eThe grace of our Lord Jesus Christ be with your spirit. Amen.

a Acts 12. 12, 25.—*b* Acts 19. 29; 27. 2; Col. 4. 10.—*c* Col. 4. 14.—*d* 2 Tim. 4. 11.—*e* 2 Tim. 4. 22.

and on that account St. Paul might, in a general way, call him "fellow prisoner."

24. Marcus, Aristarchus, etc.—These were all acquaintances of Philemon, and probably Colossians; and may be all considered as joining here with St. Paul in his request for Onesimus. Some think that "Marcus" was the evangelist. "Aristarchus" was probably the same with him mentioned Acts xix. 29; xx. 4; xxvii. 2. (See Col. iv. 10.) **Demas—**Is supposed to be the same who continued in his attachment to Paul till his last imprisonment at Rome; after which he left him for what is supposed to have been the love of the world. (2 Tim. iv. 10.) **Lucas—**Is supposed to be Luke the evangelist, and author of the Acts of the Apostles. On these suppositions little confidence can be placed: they may be correct; they may be otherwise.

25. The grace of our Lord Jesus Christ be with your spirit—By using the plural, *ἐν τῷ*, *your*, the apostle in effect directs or addresses the epistle, not only to Philemon, but to all the Church at his house. **Amen—**Is wanting, as usual, in the best MSS.

The subscriptions are also various, and of no value, as in the preceding cases.

ADDITIONAL NOTE ON VERSE 12.

["Christianity," said Mr. Canning, in one of the debates upon the emancipation of the West India slaves, "grew up amid the scenes of tyranny which are described in the sixth Satire of Juvenal. It recognised the institution of slavery. How can it be said to be essentially adverse to that institution?" This question ought to be fairly met. What is the answer? The epistle to Philemon, I think, supplies it. St. Paul, in his letters to the Churches, had not proclaimed that slaves were free from their masters; had not insisted on masters dismissing their slaves; he had simply said that they were brothers. Here he explains that position. He calls upon a master to receive back a runaway slave as both a servant and a brother. He might, he says, admonish him to do this as an apostle; but he begs it for the love of Christ, and for the love which Philemon bears to him, the bondman of Christ, because such entreaties are mightier than commands. Here is the method of the apostle and the Church for destroying slavery. They strike at the root of it, by proclaiming that a man can never be a thing nor a chattel. But they strike, not merely at a particular arrangement which has introduced that cursed notion and canonized it, but at every other that interferes with the recognition of God's fatherhood and Christ's brotherhood, and with the indwelling Spirit of Christ in men, to the end that their true manhood may be called forth in them.—*Rev. F. D. Maurice.*]

ADDITIONAL NOTES.

[It is difficult to resist the impression that Paul meant that Philemon should liberate Onesimus, and allow him as his own master to return to Paul at Rome, or to use his liberty in any other way, as he pleased. Having asked every thing short of that already, nothing but that seemed to remain as the something (ὅπερ ὃ) which he had not asked. According to De Wette, the sense is: "Thou wilt not only pardon him and give him his freedom, (as requested before, in verse 16,) but also confer (other) favours." So also Schrader: "Paul, instead of contenting himself with having Onesimus set free, (which is presupposed after what is said in verse 16,) desires now that he should be dismissed with such other manifest tokens of goodwill as was right to expect from a man of Philemon's noble spirit." Rosenmüller: "*Haec verba ad libertatem servo reduci concedendam alludere non abssimile est vero.*" "This verse serves," says Alford, "to put Philemon in mind of Paul's apostolical authority, and hints delicately at the manumission of Onesimus, which he had not yet requested." Webster and Wilkinson: "Perhaps the apostle refers (in verse 21) to the possibility of Philemon giving Onesimus his freedom." "In the words εἰδοῦς ὅτι, κ. τ. λ.," says Koch, (p. 124,) "the apostle expresses his assurance that Philemon will not only cheerfully forgive the convicted Onesimus his offence, and grant him his freedom, but will go further than this, (ὅπερ ὃ,) that is, anticipate any other wants, and supply them." Dr. Bleek says: "Without doubt what the apostle principally means is, that Philemon should grant to Onesimus his liberty, which he has nowhere definitely expressed as his desire in what precedes, (not even in verse 16.) But as a freedman, also, Onesimus might after that stand in a still closer personal relation to him, and remain in his service, as was very often the case with freedmen, the *liberti*."

[On the contrary, some others find the meaning to be no more than that Paul had the fullest confidence in Philemon as a Christian brother, who would do for Onesimus, who was also their brother, not only what the apostle had asked for him, but more too, if he had asked it. The request is not specific in this case, and no one favour expected of him more than another. So Rothe, (p. 57:) *Mihi Paulus, cum haec scribebat, non certam aliquam rem in mente habuisse, sed eo modo locutus videtur esse, quo in vita communi solemus loqui, cum alicui non dubitare nos, quin sit in nos officiosissimum affirmare volumus.*" Meyer holds that there is no reference to the emancipation, either in this verse (16) or in verse 13. "It is doubtful," says Ellicott, "whether this alludes to the manumission of Onesimus. The tenor of the epistle would seem to imply something more than confidence on the part of the apostle that Philemon would show to the fugitive some greater kindness and a more affectionate reception than he had pleaded for." We may say, in conclusion, at all events, that whatever Philemon understood the apostle to say or intimate, he was not slow to perform. The fact of our having this epistle in our hands at the present moment is good proof that he was not remiss in acting upon every intimation of what was to be expected from his friendship or his love of justice; for our own feelings assure us, that he would never have allowed such a letter to see the light, if it was to exist only as a perpetual witness of his ingratitude and his severity.—H. B. Hackett, D.D., in Lange.]

[The epistle to Philemon has been deservedly admired as a model of delicacy and skill in the department of composition to which it belongs. The writer has peculiar difficulties to overcome. He was the common friend of the parties at variance. He must conciliate a man who supposed that he had good reason to be offended. He must commend the offender, and yet neither deny nor aggravate the imputed fault. He must assert the new ideas of Christian equality in the face of a system which hardly recognised the humanity of the enslaved. He could have placed the question on the ground of his own (the slave's) personal rights, and yet must waive them in order to procure an act of spontaneous kindness. His success must be a triumph of love, and nothing be demanded for the sake of the justice that could have demanded every thing. He limits his request to the forgiveness of the alleged wrong, and a restoration to favour and the enjoyment of future sympathy and affection, and yet would so guard his words as to leave scope for all the generosity which benevolence might prompt toward one whose condition admitted of so much alleviation. These are contrarieties not easy to harmonize; but Paul, it is confessed, has shown a degree of self-denial and a tact in dealing with them which, in being equal to the occasion, could hardly be greater.

"The letter," says Eichhorn, "is a voucher for the apostle's urbanity, politeness, and knowledge of the world. His advocacy of Onesimus is of the most insinuating and persuasive character, and yet without the slightest perversion or concealment of any fact. The errors of Onesimus are admitted, as was necessary, lest the just indignation of his master against him should be roused anew; but they are alluded to in the most admirable manner; the good side of Onesimus is brought into view, but in such a way as to facilitate the friendly reception of him by his master, as a consequence of Christianity, to which he had, during his absence, been converted; and his future fidelity is vouched for by the noble principles of Christianity to which he had been converted. The apostle addresses Philemon on the softest side: Who would wilfully refuse to an aged, a suffering, and an unjustly imprisoned friend a request? And such was he who thus pleaded for Onesimus. The person recommended is a Christian, a dear friend of the apostle's, and one who had personally served him; if Philemon will receive him kindly, it will afford the apostle a proof of his love, and yield him joy. What need, then, for long urgency? The apostle is certain that Philemon will, of his own accord, do even more than he is asked. More cogently and more courteously no man could plead."

[There is a letter extant of the younger Pliny, (Epis. ix, 21,) which he wrote to a friend whose servant had deserted him, in which he intercedes for the fugitive, who was anxious to return to his master, but dreaded the effects of his anger. Thus the occasion of the correspondence was similar to that between the apostle and Philemon. It has occurred to scholars to compare this celebrated letter with that of Paul in behalf of Onesimus; and as a result they hesitate not to say, that not only in the spirit of Christian love, of which Pliny was ignorant, but in dignity of thought, argument, pathos, beauty of style, eloquence, the communication of the apostle is vastly superior to that of the polished Roman writer.—M^cClintock and Strong's Cyclopædia.]

PREFACE TO THE EPISTLE

TO

THE HEBREWS.

I. GENERAL CHARACTERISTICS.

THE epistle to the Hebrews is among the most important and valuable of all the apostolic writings. All the doctrines of the Gospel are in it embodied, illustrated, and enforced in a most lucid manner, and by references and examples the most striking and illustrious, and also by arguments the most cogent and convincing. It is an epitome of the dispensations of God to man, from the foundation of the world to the advent of Christ. It is not only the sum of the Gospel, but the sum and completion of the Law, on which it is also a most beautiful and luminous comment. The writer appears to have taken a portion of another epistle for his text, CHRIST *is the end of the LAW for RIGHTEOUSNESS to them that BELIEVE*, and has most amply and impressively demonstrated this proposition. It is shown that all the rites, ceremonies, and sacrifices of the Mosaic institution had Christ for their *object* and *end*; that they had neither intention nor meaning but in reference to him; that as a system they were without substance, as a law without reason, and its enactments both impossible and absurd if taken out of this reference and connexion. Never were premises more clearly stated; never was an argument handled in a more masterly manner; and never was a conclusion more legitimately and satisfactorily brought forth. The matter is everywhere interesting; the manner is engaging; and the language, beautifully adapted to the whole, is everywhere appropriate, always nervous and energetic, dignified as is the subject, pure and elegant, harmonious and diversified.

II. CANONICITY.

More than the usual amount of doubts and controversies have been raised about the right of this epistle to a place among the sacred writings, though at length it was accepted as canonical by the whole Church. Clement of Rome, (A.D. 70-95,) who was probably personally conversant with St. Paul, refers to this epistle in the same way as to the other canonical books, and, indeed, more frequently than to any other. After his time it seems to have come under some doubt in the Western Church, and it is seldom cited by any of the early Latin Fathers except Tertullian, who ascribed it to Barnabas. Irenæus knew of its existence, and praised it for its excellence, but seems to have doubted its Pauline origin, and was therefore unwilling to allow it a place among the genuine apostolical writings. It is omitted by Caius, (A.D. 210,) who enumerated only thirteen Pauline epistles. Hippolytus expressly declares that it is not Paul's;

it is not found in Muratori's fragment; and in the Roman Church it seems to have been suspected during the second and third centuries; but in the fourth century it began to be generally received. Its Pauline authorship seems to have been considered a prerequisite to its canonicity.

In the Eastern Church it seems to have been received from the first with much more favour than in the West. Justin Martyr is supposed to refer to it, and Clement of Alexandria ascribes it to Paul and Luke. Origen seems to have received it as undoubtedly canonical, and he wrote homilies upon it, as did also most of the Fathers of the Eastern Church. It is found in the Peshito Version, is quoted by Ephrem as St. Paul's, and is included in the catalogue of Ebed-Jesu. St. Jerome, (near the end of the fourth century,) undoubtedly the best biblical scholar of his times, inclined to the same views with the Fathers of the Eastern Church, and his contemporary, Augustine, in North Africa, held a similar opinion. The third Council of Carthage (A. D. 397) declared in its favour, and Pope Innocent (A. D. 416) confirmed it as a part of the sacred canon. The internal evidence in its favour is scarcely less than a demonstration.

III. AUTHORSHIP.

Contrary to the opinion that prevailed in the ancient Church, that the canonicity of the epistle depends on its Pauline authorship, modern critics and scholars have considered the questions of canonicity and authorship as independent of each other. It is generally conceded that the name of the apostle as found in the title to the epistle in our modern Scriptures is without any good authority, not being found in the older manuscripts. Neither in the epistle itself, nor in the superscriptions of the most ancient Greek copies, is the name of the author found. It is quoted as Paul's by Clement of Alexandria. He also says that "the epistle to the Hebrews is Paul's, written to the Hebrews in the Hebrew language, and that Luke easily translated it, and gave it to the Greeks; on which account the translation of this epistle and the Acts shows the same style." That the name of the Apostle Paul is not written at the head of it is natural; for he says that "in writing to the Hebrews, who had a prejudice against him and suspected him, he very prudently did not turn them away from it by putting his name to it."

Pantænus, a predecessor of Clement, explains the omission of Paul's name, with an assertion of his apostleship, "because he would not write to the Jews as an apostle, because he regarded the Lord himself as their only apostle." The African Fathers were the first to detect the difference of the style of this epistle from that of most of Paul's writings, and that circumstance, with the confessed Pauline character of its arguments, perhaps suggested the theory that it was originally written by the apostle in Hebrew, and translated into Greek by Luke. To this effect is the remark of Origen: "The style of the epistle to the Hebrews has not the rustic language of the apostle, who acknowledged that he was 'rude in speech,' that is, in style; but that this epistle, in the arrangement of its expressions, is purer Greek every one capable of judging of differences of style would acknowledge. But, on the other hand, that the thoughts of the epistle are admirable, and not inferior to the acknowledged apostolic writings—this also every one would concede to be true who carefully reads the apostolic writings." After this he adds: "In giving my opinion, I would say that the thoughts are the apostle's, but the style and composition are those of some one who has related what the apostle said, and has written down, as scholia, the things said by his

instructor. If, then, any Church holds this epistle as Paul's, let it be honoured for this. For not thoughtlessly have the ancients handed it down as Paul's. But who wrote the epistle, the truth God (only) knows. The account that has come down to us is that, according to some, Clement, bishop of Rome, wrote the epistle; according to others, Luke, who wrote the gospel and the Acts." Beyond this the scholarship of sixteen centuries has not gone.

St. Jerome's conclusion is, that as a Hebrew Paul had written in Hebrew, that is, in his own language, most eloquently, so that those things which had been eloquently written in Hebrew were more eloquently translated into Greek, and this appears to be the cause why it differs from the other epistles of Paul.

Augustine and Chrysostom agree in ascribing the epistle to Paul, and while its canonicity was uniformly made secondary to its Pauline authorship, it nevertheless is found in most of the oldest and best Versions, including the Memphitic, Thebaic, Æthiopic, and Armenian. It seems quite safe, therefore, to accept the conclusion that its authorship and its canonicity are independent questions.

From the history of the epistle in the first four centuries it appears that the weight of evidence is in favour of its having originated, either directly or indirectly, from the Apostle Paul, though most probably it was not composed by the apostle himself; and against this conclusion modern criticism has failed to produce any overpowering objections.

IV. TO WHOM ADDRESSED.

The title of the epistle, which it has always borne, and also the character of its matter, clearly indicate that it was originally addressed to Hebrew Christians, and with this the unanimous testimony of the ancient Church agrees. Whether it was addressed to some particular class or body of these is a question that cannot be positively answered either way. The general contents being an exposition of the Levitical system, with special reference to its Christological properties, seem to indicate that its design is for the instruction of all Jewish Christians. On the other hand, there are some special remarks and references which seem to imply that it was written to the Jewish Christians of some locality, and that not Jerusalem, though similar references may be found in the confessedly catholic epistles. But if Jerusalem is excluded from the list of places to whose Christian inhabitants the epistle might have been addressed, what other place or places may be fixed upon as its probable destination? In answer to this question nearly every city or country named in the apostolic writings has been designated, which diversity sufficiently indicates the worthlessness of all such conjectures. A pretty strong case has been made out in favour of Alexandria, where there was a large body of Jewish Christians, and also a Judaizing influence scarcely less powerful and persistent than at Jerusalem. The language and style of argumentation seem also to point to that place; but the entire absence of any recognition of this among the early Alexandrian Fathers makes this supposition very doubtful. Alford, after Wetstein and Holzmann, inclines to decide in favour of Rome, where the Judaizing influence was especially strong in the early Church; and with this theory, it is pleaded, the particular references in the epistle very well agree.

As the drift of modern opinion has been toward a Pauline authorship of the epistle, (though not in favour of its being the autograph of that apostle,) so has it inclined to favour the Palestinian Jews in particular, and the whole Hebrew nation more generally, as those to whom the epistle was originally written. In the intense and bitter controversy then proceeding between the Judaizing party

in the Church and those who (with Paul at their head) were contending for the equal rights of Gentile believers without their becoming subject to the ceremonial law, there was a strong tendency in the Hebrew mind to wholly reject the Christian system in favour of its national faith and practice. Against this tendency to apostasy from Christ this epistle is specifically a dissuasive, and as such it was needed by all Jewish Christians everywhere, and it was alike pertinent to the case of all. It was, therefore, pretty certainly intended, ulteriorly, for all Hebrew Christians.

V. TIME AND PLACE OF WRITING.

Almost all commentators agree in believing that this epistle was written *before the destruction of Jerusalem*. The uninterrupted continuation of the temple services is all along, either directly or indirectly, implied, and it has been well said that "it would be inconceivable that such an epistle should be addressed to Jews after their city and temple had ceased to exist," and more especially that no reference to that fact should be made. Accordingly, its date must precede A.D. 70. Other facts and references seem to fix its date only a little while previous to that catastrophe, and accordingly A.D. 68-69 may be accepted as certainly about the *time* of its composition.

The *place* of its preparation cannot be so readily determined. The phrase *ὁ ἀπὸ Ἰταλίας, they of* (or *from*) *Italy salute you*, casts no light on the subject, since the Italians referred to may have been residents or exiles in some foreign city. Jerusalem and all Palestine is excluded by the war then raging in that country. A strong plea of probability may be made in favour of Alexandria, on account of the style and mode of argumentation, which plea is also favourable to the theory that makes Apollos or Barnabas the writer. The subscription to the accepted text, "To the Hebrews from Italy," is sustained by no adequate authority. Alford decides in favour of Ephesus, but adds, "It must be remembered that on this head all is in the realm of the vaguest conjecture."

VI. OCCASION, PURPOSE, CONTENTS.

The enmity of the Jews to the Gospel had brought a double danger on the Church, and especially on the believing Hebrews; on the one hand of persecution, on the other of apostasy. In the absence of the apostles the Jewish converts, in the various Churches, were all the time subject to temptation to fall away from the despised and unhistorical religion of Jesus of Nazareth into the more compact, and apparently safer, system of their childhood. To meet this state of the case seems to be the object of this epistle, which is sought to be effected by showing them the superiority of the Gospel to the former covenant, and especially by exhibiting the superiority of Jesus himself to both the messengers and the high priests of that former covenant. The whole Old Testament system is shown to point directly to Christ, who had met all the requirements of its prophecies, and given significance to its symbolical services; and therefore as Jews, believers in the promises made by God to the fathers, they were most sacredly bound to accept Christ as the prophet and high priest of their profession. To apostatize from Christ would, therefore, be to abandon the faith of God's peculiar people, and to come short of the end of all the promises given from Abraham onward. And since in Christ alone was there a way of salvation, to turn away from him would be to incur certain and most fearful perdition.

The author sets forth the dignity of Christ, the importance of giving heed

to his teachings, his incarnation and priesthood, the danger of unbelief, and the grounds of confidence in God through the priesthood of Christ. He argues the perpetual priesthood of Christ from his being a priest after the order of Melchizedek, and affirms the ability of Christ to save forever all who come to God through him. (Chapters i-vii.) He shows that the old covenant was abolished, and a new one substituted in its place, and that the institutions, especially the sacrificial rites of the old covenant, were typical of the new, and of the sacrifice of Christ for the sins of men. (Chapters viii-x, 18.) He exhorts his readers to steadfastness in the faith, and warns them against apostasy. He sets forth the power of faith from examples in the Old Testament, exhorts believers to fidelity, and contrasts the privileges of the new dispensation with those of the old. (Chapters x, 19-xii.) He closes with an exhortation to the performance of the practical duties of the religion of Christ. (Chapter xiii.)—*Harman.*

ANALYSIS OF THE EPISTLE TO THE HEBREWS.

I. PROPOSITION—THE MAJESTY AND PRE-EMINENCE OF CHRIST, chaps. i-iii.

II. THE PROOFS, OR ARGUMENTS.

1. CHRIST IS GREATER THAN ANGELS, chapter i, 4-14; ii, 1-18.

- (1) Because he has a more excellent name than they, chapter i, 4, 5.
- (2) Because the angels of God adore him, verse 6.
- (3) Because the angels were created by him, verse 7.
- (4) Because, in his human nature, he was endowed with greater gifts than they, verses 8, 9.
- (5) Because he is eternal, verses 10, 11, 12.
- (6) Because he is more highly exalted, verse 13.
- (7) Because the angels are only the servants of God; he, the Son, verse 14.

In the *application* of this argument the writer exhorts the Hebrews not to neglect Christ, chapter ii, 1, by arguments drawn—

- (1) From the minor to the major, chapter ii, 2, 3.
- (2) Because the preaching of Christ was confirmed by miracles, chapter ii, 4.
- (3) Because, in the economy of the New Testament, angels are not the administrators, but the Messiah himself, to whom all things are subject, chapter ii, 5.

Here the apostle inserts a twofold *objection*, professedly drawn from divine revelation:—

- (1) Christ is man, and therefore less than the angels, chapter ii, 6, 7.

Answered:—

- a.* Christ, by his death and resurrection, overcame all enemies and subdued all things to himself.
- b.* Though Christ took on him this mortal state, that he might redeem man, he did this without any prejudice to his divinity, chapter ii, 10-18.

2. CHRIST IS GREATER THAN MOSES, chapter iii, 1-6.

- (1) Because Moses was only the servant, Christ the Lord, chapter iii, 1-6.
- (2) Illustrations from Psalm xcv, 7-14, drawn out at length, chapter iii, 7-iv, 13.

3. CHRIST IS GREATER THAN AARON AND ALL HIS SUCCESSORS.

- (1) Because he has entered, not within the veil of the tabernacle, but into heaven, to make an atonement for sin, chapter iv, 14.
- (2) Because he is the Son of God, verse 14.
- (3) Because it is from him we are to implore grace and mercy, chapter iv, 15, 16, and chapter v, 1, 2, 3.
- (4) Because he was consecrated high priest by God himself, chapter v, 4-10.
- (5) Because he was a priest after the order of Melchizedek, chapter v, 6-vii, entire.
- (6) Because his priesthood was not typical, but real, chapter viii, 1-ix, 11.

4. THE APPLICATION.

- (1) That they should carefully retain their faith in Christ as the true Messiah, chapter x, 19-23.
- (2) That they should be careful to live a godly life, chapter x, 24, 25.
- (3) That they should take care not to incur the punishment of disobedience, chapter x, 32-37; xii, 3-12.
- (4) That they should have faith in God, and not turn back to perdition, chapter x, 38; xii, 2.
- (5) That they should consider and imitate the faith and obedience of their eminent ancestors, chapter xi.
- (6) That they should take courage, and not be remiss in the practice of the true religion, chapter xii, 12-24.
- (7) That they should take heed not to despise the Messiah, now speaking to them from heaven, chapter xii, 25-29.

III. PRACTICAL AND MISCELLANEOUS EXHORTATIONS, SUGGESTIONS, AND SALUTATIONS, chapter xiii.

- (1) In respect to social relations and duties, chapter xiii, 1-6, and 16.
- (2) In respect to their Christian rulers, chapter xiii, 7, 8, and 17.
- (3) To steadfastness in doctrines, chapter xiii, 9.
- (4) To entire consecration to Christ, and deadness to the world, chapter xiii, 10-15.
- (5) Prayer solicited, chapter xiii, 18, 19.
- (6) A benediction, chapters xx, xxi.
- (7) Closing salutations, chapter xxii-xxv.

[P. S.—The conjecture that this epistle may have been written at Cesarea, by St. Luke, under the direction of St. Paul, during his two years' captivity in that city, (about A. D. 58-60,) has many things to be said in its favour. 1) There was ample opportunity, then and there, for writing it; 2) the Christians at Jerusalem were at that time subjected to very strong temptations to renounce their faith in Christianity, as it seemed to be becoming arrayed against Judaism; 3) in this opposition is seen the pertinency of the principal arguments used, especially, that of Paul's being personally unacceptable to many members of the Church at Jerusalem, in consequence of which it might be thought desirable that the letter should appear to be written by some one else; and, 4) who so likely or so suitable for that work as St. Paul's attached associate and historiographer, to whose style that of the epistle bears so strong a resemblance, and who it has been supposed then and there prepared both his Gospel and the larger part of the Acts.]

THE EPISTLE OF PAUL THE APOSTLE

TO

THE HEBREWS.

CHAPTER I.

GOD, who at sundry times and ^ain divers manners spake in time past unto the fa-

^a Num. 12. 6, 8.—^b Deut. 4. 30; Gal. 4. 4; Eph. 1. 10.—^c John 1. 17; 15. 15; chap. 2. 3.

NOTES ON CHAPTER I.

1. **God, who at sundry times and in divers manners**—We can scarcely conceive any thing more dignified than the opening of this epistle; the sentiments are exceedingly elevated, and the language harmony itself. The infinite God is at once produced to view, not indeed in his natural attributes of power and wisdom and eternity, but in the manifestation of his love to the world, as demonstrated by giving a revelation of his will respecting the salvation of mankind, and thus preparing the way through a long train of purposes and processes for the introduction of his own Son. This Son, in the fulness of time, was manifested in the flesh that he might complete all vision and prophecy, supply all that was wanting to perfect the great scheme of revelation for the instruction of the world, and then die to put away sin by the sacrifice of himself. The description here given of this glorious personage is exceedingly elevated and sublime. Even in his *humiliation*, he is still infinitely exalted above all the angelic host, is the object of their unceasing adoration, is permanent on his eternal throne at the right hand of the Father, and from him even the angels receive their commands to minister to those whom he has redeemed by his blood. This first chapter, which may be considered the introduction to the whole epistle, is, for importance of subject, dignity of expression, harmony and energy of language, compression and yet distinctness of ideas, equal, if not superior, to any other part of the New Testament. "At sundry times;" *πολλυμερως*, *manifoldly*. "In divers manners." *πολυτροπως*, *variously* as to forms. These words seem to be intended to point out the *imperfect* state of divine revelation under the Old Testament; it was not *complete*, nor could it without the New be considered a sufficiently ample discovery of the divine will. Under the Old Testament, revelations were made *πολυμερως και πολυτροπως*, *various* as to times and persons and laws and forms of teaching, with various degrees of clearness, under various shadows, types, and figures, and with various modes of revelation, by visions, dreams, mental impressions, etc. (See Num. xii. 6, 8.) But under the New Testament all is done *απλως*, *simply*, by one person, that is JESUS, who has fulfilled the prophets and completed prophecy; who

thers by the prophets, **2** Hath ^bin these last days ^cspoken unto us by *his* Son, ^dwhom he hath appointed heir of all things, ^eby whom

^d Psa. 2. 8; Matt. 21. 38; Ps. 18; John 3. 35; Rom. 8. 17.—
^e John 1. 3; 1 Cor. 8. 6; Col. 1. 16.

is the way, the truth, and the life; and the founder, mediator, and governor of his own kingdom. One great object of the writer seems to be to put the *simplicity* and completeness of the Christian system in opposition to the complexity and incompleteness of the Mosaic economy. The excellence of the *Gospel* above the *Law* is here set down in three points: 1) God spake unto the faithful under the Old Testament by Moses and the prophets; worthy *servants*, yet servants: now the *Son* is much better than a servant. (Verse 4.) 2) Whereas the body of the Old Testament was long in compiling, being about a thousand years from Moses to Malachi; [and from the beginning God was all along revealing himself and his will and purposes to mankind,] God also spake unto the fathers by piecemeal, one while raising up one prophet, another while another; now sending them one parcel of prophecy or history, then another; but when Christ came, all was brought to perfection in one age; the apostles and evangelists were alive; some of them when every part of the New Testament was completely finished. 3) The *Old Testament* was delivered by God "in divers manners," both in utterance and manifestation; but the delivery of the *Gospel* was in a more simple manner; for, although there are various penmen, yet the subject and the treatment are substantially the same. **By the prophets**—[*Εν τοις προφηταις*, *in the prophets*, personally, (not the prophecies,) as *εν υιω* is *in the Son*, indicating the nature of their inspiration. See Turner.]

2. **Last days**—The gospel dispensation, called the "last days" and "last time," because not to be followed by any other dispensation; or the conclusion of the Jewish Church and State, now at their termination. [The present time, age, or dispensation may always be spoken of as the *last* until superseded by a later.] **By his Son**—[*Εν υιω*, (without the article, and having nothing corresponding to "his," as in the English Version.) [We may say that Jesus is the *Son of God*: by this (form of expression) is definitely enough expressed the fact, and the distinction from other sons implied; but we may also say that he is "Son of God;" and we thus give the predicate all fulness of meaning and prominence, and even more emphatically and definitely express the exclusive character of his Sonship.—*Alford*.] **Whom he hath ap-**

also he made the worlds; **3** [†]Who being the brightness of *his* glory, and the express image of his person, and [‡]upholding all things by the word of his power, [‡]when he had by himself

f John 1, 14; 14, 9; 2 Cor. 4, 4; Col. 1, 15. — *g* John 1, 4; Col. 1, 17; Rev. 4, 11. — *h* Chap. 7, 27; 9, 12, 14, 26.

pointed—[Ὁν ἐθηκεν. The date of this transaction as a divine purpose is of old, even from everlasting. (Prov. viii, 23, see Psalm ii, 6, 7.) Its historical manifestation is seen in the incarnation, and especially in the final exaltation of the risen and ascended Christ to the right hand of the Father. (Mark xvi, 19; Luke xxii, 69; Eph. i, 20, etc.) The apostle begins with the lowest state in which Christ has appeared: 1) His being a Son, born of a woman, and made under the law. He then ascends, 2) To his being an *Heir*, and Heir of *all things*. 3) He then describes him as the *Creator* of all worlds. 4) As the *brightness of the divine glory*. 5) As the *express image of His person, or character of the divine substance*. 6) As sustaining the universe by the word of his power. 7) As having made an atonement for the sin of the world. 8) As being on the right hand of God, infinitely exalted above all created beings; and the object of adoration to all the angelic host. 9) As having an eternal throne, neither his person nor his dignity ever changing or decaying. 10) As continuing to exercise dominion, when the earth and the heavens are no more! It is only in God manifested in the flesh that all these excellences can possibly appear, therefore the apostle begins this astonishing *climax* with the simple Sonship of Christ, or his incarnation; for on this all that he is to man, and all that he has done for man, is built.

3. The brightness of his glory—[†]Απαύλασα τῆς δόξης; the resplendent outbeaming of the essential glory of God. The same form of expression is used by an apocryphal writer, (*Wisdom*, chapter vii, 26,) speaking of the uncreated wisdom of God: "For she is the splendour of eternal light, ἀπαύλασα γὰρ ἐστὶ φωτός αἰδίου, and the unsullied mirror of the energy of God, and the image of his goodness." The word *αύλασσα* indicates that which has splendour in itself, ἀπαύλασσα is the splendour emitted from it; but the inherent splendour and the exhibited splendour are radically and essentially the same. **The express image of his person**—Χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ; the *character* or *impression of his hypostasis or substance*. It is supposed that these words expound the former; "image" expounding *brightness*, and "person," or *substance, glory*. The *hypostasis* of God is, that which is essential to him as God; and the *character* or *image* is that by which the likeness of the original becomes manifest. From these words it is evident, 1) That the apostle states Jesus Christ to be of the same essence with the Father, as the ἀπαύλασσα, or *proceeding splendour*, must be the same with the αὐλασσα, or *inherent splendour*. 2) That Christ, though proceeding from the Father, is of the same essence; for if one αὐλή, or *splendour*, produces another αὐλή, or *splendour*, the produced splendour must be of the same essence with that which produces it. 3) That although Christ is thus of the same essence with the Father, yet he is a distinct person from the Father; as the splendour of the sun, though of the same essence, is distinct from the sun itself, though each is essential to the other. 4) That Christ is eternal with the Father, as the proceeding splendour must neces-

purged our sins, [†]sat down on the right hand of the Majesty on high; **4** Being made so much better than the angels, as [‡]he hath by inheritance obtained a more excellent name

i Psa. 110, 1; Eph. 1, 20; chap. 8, 1; 10, 12; 12, 2; 1 Peter 3, 22. — *k* Eph. 1, 21; Phil. 2, 9, 10.

sarily be coexistent with the inherent splendour. If the one, therefore, be *uncreated* and *eternal*, so must the other be. **Upholding all things by the word of his power**—[Implying both preservation and government. . . The whole universe hangs on his arm. . . He speaks and it is done; he commands and it stands fast.—*Brown*.] **Purged our sins**—There may be here some reference to the great transactions in the wilderness. The Israelites murmured against Moses and against God, and provoked the heavy displeasure of the Most High: and would have been consumed had not Aaron made an atonement for them by offering victims and incense. But Jesus not only makes an atonement for Israel, but for the whole world; not with the blood of bulls and goats, but with his own blood; hence it is said that he "purged our sins," *ὁὶ αὐτοῦ*, **by himself**, his own body and life being the victim. [The act of purification is designated as the special and peculiar work of the Son. The reading *ὁὶ ἑαυτοῦ* designates at the same time directly the person of Jesus Christ as the *means* of purification, and we must refer in our minds specially to the identity of the priest and the expiatory sacrifice, (chapter vii, 27, x, 10,) as the ideas of purification and expiation stand in close relation. (See Exod. xxix, 36.)—*Lange*.] Καθαρσιμὸς usually means *purification*; but in Hellenistic Greek it is also employed for *expiation*. (See Septuagint, Exod. xxix, 36; xxx, 10.) That it cannot be used here in the simple sense of *purification* by moral means,—such as doctrine, etc., is evident from its being joined with *ὁὶ ἑαυτοῦ*, ("by himself,") which is explained in chapter ii, 14 by *διὰ τοῦ θανάτου*, (*through death*;) and in chapter ix, 26 by *διὰ τῆς θυσίας αὐτοῦ*, (*through the sacrifice of himself*.) This last expression I understand as the full form, expressing what is elliptically expressed in our text by *ὁὶ ἑαυτοῦ*.—*Stuart*.] **The right hand of the Majesty on high**—As it were, associated with the supreme Majesty in glory everlasting, and in the government of all things in time and in eternity; for the "right hand" is the place of the greatest eminence. (1 Kings ii, 19.) The king himself, in Eastern countries, sits on the throne; the next to him in the kingdom, and the highest favourite, sits on his "right hand;" and the next greatest personage, on his left. [The great high priest of our profession, when he appeared in the presence of God, having finished the work given him to do, (John xvii, 4,) presenting the blood of the sacrifice, instead of retiring, sat down as an abiding priest there; and he sat down, not only in the divine presence but on the divine throne,—on the divine right hand,—to sway the sceptre of the universe, and to be head over all things to his body, the Church.—*Brown*.]

4. So much better than the angels—The Jews had the highest opinion of the transcendent excellence of angels; they even associated them with God in the creation of the world, and supposed them to be of the privy council of the Most High; and thus they understand Gen. i, 26: *Let us make man in our image, after our likeness*. (See the Targum of Jonathan ben Uzziel.) As, therefore, the Jews

than they. **5** For unto which of the angels said he at any time, 'Thou art my Son, this day have I begotten thee? And again, 'I will be to him a Father, and he shall be to me

[Psa. 2, 7; Acts 13, 33; chap. 5, 5.—*ψαλμ 2 Sam. 7, 14; 1 Chron. 22, 10; 28, 6; Psa. 89, 26, 27.*—*n Or. When he bringeth again.*

considered them next to God, and none entitled to their adoration but God; on their own ground the apostle proves Jesus Christ to be God, because God commanded all the angels of heaven to worship him. [*πᾶν* (verse 3) signifies simply *being*, (static;) *γενόμενος* implies a *becoming*, (in the aorist, having become,) for the exaltation of the Son in his incarnation is a *superinduced* estate. Having, as man, become "a little lower than the angels," (chapter ii, 7,) he is now, having accomplished the work assigned and gone up on high, inducted into the place of highest power, being *κρείττων τῶν ἀγγέλων*, essentially more excellent than the angels.]

By inheritance obtained—*Κεκληρονόμηκεν ὄνομα*. The verb *κληρονομεῖν* signifies generally to *participate, possess, obtain, or acquire*; and is so used by the purest Greek writers. It is not by "inheritance" (as acquiring something not his before) that Christ possesses a more excellent name than angels, but as God; he has it *naturally* and *essentially*; and, as *God manifested in the flesh*, he has it in consequence of his humiliation, sufferings, and meritorious death. (See Phil. ii, 9.)

5. Thou art my Son, this day have I begotten thee—These words are quoted from Psalm ii, 7, a psalm that seems to refer only to the Messiah; and they are quoted by St. Paul (Acts xiii, 33) as referring to the resurrection of Jesus. And this application of them is confirmed by the same apostle, (Rom. i, 4,) as by his resurrection from the dead he was declared—manifestly proved—to be the Son of God with power. The words, *This day have I begotten thee*, must, I think, refer either to his incarnation, when he was miraculously conceived in the womb of the Virgin by the power of the Holy Spirit; or to his resurrection from the dead, when God, by this sovereign display of his almighty energy, declared him to be his Son, vindicated his innocence, and also the purity and innocence of the blessed Virgin, who was the mother of this Son, and who declared him to be produced in her womb by the power of God. The resurrection of Christ, therefore, to which the words more properly refer, not only gave the fullest proof that he was an innocent and righteous man, but also that he had accomplished the purpose for which he died, and that his conception was miraculous, and his mother a pure and unspeckled virgin. **He shall be to me a Son**—As the Jews have ever blasphemed against the sonship of Christ, it was necessary to adduce and make strong all his proofs, and show that this was not a new revelation: that it was that which was chiefly intended in several Scriptures of the Old Testament. This place (quoted from 2 Sam. vii, 14) shows us that the *Seed* which God promised to David, and who was to sit upon his throne, and whose throne should be established forever, was not Solomon, but Jesus Christ.

6. And again, when he bringeth in the firstbegotten—This is not a correct translation of the Greek, *Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην*, But when he bringeth again (*πάλιν*, the second time) the firstborn into the habitable world, [*εἰς τὴν οἰκουμένην*, into the world of mankind, that is, among men. (John i, 14.)] Upon

a Son? **6** And again, when he bringeth in the firstbegotten into the world, he saith, 'And let all the angels of God worship him. **7** And of the angels he saith, 'Who maketh me

o Rom. 8, 29; Col. 1, 18; Rev. 1, 5.—*ψ Deut. 32, 43, LXX; Psa. 97, 7; 1 Peter 3, 22.*—*q Gr. unto.*—*r Psa. 104, 4.*

the cross both the Godhead and the human spirit left his dead body; and as, on his resurrection, these were reunited to his revived manhood, therefore, with the strictest propriety, does the apostle say that the resurrection was a *second bringing of him into the world*. I have translated *οἰκουμένην* the habitable world, and this is its proper meaning; [here used in reference to its inhabitants, mankind, rather than the material world;] and thus it is distinguished from *κόσμος*, which signifies the *globe*, independently of its inhabitants; though it often expresses both the inhabited and uninhabited parts. Our Lord's first coming into the world is expressed by this latter word, (chapter x, 5:) *Wherefore when he cometh into the world, διὸ εἰσερχόμενος εἰς τὸν κόσμον*, and this simply refers to his being incarnated, that he might be capable of suffering and dying for man. But the word is changed on this second coming, that is, his resurrection, and *οἰκουμένην* is used. He was now to dwell with man; to send his Gospel everywhere to all the inhabitants of the earth, and (himself) to accompany that Gospel wherever it might go, and to be present wherever two or three should be gathered together in his name. Wherever the messengers of Jesus Christ go, preaching the kingdom of God even to the farthest and most desolate parts of the earth where human beings exist, there they ever find Christ; he is not only in them, and with them, but he is in and among [those to whom they preach, and especially] all who believe on him through their word. **Let all the angels of God worship him**—The writer recurs here to his former assertion, that Jesus is higher than the angels, (verse 4,) that he is essentially different from those who are ordinarily called angels or messengers, and that he is properly the object of worship to all the angels of God. To worship any creature is idolatry, and therefore Jesus Christ can be no creature, else the angels who worship him would be guilty of idolatry, and God himself, because he commanded those angels to worship Christ, the author of that idolatry. There has been some difficulty in ascertaining the place from which the apostle quotes these words; some suppose Psalm xcvi, 7: *Worship him, all ye gods*; which the Septuagint translates thus: *Προκυνεῖσθε αὐτῷ, πάντες ἄγγελοι αὐτοῦ*, *Worship him, all ye his angels*; but it is not clear that the Messiah is intended in this Psalm, nor are the words precisely those used here by the apostle. Our marginal references send us with great propriety to the Septuagint version of Deut. xxxii, 43, where the passage is found as here quoted; but there is nothing answering to the words in the present Hebrew text. The apostle undoubtedly quoted from the Septuagint, which had then been for more than three hundred years a version of the highest repute among the Jews; and it is very probable that the copy from which the Seventy translated had the corresponding (Hebrew) words. However this may be, they are now sanctioned by divine authority.

Deut. xxxii, 43, (Septuagint.) accurately translated reads: *Rejoice, ye heaven, together with him; and let all the angels of God worship him; rejoice, ye Gen-*

his angels spirits, and his ministers a flame of fire. **8** But unto the Son he saith, "Thy throne, O God, is for ever and ever: a sceptre

of 'righteousness is the sceptre of thy kingdom. **9** Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath

s Psal. 45. 6, 7.—t Gr. *rightness*, or, *straightness*.

u Isa. 61. 1; Acts 4. 27; 10. 38.

tiles, with his people; and let the children of God be strengthened in him; for he will avenge the blood of his children; he will avenge, and will repay judgment to his adversaries; and those who hate him will he recompense; and the Lord will purge the land of his people.

To this very important verse, as it stands in the Septuagint, St. Paul refers in Rom. xv, 10. [A still larger omission in our present Hebrew text, or an addition in the Septuagint, occurs in] Rom. iii, where there is a large quotation from Psalm xiv of six whole verses, which are not found in the present Hebrew text, but are preserved in the Septuagint.]

7. Who maketh his angels spirits—They are so far from being superior to Christ, that they are not called God's sons in any peculiar sense, but his servants, as tempests and lightnings are. In many respects they may have been made inferior even to man as he came out of the hands of his Maker, for he was made in the image and likeness of God; but of the angels, even the highest order of them, this is never spoken. [*ἵπὸς νόου*, to the Son, indicating an address, not of, (*πρὸς*, concerning.) The address to the Son (verse 8) is direct and personal; that to the angels somewhat by indirection. So Bengel here, "to the angels (he speaks) by indirect speech; to the Son by direct." *Ὁ ποιών*, who maketh his angels winds, and his ministers (servants) a flame of fire. As the words stand in the Greek (of the LXX, Psalm civ, 4) the arrangement and rendering of them is unquestionably as above. But the sense of the original Hebrew is not so obvious. After stating (verses 2, 3) that God takes light for his raiment, and the heavens for a tent, and the clouds for a chariot, we read (in verse 4:) עֲשֵׂה מַלְאָכָיו רִיחוֹת מִשְׁרָתִי אֵשׁ לֹהֵט. And it is contended (by Calvin and many others) that these words can only mean, from the context, "Who maketh the winds his messengers, and flames of fire (lightnings?) his servants," and that the sense in which it is here used is entirely "alien." This, indeed, is probably the primary sense of the words of the Psalmist, while the sense given to them by the Septuagint and the text, though grammatically secondary, is its deeper and truer sense. Like the winds and the lightnings, the angels are only God's messengers and servants, in widest contrast with the essential glory and godhead of the Son. See Alford.]

8. Thy throne, O God, is for ever and ever—The words here quoted are taken from Psalm xlv, 6, 7, which the ancient Chaldee paraphrast and the most intelligent rabbins refer to the Messiah. They are very properly considered a proof, and indeed a strong one, of the divinity of Christ; but some late versions of the New Testament have endeavoured to avoid the evidence of this proof by translating the words thus: *God is thy throne for ever and ever*. Mr. Wakefield vindicates this translation at large in his "History of Opinions;" and *ὁ Θεός*, being the nominative case, is supposed to be a sufficient justification of this rendering. In answer to this, it may be stated that the nominative case is often used for the vocative, particularly by

the Attics; and the whole scope of the place requires it should be so used here; the original Hebrew cannot be consistently translated any other way. The throne of Christ is in both worlds, and extends over all time, and will exist to endless duration. To this our Lord seems to refer when he says, (Matt. xxviii, 18.) *All power is given unto me, both in HEAVEN and EARTH*. My "throne," that is, my *dominion*, extends from the creation to the consummation of all things. These I have made, and these I uphold; and from the end of the world, throughout eternity, I shall have the same glory—sovereign, unlimited power and authority—which I had with the Father before the world began. (John xvii, 5.) I may add that none of the ancient Versions has understood it in the way contended for by those who deny the Godhead of Christ, either in the Psalm from which it is taken, (xlv, 6,) or in this place where it is quoted. And even allowing that *ὁ Θεός* here is to be used as the nominative case, it will not make the sense contended for, without adding *ἔστω* to it, a reading which is not countenanced by any Version or MS. yet discovered. Wiclif and Coverdale understood it as the nominative, and translated it so; and yet it is evident that this nominative has the power of the vocative. Tindal and others follow in the same way. all reading it in the nominative case, with the force of the vocative; for none of them has inserted the word *ἔστω*, *is*, because not authorized by the original; a word which the opposers of the divinity of our Lord are obliged to *beg*, in order to support their interpretations. See some further criticisms on this at the end of this chapter. **A sceptre of righteousness**—The sceptre, which was a sort of staff, was the ensign of government, and is here used for government itself. This declaration the ancient Jewish writers always applied to the Messiah.

9. Thou hast loved righteousness—This is the characteristic of a just governor; he abhors and suppresses iniquity; he countenances and supports righteousness and truth. **Therefore God, even thy God**—The original, *διὰ τοῦτο ἐχρίσθη σε ὁ Θεός, ὁ Θεός σου*, may be thus translated: *therefore, O God, thy God hath anointed thee*. The form of speech is nearly the same with that in the preceding verse; but the sense is sufficiently clear if we read, *therefore God, thy God, hath anointed thee*, etc. **With the oil of gladness**—We have often had occasion to remark, that anciently *kings, priests, and prophets* were consecrated to their several offices by anointing; and that this signified the gifts and influences of the divine Spirit. Christ, *ὁ Χριστός*, signifies the *Anointed One*, the same as the Hebrew Messiah; and he is here said to be *anointed with the oil of gladness above his fellows*. None was ever constituted *prophet, priest, and king*, but himself; some were *kings only, prophets only, and priests only*; others were *kings and priests, or priests and prophets, or kings and prophets*; but none had ever the *three offices* in his own person but Jesus Christ, and none but himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race. Thus he is infinitely ex-

anointed thee with the oil of gladness above thy fellows. **10** And, *Thou, Lord*, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. **11** *They shall perish*, but thou remainest: and they all shall wax old as doth a garment; **12** And as a vesture shalt thou

v Psa. 102, 25, etc.—*v* Isa. 34, 4; 51, 6; Matt. 24, 35; 2 Peter 3, 7, 10; Rev. 21, 1.—*v* Psa. 110, 1; Matt. 22, 44; Mark 12, 36; Luke 20, 42; verse 3; chap. 10, 12.—*v* Gen. 19, 16; 32, 1, 2, 24;

altered *beyond his fellows*—all that had ever borne the regal, prophetic, or sacerdotal offices. Some think that the word *μετόχους, fellows*, refers to believers who are made partakers of the same Spirit, but cannot have its infinite plenitude. The first sense seems the best. "Gladness" is used in reference to the festivities which took place on the inauguration of kings, etc.

10. And, Thou, Lord—This is an address to the Son as the Creator, (see verse 2:) for this is implied in laying the foundation of the earth. The heavens, which are the work of his hands, point out his infinite wisdom and skill.

11. They shall perish—Permanently fixed as they seem to be, a time shall come when they shall be dissolved, and afterward *new heavens* and a *new earth* be formed in which righteousness alone shall dwell. (See 2 Peter iii, 10–13.) **Shall wax old as doth a garment**—As a garment, by long using, becomes unfit to be longer used, so shall all visible things; they shall *wear old*, and *wear out*; and hence the necessity of their being renewed. **Thou remainest**—Instead of *διαμένεις*, some good MSS. read *διατενείς*, the first, without the circumflex, being the present tense of the indicative mood; the latter, with the circumflex, being the future—*thou shalt remain*. The difference between these two readings is of little importance.

12. And they shall be changed—Not destroyed ultimately, or *annihilated*. They shall be changed and renewed. **But thou art the same**—These words can be said of no being but God; all others are changeable or perishable, because temporal; only that which is eternal can continue essentially, and, speaking after the manner of men, *formally the same*. **Thy years shall not fail**—There is in the divine duration no circle to be run, no space to be measured, no time to be reckoned. All is eternity—infinite—and onward.

13. But to which of the angels—We have already seen, from the opinions and concessions of the Jews, that if Jesus Christ could be proved to be *greater than the angels*, it would necessarily follow that he is God; and this the apostle does most amply prove by these various quotations from their own Scriptures; for he shows that while *he* is the supreme and absolute Sovereign, *they* are no more than his messengers and servants, and servants even to his servants, that is, to mankind.

14. Are they not all ministering spirits—All the angels, even those of the highest order, are employed to serve those who believe in Christ Jesus. What these services are, and how performed, it would be impossible to state. Much has been written on the subject, partly founded on Scripture, and partly on conjecture. They are, no doubt, constantly employed in averting evil and procuring good. If God help man by man, we need not wonder that he helps man by angels. We know that he needs none of those helps, for he can do all

fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. **13** But to which of the angels said he at any time, *Sit on my right hand*, until I make thine enemies thy footstool? **14** *Are they not all ministering spirits*, sent forth to minister for them who shall be *heirs of salvation*?

Psa. 34, 7; 91, 11; 103, 20, 21; Dan. 3, 28; 7, 10; 10, 11; Matt. 18, 10; Luke 1, 19; 2, 9, 13; Acts 12, 7, etc.; 27, 23. 2 Rom. 8, 17; Titus 3, 7; James 2, 5; 1 Peter 3, 7.

things himself; yet it seems agreeable to his infinite wisdom and goodness to use them. This is a part of the economy of God in the government of the world and of the Church; and a part, no doubt, essential to the harmony and perfection of the whole.

The Godhead of Christ is a subject of such great importance, both to the faith and hope of a Christian, that I feel it necessary to bring it fully into view wherever it is referred to in the sacred writings. It is a prominent article in the Apostles' Creed, and should be so in ours. That this doctrine cannot be established on verse 8 has been the assertion of many. To what I have already said on this verse I beg leave to subjoin the following criticisms of a learned friend, who has made this subject his particular study.

BRIEF REMARKS ON HEBREWS i, 8.

Ὁ θρόνος σου, ὁ Θεός, εἰς τοὺς αἰῶνας.

It hath ever been the opinion of the most sound divines that these words, which are extracted from the 45th Psalm, are addressed by God the Father unto God the Son. Our translators have accordingly rendered the passage thus: "Thy throne, O God, is forever." Those who deny the divinity of Christ, being eager to get rid of such a testimony against themselves, contend that *ὁ Θεός* is here the nominative, and that the meaning is: "God is thy throne forever." Now, it is somewhat strange that none of them have had critical acumen enough to discover that the words cannot possibly admit of this signification. It is a rule in the Greek language that when a substantive noun is the subject of a sentence, and something is predicated of it, the article, if used at all, is prefixed to the subject, but omitted before the predicate. The Greek translators of the Old Testament, and the authors of the New, write agreeably to this rule. This is the constant usage of the Septuagint when a substantive noun has something predicated of it in the same sentence. If the meaning which they who deny our Lord's divinity affix to Psa. xlv, 6 had been intended, it would rather have been written *Θρόνος σου, ὁ Θεός, ὁ θρόνος σου, Θεός*. In the very next clause of this sentence we find that the article is prefixed to the subject, but omitted before the predicate. [The objection sometimes made, that *Θεός* with the article affixed is never used in the vocative case is shown by numerous places in the Septuagint, to be not well taken. (See among others the following, Psalms v, 10; xxii, 1; lix, 17; cxlv, 1; civ, 1.)] It remains, then, that the Son of Mary is here addressed as the God whose throne endures for ever. Having spoken of nouns substantive only, I ought to state that the rule applies equally to adjectives and to participles. Near the opening of the fifth of Matthew we find eight consecutive examples of the rule. In five of these

the subject is an adjective, and in the other three a participle. Indeed one of them has two participles, affording an instance of the rule respecting the prepositive article, as well as of that which we are now considering. Μακάριοι οἱ πεινῶντες καὶ διψῶντες, "Blessed are they who hunger and thirst." In the Apocalypse there are four examples of the rule with participles, and in all these twelve cases the predicate is placed first. I am aware that an exception now and then occurs in the sacred writings; but I think I may assert that there are no exceptions in the Septuagint Version of the book of Psalms. As the words ὁ θεὸς σου, ὁ θεός, occur in the book of Psalms, the most important question is this: Does that book always support the orthodox interpretation? With regard to the deviations which are elsewhere occasionally found, I think there can be little doubt that they are owing to the ignorance or carelessness of the transcribers, for the rule is unquestionably genuine. —H. S. Boyd.

In respect to the eternal Sonship I have shown my reasons, in the note on Luke i, 35, why I cannot agree with the common view. I am inclined to think that from this tenet Arianism has its origin. I shall here produce my authority for this opinion. Arius, the father of what is called Arianism, and who flourished in A.D. 300, was a presbyter of the Church of Alexandria, a man of great learning and eloquence, and of deeply mortified manners; and he continued to edify the Church by his teaching and example till the circumstance took place which produced that unhappy change in his religious opinions which afterward gave rise to so much distraction and division in the Christian Church. The circumstance to which I refer is related by Socrates Scholasticus, in his supplement to the History of Eusebius, liber i, chapter 5, and is in substance as follows: Alexander, having succeeded Achilles in the bishopric of Alexandria, self-confidently philosophizing one day in the presence of his presbyters and the rest of his clergy concerning the Holy Trinity, among other things asserted that there was a Monad in the Triad. What he said on the derived nature or *eternal Sonship* of Christ is not related. Arius, one of his presbyters, a man of considerable skill in the science of logic, supposing that the bishop designed to introduce the dogmas of Sabellius, the Libyan, who denied the personality of the Godhead, and consequently the Trinity, sharply opposed the bishop, arguing thus: "If the Father begot the Son, *he* who was thus begotten had a beginning of his existence; and from this it is manifest that there was a time in which the Son was not. Whence it necessarily follows, that he has his subsistence from what exists not." Now, it does not appear that this had been previously the doctrine of Arius, but that it was the *consequence* which he logically drew from the doctrine laid down by the bishop; and although Socrates does not tell us what the bishop stated, yet, from the conclusions drawn, we may at once see what the premises were; and these must have been some incautious assertions concerning the Sonship of the divine nature of Christ: and I have shown elsewhere that these are fair deductions from such premises. "But is not God called Father; and Father of our Lord Jesus Christ?" Most certainly. That God graciously assumes the name of *Father*, and acts in that character toward mankind, the whole Scripture proves; and that the title is given to him as signifying

Author, Cause, Fountain, and Creator, is also sufficiently manifest from the same Scriptures. In this sense Job uses the expression, "Hath the rain a father?" (Job xxxviii, 28;) and hence also it is said, *He is the Father of spirits*, (Heb. xii, 9;) and he is the Father of men because he created them; and Adam, the first man, is particularly called his son. (Luke iii, 38.) But he is the Father of the *human nature* of our blessed Lord in a peculiar sense, because by his energy this was produced in the womb of the Virgin. Luke i, 35: *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: THEREFORE also that HOLY THING WHICH SHALL BE BORN OF THEE shall be called the SON OF GOD.* It is in consequence of this that our blessed Lord is so frequently termed the *Son of God*, and that *God* is called *his Father*. But I know not any scripture, fairly interpreted, that states the *divine nature* of our Lord to be *begotten* of God, or to be the *Son of God*. Nor can I see it possible that he could be *begotten* of the Father, in *this sense*, and be *eternal*; and if not *eternal*, he is not God. But numberless scriptures give him every attribute of Godhead: his own works demonstrate it; and the whole scheme of salvation requires this.

It may be said: "Is not God called the *eternal Father*?" And if so, there can be no eternal Father if there be no eternal Son." I answer: God is not called in any part of Scripture, as far as I can recollect, either the *eternal* or *everlasting Father* in reference to our blessed Lord, nor indeed in reference to any thing else; but this very title, strange to tell, is given to Jesus Christ himself: *His name shall be called the EVERLASTING FATHER*, (Isa. ix, 6;) and we may on this account, with more propriety, look for an *eternal filiation* proceeding from *him*, than from any other person of the most holy Trinity.

Should it be asked: "Was there no *trinity* of persons in the Godhead before the incarnation?" I answer: That a *trinity* of persons appears to me to belong *essentially* to the eternal Godhead, neither of which was *before*, *after*, or *produced* from another; and of this the Old Testament is full: but the distinction was not fully evident till the incarnation; and particularly till the baptism in Jordan, when on *him* in whom dwelt all the fullness of the Godhead, the *Holy Ghost* descended in a *bodily shape* like a dove; and a *voice* from *heaven* proclaimed that baptized person God's beloved Son; in which transaction there were *three persons* occupying *distinct places*; as the *person of Christ* in the *water*, the *Holy Spirit* in a *bodily shape*, and the *voice* from *heaven*, sufficiently prove; and to each of these *persons* various scriptures give all the essential attributes of God.

On the doctrine of the *eternal Sonship* of the divine nature of Christ I once had the privilege of conversing with the late reverend John Wesley, about three years before his death; he read from a book, in which I had written it, the argument against this doctrine which now stands in the note on Luke i, 35. He did not attempt to reply to it; but allowed that, on the *ground* on which I had taken it, the argument was conclusive. I observed that the proper, essential divinity of Jesus Christ appeared to me to be so absolutely necessary to the whole Christian scheme, and to the faith both of penitent sinners and of saints, that it was of the utmost importance to set it in the clearest and strongest point of view; and that, with my present

light, I could not credit it if I must receive the common doctrine of the *Sonship of the divine nature* of our Lord. He mentioned two eminent divines who were of the same opinion; but added, that the eternal Sonship of Christ had been a doctrine very generally received in the Christian Church; and he believed no one had ever expressed it better than his brother Samuel had done in the following lines:

"From whom, in one eternal now,
The Son, thy offspring, flowed;
An everlasting Father thou,
An everlasting God."

He added not one word more on the subject, nor ever after mentioned it to me, though after that we had many interviews. But it is necessary to mention his own note on the text that has given rise to these observations; which shows that he held the doctrine as commonly received when he wrote that note; it is as follows:

"Thou art my Son" — God of God, Light of Light. "This day have I begotten Thee" — I have begotten thee from eternity, which, by its unalterable permanency of duration, is one continued unsuccessive day." Leaving the point in dispute out of the question, this is most beautifully expressed; and I know not that this great man ever altered his views on this subject, though I am certain that he never professed the opinion as many who quote his authority do; nor would he at any time have defended what he did hold in *their way*. I beg leave to quote a fact: In 1781 he published in the fourth volume of the *Arminian Magazine*, page 384, an article entitled "An Arian Antidote;" in this are the following words: "Greater or lesser in infinity, is not; inferior Godhead shocks our sense; Jesus was inferior to the Father as touching his manhood, (John xiv, 28,) he was a Son given, and slain intentionally [in the divine purpose] from the foundation of the world, (Rev. xiii, 8,) and the firstborn from the dead of every creature. (Col. i, 15, 18.) But our Redeemer from everlasting (Isa. lxiii, 16) had not the inferior name of Son; in the beginning was the Word, and the Word was with God from eternity, and the Word, made flesh, was God," etc. This is pointedly against the *eternal Sonship of the divine nature*. However necessary this view of the subject may appear to me, I do not presume to say that others, in order to be saved, must view it in the same light; I leave both opinions to the judgment of the reader. Refined Arians, with some of whom I am personally acquainted, are quite willing to receive all that can be said of the dignity and glory of Christ's nature, provided we admit the doctrine of the eternal Sonship, and omit the word *unoriginated*, which I have used in my demonstration of the Godhead of the Saviour of men; but, as far as it respects myself, I can neither admit the one nor omit the other. The proper essential Godhead of Christ lies deep at the foundation of my Christian creed; and I must sacrifice ten thousand forms of speech rather than sacrifice the thing.

[Neither the miraculous conception of Christ, nor yet his resurrection from the dead, is the foundation of his being called the Son of God in this (second) Psalm. Not the first, for there is no allusion to it; not the second, for he was declared from heaven to be the "beloved Son" of the Father at his very entrance upon his ministry, and, consequently, before the resurrection; and also, because the very apostle who applies the prediction of the

resurrection of Christ (Acts xiii, 33) explicitly states that even that was a *declaration* of an antecedent sonship. St. Paul's argument (Heb. i, 5) is expressly designed to prove the superiority of Christ to angels, and the force of the argument lies in the expression "begotten," importing that the person addressed is the Son of God, not by creation, but by generation. Christ's pre-eminence over the angels is there stated to consist in this, that whereas they were *created* he is *begotten*; and the apostle's reasoning would appear fallacious, unless this expression intimates a proper and peculiar filiation. — Watson, (*Theological Institutes*, volume i, pages 532, 533.)]

[Alford, in his notes on the passage "Thou art my Son, this day have I begotten thee," (verse 5,) after stating the opinions of those who apply these words to David, whose views he seems to accept as the primary sense, proceeds to give what he holds to be the deeper and the more real meaning of the passage. "The above remarks," (he proceeds to say,) "seem pertinent and unobjectionable as long as we regard them as explaining the supposed immediate reference to David and (the then) present circumstances; but it is plain that, according to the above view of Psalm ii, and indeed to the usage of the New Testament in applying this passage to our Lord, we want another and a higher sense in which both words, *γεννηκα* (I have begotten) and *σήμερον* (this day,) may be applicable to him: a sense in which I should be disposed to say that the words must in their fullness of meaning be taken, to the neglect and almost the obliteration of that their supposed lower reference. For, granting the application of such sayings to our Lord, then must the terms of them, suggested by the Holy Spirit of prophecy, which is his testimony, (Rev. xix, 10,) bear adequate interpretations as regards his person and office. It has not, therefore, been without reason that the Fathers, and so many modern divines, have found in this word *γεννηκα* the doctrine of the generation of the Son of God, and have endeavoured, in accordance with such reference, to assign a fitting sense to *σήμερον*. As the subject is exceedingly important, and has been generally passed over slightly by (most of) our English expositors, I shall need no apology for gathering from Bleek and Suicer the opinions and testimonies concerning it.

["1. One view refers *σήμερον* to the eternal generation of the Son, and regards it as an expression of the *æone stans*, (ETERNAL NOW, as they call it,) (Owen,) of eternity. Thus Origen, Athanasius, Basil, Augustine, Thomas Aquinas, and a succession of the most distinguished names, coming down to our own times.

["2. A second view refers it to the generation, *in time*, of the incarnate Son of man, when Jesus, *on the side of his manhood*, assumed the divine nature. So Chrysostom, Eusebius, Cyril of Alexandria, Gregory-Nazianzen, and a like succession, including among moderns no less an authority than Stuart of Andover.

["3. A third view refers these words to the period when Jesus was manifested to men as the Son of God, that is, (by most,) to the time of his resurrection, with reference to Acts xiii, 33, where St. Paul alleges this citation as thus applying. (See Delitzsch.) By some, the ascension is made the point of time when he was set at the right hand of God, and entered on (the final stage of) his heavenly high priesthood; so Hilary, Calvin, Owen, Heng-

CHAPTER II.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should ^alet them slip. **2** For if the word ^bspoken by angels was steadfast, and ^cevery transgression and disobedience received a just recompense of re-

^a Gr. *run out as leaking vessels*.—^b Deut. 33, 2; Psa. 68, 17; Acts 7, 53; Gal. 3, 19.—^c Num. 15, 30, 31; Deut. 4, 3; 17, 2; 5, 12; 27, 26.—^d Chap. 10, 28, 29; 12, 25.—^e Matt. 4, 17;

stenberg, etc. This is the view generally adopted by the better class of Socinians.

["Of these interpretations I agree with Bleek, that the *first* (that of an *eternal filiation*) is that which best agrees with the context. The former verses represent to us the Son of God as standing in this relation to the Father before the worlds; and verse 6, which plainly forms a contrast to this (verse 5) as to time, treats distinctly of the period of the incarnation. It is natural, then, to suppose that this verse is to be referred to a time prior to that event. And he (Bleek) also remarks that the sense of *σήμερον*, thus adopted, is by no means foreign to the Alexandrian theology.

["The second clause of the verse, 'I will be to him a Father, and he shall be to me a Son,' occurs in the prophecy of Nathan to David, (2 Samuel vii, 14), respecting David's offspring who should come after him. The direct, primary reference of the words to Solomon (1 Chronicles xxii, 7-10) does not in any way preclude the view which I have taken of their finding their higher and only worthy fulfilment in the greater Son of David who should build the only temple in which God would really dwell." (See Bleek, *in loco*, who fully recognises this further and Messianic reference.)]

NOTES ON CHAPTER II.

1. Therefore—Because God has spoken to us by his Son; and because that Son is so great and glorious a personage; and because the subject which is addressed to us is of such infinite importance to ourselves. **We ought to give the more earnest heed**—[*Πιᾶς*, *we*, the writer including himself with those whom he is addressing.] We should hear the doctrine of Christ with care, candour, and deep concern. [*Προσέχειν*, *to hold*, (*τοῦ νοῦν*, *the mind*.) being understood] to the things heard.] **Lest at any time we should let them slip**—*Μὴ ποτε παραρῶμεν*. "Lest at any time we should *leak out*." This is a metaphor taken from unstanch vessels; the staves not being close together, the fluid put into them leaks through the chinks and crevices. [*Παραρῶμεν* is frequently applied to things that glide or pass away from the mind, but usually as applied to *things* and not to *persons*, to the *object* and not to the *subject*, but here it is applied to *persons* and not to *things*. See Stuart.] Superficial hearers lose the benefit of the word preached, as the unseasoned vessel does its fluid; nor can any one hear to the saving of his soul unless he give *most earnest heed*, which he will not do unless he consider the dignity of the speaker, the importance of the subject, and the absolute necessity of the salvation of his soul.

2. If the word spoken by angels—The *law* (according to some) which was delivered by the *mediation of angels*, God frequently employing these to communicate his will to men. (See Acts vii, 53; Gal. iii, 19.) But the apostle probably means those particular messages which God sent

ward; **3** ^aHow shall we escape, if we neglect so great salvation; ^bwhich at the first began to be spoken by the Lord, and was ^cconfirmed unto us by them that heard *him*; **4** ^dGod also bearing *them* witness, ^eboth with signs and wonders, and with divers miracles, and ^fgifts of the Holy Ghost, ^gaccording to

Mark 1, 14; chap. 1, 2.—^f Luke 1, 2.—^g Mark 16, 20; Acts 14, 3; 19, 11; Rom. 15, 18, 19; 1 Cor. 2, 4.—^h Acts 2, 22, 43.—ⁱ Or, *distributions*.—^k 1 Cor. 12, 4, 7, 11.—^l Eph. 1, 5, 9.

by angels, as in the case of Lot, (Gen. xix,) and such like. [The giving of the law is not ascribed to angels by Moses, and, therefore, some have understood the word *ἀγγέλων* in a more generic sense, so as to include all kinds of created *mediaries*.] **Was steadfast**—[*Ἐγένετο βέβαιος*, *was ratified, made firm and stable*.] Was so confirmed by the divine authority, and so strict, that it would not tolerate any offence, but inflicted punishment on every act of transgression, every case in which the bounds laid down by the law were passed over; and every act of disobedience in respect to the duties enjoined. **Received a just recompense**—That kind and degree of punishment which the law prescribed for those who broke it. [*Μισθαποδοσίαν* designates the reward of retributive justice, whether good or bad.]

3. How shall we escape—[That is, the recompense of our own wrong and disobedience.] [*Τηλικαύτης σωτηρίας*, that is, the *Christian religion*, for so the words sometimes signify. (See Rom. xi, 11; Heb. vi, 9; Jude 3.) It is, however, the Christian religion with all its promised blessings and tremendous threats which is here designated. —Stuart.] Those who **neglect** it, *ἀμελήσαντες*, are not only they who *oppose* or *persecute* it, but they who *pay no regard* to it; who do not concern themselves about it, do not lay it to heart. Now these cannot "escape" the coming judgments of God; not merely because they oppose his will and commandment, but because they sin against the very cause and means of their deliverance. As there is but *one* remedy by which their diseased souls can be saved, so, by refusing to apply that one remedy they must necessarily perish. **Which at the first began to be spoken**—Though John the Baptist went before our Lord to prepare his way, yet he could not be properly said to preach the Gospel; and even Christ's preaching was only a beginning of the great proclamation; it was his own Spirit in the apostles and evangelists, the men who heard him preach, that opened the whole mystery of the kingdom of heaven. And all this testimony had been so confirmed as to render it indubitable; and consequently there was no excuse for their unbelief, and no prospect of their escape if they should continue to "neglect" it.

4. God also bearing them witness—He did not leave the confirmation of these great truths to the testimony of *men*; he bore his *own* testimony to them by **signs, wonders, divers miracles, and distributions of the Holy Ghost**, *Πνεύματος Ἁγίου μερισμοῖς*. And all these were proved to come from himself; for no man could do those miracles at his own pleasure, but the power to work them was given according to God's *own will*. [*Σημεῖον*, (sign,) as used often in the New Testament and in the Septuagint, means *any extraordinary sign or miraculous event*, designed to show the certainty that something that had been promised or predicted should take place, or that a prophet was what he

his own will? **5** For unto the angels hath he not put in subjection "the world to come, whereof we speak. **6** But one in a certain place testified, saying, "What is man, that thou art mindful of him? or the son of man, that thou visitest him? **7** Thou madest him "a

little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: **8** Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But

m Chap. 6. 5; 2 Peter 3. 13.—n Job 7. 17; Psalm 8. 4; 144. 3.—
o Or, a little while inferior to.

p Matthew 28. 18; 1 Corinthians 15. 27; Ephesians 1. 22; chapter 1. 13.

professed to be. *Τέρας, portentum, miracle*, has nearly the same meaning, and is very commonly joined with it in the New Testament.—*Stuart.*]

5. The world to come—That "the world to come" meant the *days of the Messiah* among the Jews, is evident. [Here it is equivalent to the Christian dispensation, the time and affairs of Christ's kingdom on earth, the militant Church.] The administration of this kingdom has not been intrusted to angels, (who were frequently employed under the law,) for the government is on the shoulder of Jesus Christ; he alone has the keys of death and hell; he alone shuts, and no man opens; opens, and no man shuts; he alone has the residue of the Spirit; he alone is the Governor of the universe, the Spirit, Soul, Heart, and Head of the Church; all is in his authority, and under subjection to him. [The word *μελλονσαν* (*future*) has by some been supposed to be used in reference to Old Testament views of New Testament things, and not to indicate something still in the future; as Bengel says, "It is called *future*, not because it is so now, but because it was before predicted." It seems to be used in this place as a well-known and well-understood designation of the latter (the Christian) dispensation. All reference to the future need not, however, be excluded, for the chief things of the Gospel are still in the future. We are saved by hope. See Alford.]

6. But one in a certain place—This "one" is David; and the "certain place" is *Psa. viii. 4, 5, 6*. This mode of quotation is sometimes used when speaking of very eminent persons who are well known; not through ignorance, but reverence.

What is man—This quotation is verbatim from the Septuagint; and the Hebrew is still more emphatic: *What is miserable man, (Enosh), that thou rememberest him? and the son of Adam, that thou visitest him?* The variation of the terms in the original is very emphatic. *Adam* is the name given to man at his creation, and expresses his origin, and generic distinction from all other animals. *Enosh*, which signifies *sick, weak, wretched*, was never given to the man till after his fall. The *son of Adam* [not *son of man*, in any such sense as it is used as a name for our Lord] means here, any one or all of the fallen posterity of the first man. That God should *remember* in the way of mercy these wretched beings, is great condescension; that he should *visit* them, *manifest* himself to them, yea, even dwell among them, and at last assume their nature, and [in that nature] give up his life to ransom them from the bitter pains of eternal death, is mercy and love indescribable and eternal.

7, 8. Thou madest him a little lower than the angels—If this be spoken of man as he came out of the hands of his Maker, it places him at the head of all God's works; for, literally translated, it is, *Thou hast made him less than God*. And this is shown by his being made in the image and likeness of God, which is spoken of no other creature either in heaven or earth.

If we take the words as referring to Jesus Christ, then they must be understood as pointing out the time of his humiliation, (verse 9:) and the "little lower" *βραχύ τι*, in both verses, must mean *for a short time, or a little while*, as is very properly inserted among our marginal readings. Adam was originally made higher than the angels, [by virtue of the divine image in which he was created,] but by sin he is now brought low, and subjected to death. Thus, taking the words in their common acceptance, man in his present state may be said to be *lessened below the angels*. Jesus Christ, as the eternal Logos, God with God, could not die, but a body was prepared for him; and thus *βραχύ τι*, for a *short while*, he was made "lower than the angels," that he might be capable of suffering death. And indeed the whole of the passage suits him better than it does any of the children of men, or than even Adam himself in a state of innocence; for it is only *under the feet of Jesus that all things are put in subjection*, and it was in consequence of his humiliation that he had a *name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth*. (*Phil. ii. 9-11*.) Therefore he must be infinitely *higher than the angels*, for they, as well as all the things in heaven, bow in subjection to him. **Thou crownedst him with glory and honour**—This was strictly true of Adam in his state of innocence, for he was set over all things in this lower world; *all sheep and oxen, the beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passeth through the paths of the seas*. (*Psa. viii. 7, 8*.) So far all this perfectly applies to Adam; but it is evident the apostle takes *all things* in a higher sense, that of *universal dominion*; and hence he says, *he left nothing that is not put under him*. These verses, and the above passage from the epistle to the Philippians, mutually illustrate each other. And the *exalting Christ* "with glory and honour" must refer to his *exaltation* after his resurrection, in which, as the victorious Messiah, he had all power given to him in heaven and earth. And although *we see not yet all things put under him*, for evil men and evil spirits are only under the *subjection of control*, yet we look forward to that time when the whole world shall bow to his sway, and when the stone cut out of the mountain without hands shall become great, and fill the whole earth. [*βραχύ τι* (*a little*) may relate to either *time or rank, or degree*. The object of the writer of the epistle seems to be to show, that although Christ possessed a nature truly human, still in that nature he was exalted above the angels. The *making less*, expressed by the word *ὑπατάω*, designates man's estate as being in itself but little inferior to that of the angels, because he was made in the image of God. (*Gen. i. 26, 27; ix. 6*.) It is plainly the dignity of man that the Psalmist is intending to designate. As compared with the greatness of the material universe, man in his physical being is a

now we see not yet all things put under him. **9** But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. **10** For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect

^a 1 Cor. 15. 25.—^b Phil. 2. 7, 8, 9.—^c Or, *by*.—^d Acts 2. 33.
—^e u John 3. 16; 12. 32; Rom. 5. 18; 8. 32; 2 Cor. 5. 15; 1 Tim.
2. 6; 1 John 2. 12; Rev. 5. 9.—^f Luke 21. 46.—^g Rom. 11. 36.
—^h Acts 3. 15; 5. 31; chap. 12. 2.

very insignificant thing, apparently quite unworthy of the divine regard; but in contrast with this stands forth man's spiritual nature, and the wonderful purposes of God respecting him, as is seen especially and eminently in the incarnation. See Stuart.]

9. But we see Jesus, etc.—[Christ effectuates the salvation of our sinful race by himself becoming mysteriously of it, *man with men* in his human nature, as he is *God with God* in his essential divinity. The place assumed by him in his incarnation was in the common plane of humanity, which was "a little lower than the angels." But even in his humiliation he was not simply a *man*—one of the race like other individuals—but eminently and superlatively the head of the race, the "second Adam," the "Son of man." The world into which he thus came was lying in ruin, and called for redemption, which could be accomplished only by his own subjection to death, which was indeed included in the work designated to him in his incarnation, and through this lay the way to his own eternal glory. (Luke xxiv, 26.) Thus it is seen that the redemption of our race is inseparably implicated with the humiliation (*ὑπάλτασας*) of the Son of God; and also that the way to the eternal glorification of the incarnate Word is through his suffering unto death; and also, that so suffering for us and for his own glorification, he will cause us to be glorified with him. (Rom. viii, 17.)]

10. For it became him—It was suitable to the divine wisdom, the requisitions of justice, and the economy of grace, to offer Jesus as a sacrifice, in order to bring many sons and daughters [that is, in respect to the divine purposes of grace, "every man," (verse 9)] to glory. **For whom . . . and by whom**—God is the cause of all things, and he is the object or end of them. **Perfect through sufferings**—Without sufferings he could not have made an atonement for sin. The sacrifice must be consummated in order that he might be qualified to be the Captain or Leader of the salvation of men, and lead all those who become children of God through faith in him into eternal glory. This is the sufficient answer to the grand objection of the Jews: "The Messiah is never to be conquered, or die; but will be victorious, and endure forever." Now the apostle shows that this is not the counsel of God; on the contrary, that it was entirely congruous to the will and nature of God, "by whom and for whom are all things," to bring men to eternal glory through the suffering and death of the Messiah. This is the decision of the Spirit of God against their prejudices; and on the divine authority this must be our conclusion: Without the passion and death of Christ the salvation of man would have been impossible. [The perfecting of Christ for his mediatorial work included

through sufferings. **11** For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, **12** Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. **13** And again, I will put my trust in him. And again, Behold I and the children which God hath given me. **14** Forasmuch then as the chil-

^a Luke 13. 32; chap. 5. 9.—^b Chap. 10. 10, 14.—^c Acts 17. 26.—^d Matt. 28. 10; John 20. 17; Rom. 8. 29.—^e 1 Sa. 22. 24, 25.—^f Psal. 18. 2; Isa. 12. 2.—^g Isa. 8. 18.—^h John 10. 29; 17. 6, 9, 11, 12.

three things—merit, power, and sympathy; and all these were in him the results of his sufferings. The first is secured to him by his sacrificial death, "the merits of his passion;" the second was given to him by the Father, (Matt. xxviii, 18,) but with the accompanying conditions of sufferings and victory; the third was wrought in him, *subjectively*, by the things that he suffered. (Chapter v, 9.)]

11. For both he that sanctifieth—The word *ἁγιάζων* does not merely signify one who sanctifies or makes holy, but one who makes atonement or reconciliation to God. He that sanctifies is he that makes atonement; and they who are sanctified are all they [for whom atonement is made, (chapter x, 29,) and all those] who receive that atonement, and are reconciled unto God—become his children by adoption through grace. In this sense our Lord uses the word, (John xvii, 19:) "For their sakes I sanctify myself;" *ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἑμαυτόν*, on their account I consecrate myself to be a sacrifice. This is the sense in which this word is used generally through this epistle. **Are all of one**—*Ἔς ἐνός πάντες*, both the Sanctifier and the sanctified—both Christ and his followers, are all of the same nature; for as the children were partakers of flesh and blood, that is, of human nature, he partook of the same, and thus he was qualified to become a sacrifice for man. [Because Christ in the incarnation became "very man," and head of the race in its *solidarity*. (See verse 14.)] **He is not ashamed to call them brethren**—Though, as to his Godhead, he is infinitely raised above men and angels; yet as he has become incarnate, notwithstanding his dignity, he blushes not to acknowledge all his true followers as his brethren. [Pleased as man with men to appear.—C. Wesley.]

12. I will declare thy name—See Psalm xxii, 22. The apostle certainly quotes this psalm as referring to Jesus Christ, and these words as spoken by Christ unto the Father in reference to his incarnation. [That Psalm xxii relates to the Messiah the Jews themselves confess, and the history of his death seems, indeed, to be a kind of practical commentary upon it. . . . The whole object of the present quotation is merely to show that Christ is exhibited in the Jewish Scriptures as having recognised men (all mankind) as his brethren. (See Luke x, 21, 22; John i, 18.)—Stuart.]

13. I will put my trust in him—It is not clear to what express place of Scripture the apostle refers; words to this effect frequently occur; but the place most probably is Psalm xviii, 2, several parts of which psalm seem to belong to the Messiah. **Behold I and the children which God hath given me**—This is taken from Isa. viii, 18. The apostle does not intend to say that the portions which he has quoted have any particular

dren are partakers of flesh and blood, he ^aalso himself likewise took part of the same; ^bthat through death he might destroy him that had the power of death, that is, the devil; **15** And

John 1, 14; Rom. 8, 3; Phil. 2, 7.—^a1 Cor. 15, 51, 55; Col. 2, 15; 2 Tim. 1, 10.—^bLuke 1, 74; Rom. 8, 15; 2 Tim. 1, 7.

reference, taken by themselves, to the subject in question; they are only catchwords of whole paragraphs, which, taken together, are fully to the point; because they are prophecies of the Messiah, and are fulfilled in him. The principal part of it, (the 18th Psalm,) seems to refer to Christ's sufferings; and the miracles which were wrought at his crucifixion, the destruction of the Jewish state and polity, the calling of the Gentiles, and the establishment of the Christian Church, appear also to be intended. A principal design of the apostle is to show that such scriptures are prophecies of the Messiah; that they plainly refer to his appearing in the flesh in Israel; and that they have all been fulfilled in Jesus Christ, and the calling of the Gentiles to the privileges of the Gospel. To establish these points was of great importance. [The prophetic import of these quoted passages should be noticed as illustrative of a great principle of interpretation.] The psalm (xxii) was originally the expression of a suffering saint, in all probability David, communing with his God, laying forth to him his anguish, and finally triumphing in confidence of his gracious help and deliverance. But by the mouth of such servants of God did the prophetic Spirit speak forth his intimations respecting the Redeemer to come. No word prompted by the Holy Ghost had reference to the utterer only. *All Israel was a type*: all spiritual Israel set forth the second Man, the quickening spirit. All the groanings of God's suffering people prefigured, and found their fullest meaning in, His groans who was the chief in suffering. The maxim cannot be too firmly held, nor too widely applied, that all the Old Testament utterances of the Spirit anticipate Christ, just as all his New Testament utterances set forth and expand Christ—that Christ is everywhere involved in the Old Testament, as he is everywhere evolved in the New Testament.—*Alford.*]

14. The children are partakers of flesh and blood—Since those children of God who have fallen and are to be redeemed are human beings; in order to be qualified to redeem them by suffering and dying in their stead, he also himself likewise took part of the same, he became incarnate; and thus He who was God with God became man with men. By the "children," here, we are to understand not only the disciples and all genuine Christians, (as in verse 13,) but indeed the whole human race; so John xi, 51, 52: "He [Caiaphas] prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." ["The children" (*παῖδια*) here mentioned are the same that are described in the preceding verse, namely, the disciples, the spiritual children of the Messiah.—*Stuart.*] [With this agree Alford, Lange, and most others, either expressly or by implication.] **That through death**—That by the merit of his own death, making atonement for sin and procuring the almighty energy of the Holy Spirit, he might *counterwork*, (*καταργήσῃ*), or render useless and ineffectual, all the operations of him who had the power (*κράτος*)

deliver them, who ⁱthrough fear of death were all their lifetime subject to bondage. **16** For verily ^khe took not on *him the nature of angels*; but he took on *him* the seed of Abra-

k Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold.

or influence to bring death into the world; so that death, which was intended by him who was a murderer from the beginning to be the final ruin of mankind, becomes the instrument of man's exaltation and endless glory; and thus the death brought in by Satan is *counterworked* and rendered ineffectual by the death of Christ. **Him that had the power of death**—[*Him having a deadly power.* So I understand τὸν τὸ κράτος τοῦ θανάτου ἔχοντα, and this renders all the speculations about the power of the devil to inflict the sentence of *natural death* upon men unnecessary; and equally so all the efforts to show what the rabbins have taught about Samael, the angel of death. That deadly power, that is, a power of leading men to sin, and consequently bringing them under sentence of spiritual death, is ascribed to Satan (in many places) in the New Testament. *To render null the deadly power of Satan*, is to prevent the effects of it as bringing men to incur the sentence of spiritual death. . . . Thus interpreted, we have a plain sense of the passage, and one analogous to numerous other parts of Scripture.—*Stuart.*] [*To destroy a power* is the same as rendering it ineffectual; the power of death is that which procures it, and if the death here named be *spiritual death*, then is *sin* that power, though the devil may be its inciting cause, and its destruction is accomplished by the spiritual agencies of the Gospel, all of which are provided through the death of Christ.]

15. And deliver them, who through fear of death—It is very likely that the apostle has the Gentiles here principally in view. As they had no revelation, and no certainty of immortality, they were continually in bondage to the fear of death. They preferred life in any state, with the most grievous evils, to death, because they had no hope beyond the grave. But it is also true that all men naturally fear death; even those that have the fullest persuasion and certainty of a future state dread it; genuine Christians, who know that if the earthly house of their tabernacle were dissolved they have a house not made with hands, a building of God, eternal in the heavens, only they fear it not. In the assurance they have of God's love the fear of death is removed; and by the purification of their hearts through faith the sting of death is taken away.

16. For verily he took not on him the nature of angels—Οὐ γὰρ διὰ πον ἄγγέλων ἐτίθεισθαι, ἀλλὰ σπέρματος Ἀβραάμ ἐτίθεισθαι. Moreover, he doth not at all take hold of angels; but of the seed of Abraham he taketh hold. This is the marginal reading, and is greatly to be preferred to that in the text. Jesus Christ, intending not to redeem angels but to redeem man, did not assume the angelic nature, but was made man, coming directly by the seed or posterity of Abraham, with whom the original covenant was made, that *in his seed all the nations of the earth should be blessed*; and it is on this account that the apostle mentioned the seed of Abraham and not the seed of Adam. By assuming the nature of man, Christ prevented the final and irrecoverable fall of man; and by making an atonement in human nature, he

ham. **17** Wherefore in all things it behooved him ¹ to be made like unto his brethren, that he might be ² a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. **18** ³ For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

¹ Phil. 2, 7.—*m* Chap. 4, 15; 5, 1, 2.—*n* Chap. 4, 15, 16; 5, 2; 7, 25.—*a* Rom. 1, 7; 1 Cor. 1, 2; Eph. 4, 1; Phil. 3, 14; 2 Thess. 1, 11; 2 Tim. 1, 9; 2 Peter 1, 10.

made a provision for its restoration to its forfeited blessedness. This is a fine thought and beautifully expressed. [The Revised Version (1881) reads, "For verily not to angels doth he give help, but he giveth help to the seed of Abraham," rendering *ἐπιλαμβάνεται*, *he gives help*, but the ordinary classical sense of to appropriate to one's own use, which is very nearly that of the common version, is to be preferred. This preference of the seed of Abraham—that is, human nature—argues nothing in respect to its relative excellence, for because man was the object to be affected by the divine manifestation, it was requisite that it should take place in the sphere of humanity. (See next verse.)]

17. Wherefore in all things—Because he thus *laid hold* on man in order to redeem him, it was necessary that he should in all things become like to man, that he might suffer in his stead, and make an atonement in his nature. **That he might be a merciful and faithful high priest**—*ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς*, and a faithful high priest that he might be merciful. [*Ἐλεήμων*, merciful, sympathizing with those who are in distress. As those are best adapted to do this who have themselves been sufferers, so Jesus took on him our nature in order that he might suffer in it. *Πιστὸς ἀρχιερεὺς*, a faithful high priest, (answering to all the requirements of the assumed office.) Jesus assumed our nature that (so) he might qualify himself in a peculiar manner to exercise compassion toward us, *τὰ πρὸς τὸν Θεόν*, as to things pertaining to God, that is, to make atonement for man's sin, which so fatally affected his relations to God, his Maker, and his Judge. Christ, as a high priest, was faithful (adapted in his person) to perform the peculiar duties of that office, which (like that of the Jewish priest on the great day of atonement, Lev. iv, 35) were especially to make atonement for the sins of the people. How he did this is shown in the sequel of this epistle. See Stuart.]

18. For in that he himself hath suffered—A state of suffering disposes persons to be compassionate; and those who endure most afflictions are they who feel most for others. The apostle argues, that, among other causes, it was necessary that Jesus Christ should partake of human nature, and so be exposed to trials, persecutions, and various sufferings, that he might the better feel for and be led to succour those who are afflicted and sorely tried. (See Virgil's *Æneid*, i, v, 632-634.)

NOTES ON CHAPTER III.

[The first two chapters may be regarded as a distinct section, in which the dignity of Christ, both in his original divinity and chiefly in his glorified incarnate condition is represented and proved. . . . The author now proceeds to compare him with Moses, and to point out his superiority as the founder of a divine system of religion.—Turner.]

CHAPTER III.

WHEREFORE, holy brethren, partakers of ¹ the heavenly calling, consider ² the Apostle and High Priest of our profession, Christ Jesus; **3** Who was faithful to him that ⁴ appointed him, as also ⁵ Moses was faithful in all his house. **3** For this man

¹ Rom. 15, 8; chap. 2, 17; 4, 14; 5, 5; 6, 20; 8, 1; 9, 11; 10, 21.—*c* Greek, *made*, 1 Sam. 12, 6.—*d* Num. 12, 7; verse 5.

1. Wherefore—[*Ὅθεν*, a note of transition and inference, or deduction from what has been before affirmed respecting Christ.] **Holy brethren**—Persons consecrated to God, called to be holy in heart and life, and useful in the world. So the Israelites are often called a holy people, saints, etc., because consecrated to God, and because they were bound by their calling to be holy; although these appellations are given to them in numberless instances where they were personally *unholy*. For the sense in which *ἅγιοι* is here used, see chapter ii, 11; x, 29.] **Heavenly calling**—The Israelites had an earthly calling—they were called out of Egypt to go into the Promised Land: Christians have a heavenly calling—they are called to leave the bondage of sin, and to enter the kingdom of God; and those who obey are made partakers of this calling by embracing the Gospel, and are thus brought into a state of salvation. **Consider**—*Καρανοήσατε*, observe well, and this in order that they might not be tempted to swerve from their fidelity to Christ out of excessive regard to the Mosaic institutes; for Christ, as the writer proceeds to show, was in all respects superior to Moses.—*Stuart.* **Apostle and High Priest of our profession**—Among the Jews the high priest was considered to be also the apostle of God. Here then is a clear intimation that the Mosaic economy was at an end, and the priesthood changed. By *τῆς ὑποβολῆς ἡμῶν*, our profession, the apostle undoubtedly means the Christian religion. Jesus was the Apostle of the Father, and has given to mankind the new covenant; and we are to consider the whole system of Christianity as coming immediately from him. [Two reasons may be given for calling Christ the "High Priest of our profession:" 1) Because he is so named in prophecy, (see Psa. ex, 4;) and, 2) Because he is compared (but by way of eminence) with the Jewish high priests, making atonement for all men by the offering of himself a propitiation for the sins of the whole world. (1 John ii, 2.)

2. Who was faithful to him—In Num. xii, 7, God gives this testimony to Moses: "*My servant Moses . . . is faithful in all my house.*" The whole congregation of Israel was the house or family of God, and God is represented as dwelling among them; with Moses as his steward, who was faithful in the discharge of his office. So Jesus Christ has his house, the whole great family of mankind, for all of whom he offered his sacrificial blood to God; and the Christian Church, which is especially his own household, is composed of his own children and servants, among and in whom he lives and constantly resides. As apostle and high priest he has been "faithful" to the trust reposed in him; he has faithfully proclaimed the will of the Most High; vindicated the divine honour against the corrupters of God's worship; testified against them at the continual hazard of his life; and, at last, not only died as a victim to cancel sin, but also as a martyr to his faithfulness. [In chapter ii, 17, the

was counted worthy of more glory than Moses, inasmuch as ^{he} who hath builded the house hath more honour than the house. **4** For every house is builded by some man; but ^{he} that built all things is God. **5** And Moses verily was faithful in all his house as ^a ser-

^e Zech. 6. 12; Matt. 16. 18.—^f Eph. 2. 10; 3. 9; chap. 1. 2.—^g Verse 2.—^h Exod. 14. 31; Num. 12. 7; Deut. 3. 24; Josh. 1. 2; 8. 31.—ⁱ Deut. 15. 15, 18, 19.—^k Chap. 1. 2.—^l 1 Cor. 3. 16;

epithet πιστός (*faithful*) is applied to Christ in respect to his personal (subjective) adaptation to his priestly office work; here the same word is used to indicate his *fidelity* in the performance of that work.]

3. For this man was counted, etc.—[Πείθεινος γὰρ οὗτος δόξης παρὰ Μωσὴν ἵστίωται, *for of greater glory than* (in comparison with) *Moses was he esteemed worthy.* In the former chapters Christ's personal superiority over angels is demonstrated; now the superiority of his work over that of Moses is declared.] **He who hath builded the house**—[The same sense must here be given to οἶκος (*house*) as in the preceding verse—a household or a family, rather than an edifice. Christ (as God incarnate) was the *founder* of the family of the faithful, of which family Moses was only a member, though an eminent and honoured one.]

4. For every house is builded by some (one)—The word "house," here, is still taken in a *metaphorical* sense, signifying *family* or *Church*. Every family has a head and governor. A man may found a family, a civil or religious community, and be the head of it; but God alone is the Head, Author, and Governor of [the one great family that comprises] all the families of the earth; he is the Governor of the universe. But the apostle has a more restricted meaning in the word πάντα, *all things*; and as he has been treating of the Jewish and Christian Churches, so he appears to have them in view here. But as Jesus is the Founder of the Church, and the Head of it, he is here evidently referred to by the word God, thus incidentally proving the Deity of Christ. "This, then, (says Dr. Owen,) is that which the apostle intends to declare; namely, the ground and reason whence it is that the house was or could be, in that glorious manner, built by Christ, even because he is God, and so able to effect it; and by this effect of his power he is manifested so to be." [The amount of the reasoning (of verse 4) seems to be: "Consider that Christ as Θεός, (God,) or the former of all things, must be the author also of the Jewish and Christian dispensations; which (fact) shows that a glory belongs to him, not only in his mediatorial office, and as being at the head of the new dispensation, but also as the founder of both this and the Jewish dispensation in his divine character, while Moses is to be honoured only as the head of the Jewish dispensation in the quality of a commissioned superintendent, but not as author or founder.—*Stuart*.]

5. As a servant—The fidelity of Moses was the fidelity of a "servant;" he was not the founder of that Church, or house; he was employed, under God, to arrange and order it; he was steward to the great Supreme Householder. **For a testimony of those things**—Every ordinance under the law was typical, and bore a testimony to the things which were to be afterward manifested, that is, to Jesus Christ, his suffering, death, and the glory which should follow; and to his Gospel in all its parts. The faithfulness of Moses consisted in his

vant, ⁱ for a testimony of those things which were to be spoken after; **6** But Christ as ^a son over his own house; ¹ whose house are we, ^{if} we hold fast the confidence and the rejoicing of the hope firm unto the end. **7** Wherefore as ^{the} Holy Ghost saith, ^o To day if ye

6. 19; 2 Cor. 6. 16; Eph. 2. 21, 22; 1 Tim. 3. 15; 1 Peter 2. 5.—^m Matt. 10. 22; 24. 13; Rom. 5. 2; Col. 1. 23; verse 14; chap. 6. 11; 10. 35.—ⁿ 2 Sam. 23. 2; Acts 1. 16.—^o Psa. 95. 7; verse 15.

scrupulous attention to every ordinance of God; his framing every thing according to the pattern showed him by the Lord; and his referring all to that Christ of whom he spoke as the prophet who should come after him, and should be raised up from among themselves; whom they should attentively hear and obey, on pain of being cut off from being the people of the Lord. Hence our Lord told the Jews, (John v. 46,) "Had ye believed Moses, ye would have believed me, for he wrote of me;" namely, says Dr. Macknight, "in the figures, but especially in the prophecies, of the law, where the gospel dispensation, the coming of its Author, and his character as Messiah, are all described with a precision which adds the greatest lustre of evidence to Jesus and to his Gospel."

6. But Christ as a son over his own house—Moses was faithful as a servant in the house; Jesus was faithful as the firstborn Son over the house of which he is the Head and Governor. Moses did not found the house or family, Christ did; Moses was *in* the house as one of the family, Christ was *over* the house as its Head; Moses was a *servant* in the house, Christ was the *Son* and *Head*; Moses was in the house of *another*, Christ in his *own* house. **Whose house are we**—We Christians are his Church and family; he is our Father, Governor, and Head. **If we hold fast the confidence**—We are now (of) his Church, and shall *continue* to be such, and be acknowledged by him, *if* we maintain our Christian profession, τὴν παρρησίαν, *that liberty of access to God* which we now have, and the *rejoicing of the hope*, that is, of eternal life, which we shall receive at the resurrection of the dead. [The *confidence* and *joyful hope* here mentioned is that which the Christian religion inspires. This must be held, βεβαίαν, *firm, steadfast, eis τέλος, to the end*, that is, of life. We must persevere to the last in maintaining our Christian profession; we must never abandon the confidence and joyful hope which it inspires if we mean to be considered as belonging to the family of Christ.—*Stuart*.] [It should be noticed that the condition of continuance in God's family is a steady maintenance of Christian character and perseverance in Christian confiding hope to the end of life. (See Rom. xi. 20)—*Turner*.]

7. Wherefore as the Holy Ghost saith, To day—These words are quoted from Psa. xcv. 7; they were written by David, but are attributed here to the Holy Ghost, because David wrote them by his inspiration. They were originally a warning to the Israelites not to provoke God, lest they should be excluded from that *rest* which he had promised them; and they are used here to persuade Christians to hold fast their religious privileges and the grace they had received, lest they should come short of that state of future glory which Christ had prepared for them. The words strongly imply, as indeed does the whole epistle, the possibility of falling from the grace of God and perishing everlastingly; and without this supposition

will hear his voice, **8** Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: **9** When your fathers tempted me, proved me, and saw my works forty years. **10** Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways. **11** So I swear in my wrath, *They shall not enter into my rest.* **12** Take heed,

p Gr. If they shall enter.

these words, and all such like, would have neither sense nor appositionness.

8. Harden not your hearts—Which ye will infallibly do if ye *will not* hear his voice. [The hardening of the heart, that is, the making or continuing of the soul in a state of insensibility to things spiritual, is the natural and inevitable result of *inattention* to the voice of God as uttered in his word, and by his Spirit and providence.] **Provocation**—Παραπικρασίμ. [This word corresponds here to the Hebrew rendered *strife, contention*. The meaning of it is, *exacerbation, provocation, embittering*, from πικραίνω, to *embitter* or be bitter. It is here applied to designate the act of the Israelites who provoked the displeasure of God: in particular as to their unbelief and murmuring at Massah, or Meribah, (Exod. xvii, 7,) and afterward at other places.—*Stuart*.] Although the Israelites provoked God to wrath in the wilderness from the day they came out of the land of Egypt until their arrival at Canaan, as Moses told them, (Deut. ix, 7,) their greatest “provocation,” the “provocation” in which they showed the greatest degree of evil disposition, undoubtedly was their refusing to go into Canaan from Kadesh. It was therefore very properly termed the *bitter provocation and the day of temptation*, by way of eminence; and it justly brought on them the wrath of God, excluding them from his rest in Canaan. To distinguish this from the “provocation” at Rephidim, it is called *Meribah-Kadesh*. (Deut. xxxii, 51.) [This is a reference to what happened at Meribah, or Massah, a place so named from the undutiful conduct of the Israelites toward Jehovah while dwelling there. (Exod. xvii, 2, 7.) This was the beginning of a series of temptations and provocations which extended all through the forty years of their abode in the desert, which with few exceptions individually ended only in their death before entering into the promised rest. See Brown.]

9. When your fathers tempted me—It would be better to translate *où where* than *when*, as the Vulgate has done in its *ubi*; and this translation has been followed by Wiclif, Coverdale, Tindal, and our first translators in general. [Ἐπειράσαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ, *your fathers tempted (me) by way of trial*, (proof.) These words refer to (these) men as it were (unconsciously) making experiments, whether indeed he were the powerful, holy, just, and faithful God he had declared himself to be.—*Brown*.]

10. Wherefore I was grieved—God represents himself as the Father of this great Israelitish family, for whose comfort and support he had made every necessary provision, and to whom he had given every proof of tenderness and fatherly affection; and because they disobeyed him, and walked in that way in which they could not but be miserable, therefore he represents himself as grieved and exceedingly displeased with them. [Διὸ προσέχθησα, *for that reason*, that is, their disobedience,

brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. **13** But exhort one another daily, while it is called *To day*; lest any of you be hardened through the deceitfulness of sin. **14** For we are made partakers of Christ, *if we hold the beginning of our confidence steadfast unto the end*; **15** While it is said, *To day if ye will hear his voice, harden not your hearts, as*

q Verse 6.—r Verse 7.

I was indignant, offended at, τῇ γενεᾷ ταύτῃ, the men of that age or race. **They do always err**—They are continually departing from the right way. Ignorance of God's ways, and consequent disregard of his commandments, are here given as the certain procuring causes of his displeasure and punitive visitations.]

11. So I swear in my wrath—God's grief at their continued disobedience became *wrath* at their final impenitence, and therefore he excluded them from the promised rest.

[And they, at length, who scorn thy love,
Shall find thee a consuming fire.

Breithaupt, translated by J. Wesley.]

12. Take heed, brethren, lest there be in any of you—Take warning by those disobedient Israelites. They were brought out of the house of bondage, and had the fullest promise of a land of prosperity and rest: by their disobedience they came short of it, and fell in the wilderness. Ye have been brought from the bondage of sin, and have a most gracious promise of an everlasting inheritance among the saints in light; but as through unbelief and disobedience they lost their rest, so through the same ye may lose yours. An evil heart of unbelief will lead away from the living God. What was possible in *their* case is possible in *yours*.

13. But exhort one another daily—This supposes a state of close church fellowship, without which they could not have had access to each other. **While it is called To day**—[This *to day* will not last forever. The day of life will end soon, and perhaps the day of grace yet sooner.—*Wesley*.]

14. For we are made partakers of Christ—Having believed in Christ, and embraced the whole Christian system, they were already partakers of its benefits in this life, and entitled to the fulfilment of all its exceeding great and precious promises relative to the glories of the eternal world. The former they actually possessed; the latter was promised, but conditioned on their perseverance; therefore the apostle says: If we hold fast the beginning of our confidence steadfast unto the end, that is, of our life. For our participation of glory depends on our continuing steadfast in the faith to the end of our Christian race. [And this conditioning implies the possibility of failure. (See chapter ii, 1.) *τὴν ἀρχὴν*, the *beginning*, or the *origin*, (probably meaning the former, or their first faith in Christ.)] The word *ὑπόστασις*, which we here translate *confidence*, signifies properly a *basis* or *foundation*. If this were not held fast to the end, Christ, in his saving influences, could not be held fast; and no Christ, no heaven. He who has Christ in him has the well-founded hope of glory; and he who is found in the great day with Christ in his heart will receive an abundant entrance into eternal glory.

15. While it is said, To day—[This is said to

in the provocation. **16** *For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. **17** But with whom was he grieved forty years? *was it not with them that had sinned, whose carcasses*

s Numbers 14. 2, 4, 11, 24, 30; Deuteronomy 1. 34, 36, 38.—
t Numbers 14. 22, 29; 26. 65; Psalm 106. 26; 1 Corinthians 10. 5;

remind the reader of what has just been cited from the Old Testament, a part only of which is now repeated, and the rest is left to be supplied by the reader's recollection.—*Stuart.*] See on verses 7, 8, 9, and 12.

16. For some, when they had heard, did provoke—There is a various reading here, which consists merely in the different placing of an accent, and yet gives the whole passage a different turn. [The latest and best authorities agree in writing it, *τινες γὰρ ἀκούσαντες παρεπίκραναν; ἂν δὲ οὐ πάντες οἱ ἐξεληλυθότες ἐξ Αἰγύπτου διὰ Μωϋσέως, for who hearing, tempted? was it not all that came out of Egypt by (through) Moses?* This makes *τινες* interrogative, and resolves the whole into two questions, of which the latter, though in form a negative, is clearly an affirmative answer to the former. He was grieved with *all that came out of Egypt*. The few exceptions, that is, Caleb and Joshua, because they were solitary exceptions out of so great a mass, are not taken account of.] Should it be said that all did not provoke, for Joshua and Caleb are expressly excepted, it may be answered that the term “all” may be with great propriety used when out of many hundreds of thousands only two persons were found who continued faithful. Should it be still said our version appears to be most proper, because *all* did not provoke, it may be answered, that the common reading, *τινές, some*, is too contracted in its meaning to comprehend the hundreds of thousands who did rebel.

17. But with whom was he grieved forty years—[Here (and so in the next verse) the construction is the same as in the preceding verse—first a question is asked, and then its answer is given in the form of a negative question, which is clearly equivalent to an affirmative of what is asked. (See an example of this form, Luke xvii. 8.)] **Whose carcasses fell**—*ὡν τὰ κῶλα ἐπέσεν, whose members fell; τὰ κῶλα* properly signifies the members of the body, and here may be an allusion to the scattered, bleached bones of this people, that were a long time apparent in the wilderness, continuing there as a proof of their crimes, and of the judgments of God.

18. To whom sware he—God never acts by any kind of caprice; whenever he pours out his judgments there are the most positive reasons to vindicate his conduct. Those whose carcasses fell in the wilderness were they who had sinned. And those who did not enter into his rest were those who **believed not**. God is represented here as *swearing* that they should not enter in, in order to show the *determinate* nature of his purpose, the reason on which it was founded, and the height of the aggravation which occasioned it.

19. So we see that they could not enter in—It was no arbitrary decree of God that prevented them, it was no want of necessary strength to enable them, it was through no deficiency of divine counsel to instruct them; all these they had in abundance: but their unbelief produced disobedience, and disobedience produced hardness of heart

fell in the wilderness? **18** And *to whom sware he that they should not enter into his rest, but to them that believed not? **19** *So we see that they could not enter in because of unbelief.

Jude 5.—*u* Numbers 14. 30; 32. 11, 12, 13; Deuteronomy 1. 34, 35.—*v* Chapter 4. 6.

and blindness of mind; and all these drew down the judgments of God, and wrath came upon them to the uttermost.

1. This whole chapter, as the epistle in general, reads a most awful lesson against backsliders, triflers, and loiterers in the way of salvation. Every believer in Christ is in danger of apostasy while any remains of the “evil heart of unbelief” are found in him. [That is, while he is still on probation for heaven, for the promise is that they (and of course only they) who *endure to the end* shall be saved.]

2. No man should defer his salvation to any future time. If God speaks to day, it is to day that he should be heard and obeyed. To defer reconciliation to God to any future period is the most reprehensible and destructive presumption. It supposes that God will indulge us in our sensual propensities, and cause his mercy to tarry for us till we have consummated our iniquitous purposes. It shows that we prefer, at least for the present, the devil to Christ, sin to holiness, and earth to heaven. And can we suppose that God will be thus mocked? Can we suppose that it can at all consist with his righteousness to extend forgiveness to such abominable provocation? What a man sows that shall he reap. If he sows to the flesh, he shall of the flesh reap corruption. Reader, it is a dreadful thing to fall into the hands of the living God.

3. Unbelief is rightly considered the *most damning of all sins*. And what is this unbelief that damns and ruins mankind? Is it not the not permitting the mind and heart to be persuaded of the truths which God speaks? *Ἀπίστια* signifies *faithless*, or being *without faith*. And this is an effect from another cause. In chapter iv, 11, these very people are cautioned against *falling through unbelief*; but there the word is *ἀπειθεία*, indisposition to be persuaded. They heard the divine instructions; they saw God's stupendous miracles; but they would not suffer themselves to be persuaded that He who said and did such things would perform those other things which he had either threatened or promised. Hence they had no faith, because they were unpersuaded; and their unbelief was the effect of their unpersuaded or unpersuadable mind. And their minds were not persuaded of God's truth, because they had ears open only to the dictates of the flesh. (See on chapter iv, 2.) Here, then, is the damning sin: the not inferring, from what God has said and done, that he will do those other things which he has either threatened or promised. And how few are there who are not committing this sin daily! Reader, dost thou in this state dream of heaven? Awake out of sleep!

4. Where there are so many snares and dangers it is impossible to be too watchful and circumspect. Satan, as a roaring lion, as a subtle serpent, or in the guise of an angel of light, is momentarily going about seeking whom he may deceive, blind, and devour; and when it is considered that the human heart, till entirely renewed, is on his side, it is a

CHAPTER IV.

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. **2** For unto us was the gospel preached, as well as unto them: but ^athe word preached did not profit them, ^cnot being mixed with faith in them that heard it. **3** ^dFor we which have believed do enter into rest, as he said, ^eAs I

a Chap. 12. 15.—*b* Gr. *the word of hearing*.—*c* Or, *because they were not united by faith to*.

miracle of mercy that any soul escapes perdition. No man is safe any longer than he maintains the spirit of watchfulness and prayer; and to maintain such a spirit he has need of all the means of grace. He who neglects any of them which the mercy of God has placed in his power tempts the devil to tempt him.

5. As a preventive of backsliding and apostasy, the apostle recommends *mutual exhortation*. No Christian should live for himself alone; he should consider his fellow Christian as a member of the same body, and feel for him accordingly, and love, succour, and protect him. When this is carefully attended to in religious society, Satan finds it very difficult to make an inroad on the Church; but when coldness, distance, and a want of brotherly love takes place, Satan can attack each singly, and, by successive victories over individuals, soon make an easy conquest of the whole.

NOTES ON CHAPTER IV.

1. **Let us therefore fear**—Seeing the Israelites lost the rest of Canaan through obstinacy and unbelief, let us be afraid lest we come short of the heavenly rest through the same cause. **Should seem to come short of it**—*Lest any of us should actually come short of it*; that is, miss it. (See Luke viii, 18.) What the apostle had said before relative to the *rest* might be considered as an allegory; here he explains and applies that allegory, showing that Canaan was a type of the blessed privileges of the Gospel of Christ, and of the glorious eternity to which they lead. [*Δοκῇ (should seem)* is, as so many both of ancients and moderns have taken it, a mild term conveying, indeed, a stronger intimation behind it.—*Alford*.] **Come short**—The verb *ἵστερεῖν* [literally means *to come afterward—too late*. In the secondary sense it means *to fail, to come short*; as he must fail of obtaining a thing who comes *too late* for it, perhaps with a reference to *σήμερον, to day*. But I prefer the more simple (and direct) *lest ye fail of obtaining the promised blessing*.—*Stuart*.]

2. **For unto us was the gospel preached**—*Καὶ γὰρ ἔσμεν εὐαγγελισμένοι, for we are "gospelled."* They had a gracious promise of entering into an earthly rest; we have a gracious promise of entering into a heavenly rest. God gave them every requisite advantage; he has done the same to us. Moses and the elders spoke the word of God plainly and forcibly to them; Christ and his apostles have done the same to us. They might have persevered; so may we: they disbelieved, disobeyed, and fell; and so may we. **But the word preached did not profit them**—*Ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνων, but the word of hearing did not profit them*. Their minds had been debased by their Egyptian bondage, and they scarcely ever arose to a state of mental nobility.

have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. **4** For he spake in a certain place of the seventh day on this wise, 'And God did rest the seventh day from all his works. **5** And in this place again, If they shall enter into my rest. **6** Seeing therefore it remaineth that some must enter therein, ^eand they to whom

d Chap. 3. 14.—*e* Psal. 95. 11; chap. 3. 11.—*f* Gen. 2. 2; Exod. 20. 11; 31. 17.—*g* Chap. 3. 19.

Not being mixed with faith in them that heard—The word *συνκεκρασμένους, mixed*, is a metaphor taken from the nutrition of the human body by mixing the aliment taken into the stomach with the saliva and gastric juices, so that it is digested and absorbed into the blood, and so becomes the means of supporting the body. Should the most nutritive aliment be received into the stomach, if not "mixed" with these juices it would be rather the means of death than of life; certainly it would "not profit." So *faith* in the word preached [a gracious spirit of *receptivity*] is the grand means of its becoming the power of God to the salvation of the soul. He who does not credit a *threatening* will not be deterred by it from repeating the sin against which it is levelled; nor can he derive comfort from a *promise* who does not believe it as a pledge of God's veracity and goodness. Faith, therefore, must be "mixed" with all that we hear in order to make the word of God effectual to our salvation.

3. **For we which have believed do enter into rest**—The great spiritual blessings, the fore-runners of eternal glory, which were all typified by that earthly rest promised to the ancient Israelites, we Christians do, by believing in Christ Jesus, actually possess. We have peace of conscience and joy in the Holy Ghost; are saved from the guilt and power of sin; and thus enjoy an inward rest. [But God has said concerning the unbelieving Israelites] in the wilderness, I have sworn in my wrath that they shall not enter into my rest, notwithstanding the works of creation were finished, and the seventh day's rest [which was also a type and a prophecy of the rest of Canaan] was instituted from the foundation of the world. [So, in the provisions of the Gospel the work is finished, and a redeemed world is invited to enter into them; which, however, can be done only through faith.]

4. **For he spake in a certain place**—Namely in Gen. ii, 2, which refers to the completion of the work of creation, and the setting apart the seventh day as a day of "rest" for man and a type of everlasting felicity.

5. **And in this place again**—See Psalm xcv, 11. This was a *second* rest which the Lord promised to the believing, obedient seed of Abraham; and as it was spoken of in the days of David, when the Jews actually possessed this long-promised Canaan, therefore it is evident that that was not the rest which God intended, as the next verse shows.

6. **It remaineth that some must (will) enter therein**—*Ἐρεῖ οὖν ἀπολείπεται τινὸς εἰσελθεῖν εἰς αὐτήν, seeing then it remaineth for some to enter into it*; or, *whereas therefore it remaineth that some enter into it*, which is Dr. Owen's translation, and *they to whom it was first preached (οἱ πρότερον εὐαγγελισθέντες, they to whom the promise was given; they who first received the good tidings, that is, the*

it ^h was first preached entered not in because of unbelief: **7** Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, 'To day if ye will hear his voice, harden not your hearts.' **8** For if ^h Jesus had given them rest, then would he not afterward have spoken of another day. **9** There remaineth therefore a ¹ rest to the people of

h Or, the gospel was first preached.—*i* Psa. 95, 7: chap. 3, 7.—*k* That is, Joshua.—*l* Or, keeping of a sabbath.—*m* Chap. 3, 12, 18, 19.

Israelites, to whom was given the promise of entering into the rest of Canaan) *did not enter in because of their unbelief*, and the promise still continued to be repeated even in the days of David—therefore, some other "rest" must be intended.

7. He limiteth (defines) a certain day—Day, *ἡμέραν*, here seems to have the same meaning as *rest* in some other parts in this place. The day or time of rest relative to the ancient Jews being over and past, and a long time having elapsed between God's displeasure shown to the disobedient Israelites in the wilderness and the days of David, and the true rest not having been enjoyed, God in his mercy has *instituted another day*—has given another dispensation of mercy and goodness by Christ Jesus; and now it may be said, as formerly, *To day, if ye will hear his voice, harden not your hearts*. God speaks now as he spoke before; his voice is in the Gospel as it was in the Law. Believe, love, obey, and ye shall enter into this rest. **In David** (Psa. cxv, 7)—As we say "in Isaiah," meaning the book of Isaiah. **After (the lapse of) so long a time**—(Namely, the time between Joshua and David.) [The reference is clearly backward to what has been already cited, not forward to the words which follow.—*Alford*.]

8. For if Jesus (Joshua) had given them rest—The apostle shows, that although Joshua did bring the children of Israel into the Promised Land, yet this could not be the intended rest, because long after this time the Holy Spirit, by David, speaks of this rest; the apostle, therefore, concludes—

9. There remaineth therefore a rest to the people of God—[*σαββατισμός*, a keeping of sabbath.] The "rest" was not, 1) The rest of the Jewish sabbath; nor, 2) The rest of the Promised Land, (for the psalmist wrote long after the days of Joshua;) therefore there is *another rest*—a state of *blessedness*—for the people of God; and this is the *Gospel*; the blessings it procures and communicates, and the *eternal glory* which it prepares for, and has promised to, genuine believers. There are two words in this chapter which we indifferently translate "rest," *κατέπαυαν* and *σαββατισμός*, the first signifying a *cessation from labour*, so that the weary body is *rested* and *refreshed*; the second meaning, not only a rest from labour, but a *religious rest*; *sabbatismus*, a rest of a sacred kind, of which both soul and body partake. This is true, whether we understand the rest as referring to gospel blessings or to eternal felicity, or to both.

10. For he that is entered into his rest—The man who has believed in Christ Jesus has entered into his rest; the state of happiness which he has provided, and which is the forerunner of eternal glory. **Hath ceased from his own works**—No longer depends on the observance of Mosaic rites and ceremonies for his justification and final happiness. He rests from all these works of the

God. **10** For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. **11** Let us labour therefore to enter into that rest, lest any man fall ^aafter the same example of ^aunbelief. **12** For the word of God *is* ^oquick, and powerful, and ^psharper than any ^atwoedged sword, piercing even to the dividing asunder of soul and spirit,

n Or, disobedience.—*o* Isa. 49, 2; Jer. 23, 29; 2 Cor. 10, 4, 5; 1 Peter 1, 23.—*p* Prov. 5, 4.—*q* Eph. 6, 17; Rev. 1, 16; 2, 16.

law as fully as God has rested from his works of creation. Those who restrain the word "rest" to the signification of eternal glory, say that ceasing from our own works relates to the sufferings, tribulations, afflictions, etc., of this life; as in Rev. xiv, 13. I understand it as including both. In speaking of the *sabbath*, as typifying a state of blessedness in the other world, the apostle follows the opinions of the Jews of his own and after times, who think that where the plural number is used, (as in Lev. xix, 30, *Ye shall keep my sabbaths*,) that the *lower* and *higher sabbaths* are intended, and that the one is prefigured by the other.

11. Let us labour therefore—The word *σπουδάζομεν* implies every exertion of body and mind which can be made in reference to the subject. All things else omitted, this one thing let us do. We receive grace, improve grace, retain grace, that we may obtain eternal glory. **Lest any man fall**—Lest he fall off from the grace of God, from the Gospel and its blessings, and perish everlastingly. This is the meaning of the writer, who seems never to suppose that a man might not make final shipwreck of faith and of a good conscience as long as he was in a state of probation.

12. For the word of God is quick, and powerful—[By the phrase *ὁ λόγος τοῦ Θεοῦ*, we are certainly to understand, not the divine λόγος, (John i, 1,) but the truths and doctrines of the Gospel, as they come to us in the Holy Scriptures, are preached among men, and made life-giving by the accompanying energy of the Holy Spirit.] [*ζῶν γὰρ ὁ λόγος Θεοῦ καὶ ἐνεργῆς*, for God's living word is powerful; or, God's word is enduring, and full of energy, that is, has an ever-during force. The meaning, according to the latter interpretation, is, that the commination uttered in ancient days against unbelievers (and which had been repeated above by the writer) has abated nothing from its force or efficacy down to the present time. It still lives; unbelievers are still subject to its power. This is suitable to the relation of these words to what precedes them. The other interpretation makes ζῶν mean *active*, (living,) a sense which is common to this word and its Hebrew equivalent. I understand both terms as conveying the idea of *active and mighty energy*, which is altogether appropriate to the writer's purpose that God's word, with its fearful threatenings uttered against unbelievers in former days, is still in force, and has a dreadful power at which they ought to shudder. *Καὶ τοῦτο τέρως ὑπὲρ πάσαν μάχαιραν διατομον*, and sharper than any two-edged sword. The efficacy of the divine commination is often compared to a sharp sword. (Isa. xlix, 2; xi, 4; Rev. i, 16; ii, 12, 16; xix, 15, 21.) Language of reproof, threats, or condemnation, is by the sacred writers called the *sword*, or *rod*, of his mouth. So in our text the divine commination is represented as terribly effi-

and of the joints and marrow, and *is* a discern-
er of the thoughts and intents of the heart.

r 1 Cor. 14, 24, 25.

caacious. Καὶ διακνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, *piercing so as to separate life and spirit.* Ψυχῆ, when used as here, in distinction from πνεῦμα, means the *animal soul*, or principle of *animal life* in man, as πνεῦμα, in such a case, means the rational soul. . . . In the phrase under consideration the terms used plainly mean, inflicting a wound so deep as shall prove deadly. We may paraphrase both expressions thus: *a sharp sword that inflicts deadly wounds.* Ἀρμών τε καὶ μυελῶν, *joints and marrow*, that is, so as to divide the limbs from the body, a tremendous image of the sharpness of the sword, and of the deadly punitive efficacy of the divine judgments.—*Stuart.*

[Calmet interprets these words with especial reference to the *life-giving* power of the divine word. He explains and applies the text in this wise:

["And this mode of speech is exactly conformable to that of the Prophet Isaiah, (lv, 10, 11,) where, to the word of God spoken by his prophets, the same kind of powers are attributed as those mentioned here. *For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* The centurion seems to speak a similar language, (Luke vii, 7:) *But say in a word, (ἀλλὰ εἰπέ λόγῳ, speak thy word,) and my servant shall be healed.*"]

In Dr. Dodd's collections we find the following:

["The word of God, which promises to the faithful an entrance into God's rest in David's time, and now to us, is not a thing which *died* or was *forgotten* as soon as it was uttered, but it *continues* one and the same to all generations; it is ζῶν, *quick*, or *living*. So Isaiah says: *The word of our God shall stand for ever.* (Chapter xl, 8; compare chapter li, 6; lv, 11; 1 Esdras iv, 38; John iii, 34; 1 Peter i, 23.) *And powerful, ενεργής, efficacious, active*; sufficient, if it be not actually hindered, to produce its effects; *effectual.* (Philem. 6; see 2 Cor. x, 4; 1 Thess. ii, 13; "and sharper than any two-edged sword;" τομώτερος ὑπὲρ, *more cutting than.* The word of God *penetrates deeper* into a man than any sword; it enters into the soul and spirit, into all our sensations, passions, appetites, nay, to our very thoughts; and sits as judge of the most secret intentions, contrivances, and sentiments of the heart.]

[Mr. Wesley's note on this verse is expressed with his usual precision and accuracy: "For the word of God"—preached, (verse 2,) and armed with threatenings, (verse 3,) is living and powerful—attended with the power of the living God, and conveying either life or death to the hearers; 'sharper than any twoedged sword'—penetrating the heart more than this does the body; piercing quite through, and laying open 'the soul and spirit, joints and marrow'—the inmost recesses of the mind, which the apostle beautifully and strongly expresses by this heap of figurative words; 'and is a discern-er, not only of the thoughts,' but also of the intentions."] **Is a discern-er of**

13 Neither is there any creature that is not manifest in his sight: but all things are naked

s Psa. 33, 13, 14; 90, 8; 139, 11, 12.

the thoughts—Καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας; *is a critic of the propensities and suggestions of the heart.* How many have felt this property of God's word where it has been *faithfully* preached! How often has it happened that a man has seen the whole of his character, and some of the most private transactions of his life, held up as it were to public view by the preacher; and yet the parties absolutely unknown to each other! But while this effect of the word or true doctrine of God is acknowledged, let it not be supposed that *it*, of *itself*, can produce such effects. The word of God is compared to a *hammer* that breaks the rock in pieces, (Jer. xxiii, 29;) but will a *hammer* break a stone unless it is applied by the skill and strength of some powerful agent? It is here compared to a *twoedged sword*; but will a sword so cut or pierce unless some hand push and direct it? Neither can the words and doctrine of God produce any effect but as directed by the teacher and applied by the Spirit of God. It is an *instrument* the most apt for the accomplishing of its work; but it will do nothing but as used by the *heavenly Workman*.

13. Neither is there any creature that is not manifest—God, from whom this word comes, and by whom it has all its efficacy, is infinitely wise. He well knew how to construct his word so as to suit it to the state of all hearts; and he has given it that infinite fulness of meaning so as to suit it to all cases. And so complete is he in his knowledge, and so omnipresent is he, that the whole creation is constantly exposed to his view; nor is there a creature of the affections, mind, or imagination, that is not constantly under his eye. He marks every rising thought, every budding desire; and such as these are supposed to be the creatures to which the apostle particularly refers, and which are called, in the preceding verse, the propensities and suggestions of the heart. **But all things are naked and opened**—Πάντα δὲ γυμνά καὶ τετραχλίσμένα. The verb τετραχλίζω, from which the apostle's τετραχλίσμένα comes, signifies to have the *neck bent back* so as to expose the face to full view, that every feature might be seen; and this was often done with *criminals*, in order that they might be the better recognised and ascertained. To this custom Pliny refers in the very elegant and important panegyric which he delivered on the Emperor Trajan, about A. D. 103, when the emperor had made him consul; where, speaking of the great attention which Trajan paid to the public morals, and the care he took to extirpate informers, etc., he says: "There is nothing, however, in this age which affects us more pleasingly, nothing more deservedly, than to behold from above the supine faces and reverted necks of the informers. We thus knew them, and were gratified when, as expiatory victims of the public disquietude, they were led away to lingering punishments and sufferings more terrible than even the blood of the guilty." [Alford, after considering the various renderings of this figure, accepts as most probable nearly this view of the subject. "I would therefore," he says, "accept this metaphorical sense here, and regard the word as signifying entire prostration and subjugation under the eye of God; not only naked, stripped of all covering and concealment—but also

and 'opened unto the eyes of him with whom we have to do. **14** Seeing then that we have a "great high priest," that is passed into the heavens, Jesus the Son of God, "let us hold fast our profession. **15** For "we have not a

high priest which cannot be touched with the feeling of our infirmities; but "was in all points tempted like as we are, "yet without sin. **16** "Let us therefore come boldly unto the throne of grace, that we may obtain

† Joh 26, 6; 24, 21; Prov. 15, 11. — u Chap. 3, 1. — x Chap. 7, 26; 9, 12, 24. — v Chap. 10, 23. — w Isa. 53, 3; chap. 2, 16.

y Luke 22, 28. — z 2 Cor. 5, 21; chap. 7, 26; 1 Pet. 2, 22; 1 John 3, 5. — a Eph. 2, 18; 3, 12; chap. 10, 19, 21, 22.

laid prostrate in their exposure before him." **With whom we have to do**—Ἰησοῦς ὃν ἡμεῖς ὁ λόγος, to whom we must give an account. He is our judge, and is well qualified to be so, as all our hearts and actions are naked and open to him. This is the true meaning of λόγος in this place; and it is used in precisely the same meaning in Matt. xii, 36; xviii, 23; Luke xvi, 2. Rom. xiv, 12: *So then every one of us (λόγον ὁμῶς) shall give an account of himself to God.* And Heb. xiii, 17: *They watch for your souls (ὡς λόγον ἀποδώσοντες) as those who must give account.* We translate the words, "With whom we have to do;" of which, though the phraseology is obsolete, yet the meaning is nearly the same. *To whom a word to us*, is the rendering of my old MS. *Of whom we speak*, is the version of Wielif.

14. Seeing then that we have a great high priest—It is contended, and very properly, that the particle οὖν, which we translate *seeing*, as if what followed was an immediate inference from what had preceded, should be translated *now*; for though Christ had before been mentioned as the *high priest of our profession*, (chapter iii, 1,) and as the *high priest who made reconciliation for the sins of the people*, (chapter ii, 17,) the writer does not attempt to prove this in any of the preceding chapters, but now enters upon that point, and discusses it at great length to the end of chapter x. After all, it is possible that this may be a resumption of the discourse from chapter iii, 6; the rest of that chapter, and the preceding thirteen verses of this, being considered as a parenthesis. These parts left out, the discourse runs on with perfect connexion. It is very likely that the words are here spoken to meet an objection of those Jews who wished the Hebrew Christians to apostatize: "You have no tabernacle—no temple—no high priest—no sacrifice for sin. Without these there can be no religion; return therefore to us, who have the perfect temple service appointed by God." To these the writer answers; *We have a high priest who is passed into the heavens, Jesus the Son of God; therefore let us hold fast our profession.* (See on chapter iii, 1.)

Three things the writer professes to prove in this epistle: 1) That Christ is greater than the *angels*. 2) That he is greater than *Moses*. 3) That he is greater than *Aaron* and all *high priests*. The two former arguments, with their applications and illustrations, he has already despatched; and now he enters on the *third*: 1) That we have a *high priest*: 2) That this high priest is Jesus, the *Son of God*; not a *son or descendant of Aaron*, nor coming in that way, but in a more transcendent line: 3) Aaron and his successors could pass only into the holy of holies, and that but once a year; but our high priest has passed into the heavens, of which that was only the type.

15. For we have not a high priest—To the objection, "Your high priest, if entered into the heavens, can have no participation with you, and no sympathy for you, because out of the reach of hu-

man feelings and infirmities," he answers: *We have not a high priest who cannot sympathize with our weakness.* Though he be the Son of God, and equal in his *divine nature* with God; yet, having partaken of human nature, and having submitted to all its trials and distresses, and *being in all points tempted like as we are*, without feeling or consenting to sin; he is able to succour them that are tempted. (See chapter ii, 18.) [Καθ' ὁμοούτητα, scil. ἡμῶν, that is, *who was tempted like us*; παραπλήσιος ἡμῶν, says Theophylact; ὁμοίως ἡμῶν, Origen. This surely does not imply that temptations had, in all respects, the same influence upon him as upon us; but only that he was exposed to be attacked by them, in like manner as we are. He possessed a nature truly human, (chapter ii, 14, 17; he was therefore susceptible of being excited by the power of temptations, although he never yielded to them. Χωρὶς ἁμαρτίας, *without sin*; that is, although assailed by temptations of every kind, he never yielded, in any case, to their influence. He remained sinless. But why is this here asserted? Principally, I apprehend, to guard against any mistake in respect to what the writer had just said. To show the Hebrews that they might depend on the sympathy and compassion of their high priest (comp. ii, 17, 18) to help them, in all the trials and difficulties to which an unshaken adherence to Christianity would subject them, he declares that Jesus was himself subject to the like trials in all respects. But when he had so said, as if fearing they might draw the conclusion that in some cases, at least, he was (like others) overcome by them, the author immediately adds, *χωρὶς ἁμαρτίας*. It may be, that the expression implies an exhortation thus, namely, "Jesus when tried did not sin; Christian brethren, follow his example." I prefer, however, the former explanation.—*Stuart.*]

16. Let us therefore come boldly unto the throne of grace—The allusion to the high priest, and his office on the day of atonement, is here kept up. The *approach* mentioned here is to the ἱερατεῖον, the *propitiatory*, or *mercy seat*. This was the covering of the ark of the testimony or covenant, at each end of which was a cherub, and between them the shechinah, or symbol of the divine Majesty, which appeared to and conversed with the high priest. Here the apostle shows the great superiority of the privileges of the new covenant above those of the old; for there the high priest *only*, and he with *fear and trembling*, was permitted to approach; and that not without the blood of the victim; and if in any thing he transgressed he might expect to be struck with death. The throne of grace in heaven answers to this propitiatory, but to *this ALL* may approach who feel their need of salvation; and they may approach (μετὰ παρρησίας) *with freedom, confidence, liberty of speech*, in opposition to the *fear and trembling* of the Jewish high priest. Here nothing is to be feared provided the heart be right with God, truly sincere, and trusting alone in the sacrificial blood. **That we may obtain mercy**—ἵνα χάρισμα

mercy, and find grace to help in time of need.

CHAPTER V.

FOR every high priest taken from among men^a is ordained for men^b in things pertaining to God,^c that he may offer both gifts and sacrifices for sins: **2** ^dWho^e can have

^a Chap. 8. 3. — ^b Chap. 2. 17. — ^c Chap. 8. 3, 4; 9. 9; 10. 11; 11. 4. — ^d Chap. 2. 18; 4. 15. — ^e Or. can reasonably bear with. — ^f Chap. 7. 28.

ἔλεος, that we may take mercy; that we may receive the pardon of all our sins: there is mercy for the taking. As Jesus Christ "tasted death for every man," so every man may go to that propitiatory, and take the mercy that is suited to his offences. **And find grace**—"Mercy" refers to the pardon of sin, and being brought into the favour of God; "grace" is that by which the soul is supported after it has received this mercy, and by which it is purified from all unrighteousness, and upheld in all trials and difficulties, and enabled to prove faithful unto death. **To help in time of need**—*Εἰς ἐκκαταπόρευσιν βοήθειαν*, for a seasonable support; that is, support when necessary, and as necessary, and in due proportion to the necessity. And yet even at the throne of grace, or great propitiatory, no help can be expected where there is no cry, since where there is no cry there is no felt necessity; for he that feels that he is perishing will cry aloud for help, and to such a cry the compassionate high priest will run; and the "time of need" is the time in which God will show mercy; nor will he ever delay it when it is necessary.

NOTES ON CHAPTER V.

[That which has before been by anticipation hinted at, (chapter ii, 17; iii, 1; iv, 14, 15.) is now taken up and thoroughly discussed, (extending to chapter x, 18.)—*Alford*.]

1. For every high priest taken from among men—This seems to refer to Lev. xxi, 10, where it is intimated that the high priest shall be taken from his brethren; that is, he shall be of the tribe of Levi and of the family of Aaron. ["Taken from among men:" because so taken, they must be ordained for men with only a human ordination, and this world office and power in contrast with the work indicated in verse 7.] **Is ordained for men**—*Ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν*; is appointed to preside over the divine worship in those things which relate to the former dispensation. **That he may offer both gifts and sacrifices for sins**—God ever appeared to all his followers in two points of view: 1) As the author and dispenser of all temporal good. 2) As their lawgiver and judge. In reference to this twofold view of the divine Being, his worship was composed of two different parts: 1) Offerings, or gifts; 2) Sacrifices. (1) As the creator and dispenser of all good, he had offerings by which his bounty and providence were acknowledged. (2) As the lawgiver and judge, against whose injunctions offences had been committed, he had sacrifices offered to him to make atonement for sin. The *δώρα*, or gifts, mentioned here by the apostle, included every kind of eucharistical offering. The *θυσίαι*, sacrifices, included victims of every sort, or animals whose lives were to be offered in sacrifice, and their blood poured out before God, as an atonement for sins. The high priest was the mediator between God and the people; and it was his office, when the people had

compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. **3** And by reason hereof he ought, as for the people, so also for himself, to offer for sins. **4** And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. **5** So also

^g Lev. 4. 3; 9. 7; 16. 6, 15, 16, 17; chap. 7. 27; 9. 7. — ^h 2 Chron. 26. 18; John 3. 27. — ⁱ Ex. d. 28. 1; Num. 16. 5, 40; 1 Chron. 23. 13. — ^k John 8. 54.

brought these gifts and sacrifices, to offer them to God in their behalf. The people could not legitimately offer their own offerings, they must be all brought to the priest, and he alone could present them to God. As we have a high priest over the house of God to offer all our gifts and his own sacrifice, therefore we may come with boldness to the throne of grace.

2. Who can have (being able to have) compassion on the ignorant—The word *μετριοπαθεῖν* signifies, not merely to "have compassion," but to act with moderation, and to bear with each in proportion to his ignorance, weakness, and untoward circumstances; to pity, feel for, and excuse, as far as possible; and, when the provocation is at the highest, to moderate one's passion toward the culprit, and be ready to pardon; and, when punishment must be administered, to do it in the gentlest manner. The reason given why the high priest should be slow to punish and prone to forgive is, that he himself is also compassed with weakness; *περικεῖται ἀσθενείαν*, weakness lies all around him, it is his clothing; and as he feels his clothing, so should he feel it; and as he feels it, so he should deplore it and compassionate others.

3. And by reason hereof—[*Ὅφειλε, he ought*.] As he is also a transgressor of the commands of God, and unable to observe the law in its spirituality, he must [has occasion to] offer sacrifices for sin, not only for the people, but for himself also; this must teach him to have a fellow feeling for others.

4. This honour—*τὴν τιμὴν* undoubtedly signifies here the office, honour, authority. It is an honourable office, because the man is the high priest of God, and is appointed by God himself to that office. **But he that is called of God, as was Aaron**—As God alone had the right to appoint his own priest for the Jewish nation, and man had no authority here, so God alone could provide and appoint a high priest for the whole human race. Aaron was thus appointed (in a lower sense) for the Jewish people; Christ (in the highest and most complete) for all mankind. It is great folly to infer from this text the uninterrupted succession of popes or bishops, through whom alone any can have power to execute the office of the ministry of the Gospel. It is a silly fable, invented by ecclesiastical tyrants and supported by clerical coxcombs. But were it even true, it has nothing to do with the text, which speaks only of the appointment of a high priest, the succession to be preserved in the tribe of Levi and in the family of Aaron. But even this succession was interrupted and broken off, and the office itself was to cease on the coming of Christ, after whom there could be no high priest; nor can Christ have any successor; and therefore he is said to be a priest for ever. The verse, therefore, has nothing to do with the office of the Christian ministry; [nor are Christian ministers ever called priests in the New Testament.]

Christ glorified not himself to be made a high priest; but he that said unto him, ¹Thou art my Son, to day have I begotten thee. **6** As he saith also in another place, ²Thou art

¹Psa. 2. 7; chap. 1. 5. — ²m Psa. 110. 4; chap. 7. 17, 21. —
ⁿMatt. 26. 39, 42, 44; Mark 14. 36, 39; John 17. 1.

5. Christ glorified not himself—[It was wholly by the power and authority of God that] Jesus Christ was also appointed to this most awful and yet glorious office of being the high priest of the human race. The Jewish high priest represented this by the sacrifices of beasts which he offered; the Christian high priest must offer his own life. Jesus Christ did so; and, rising from the dead, he ascended to heaven, and there ever appeareth in the presence of God for us. Thus he holds in perpetuity the sacerdotal office; and therefore he can never have a successor. He can have no vicars, either in heaven or upon earth; those who pretend to be such are impostors, and are worthy neither of respect nor credit. **Thou art my Son**—See on chapter i. 5. And thus it appears that God can have no high priest but his Son; and to that office none can now pretend without blasphemy, for the Son of God is still the high priest in his temple.

6. He saith also in another place, (Psa. cx. 4.) **Thou art a priest for ever**—Jesus must continue to be high priest to all the successive generations of men, as he was also the lamb slain from the foundation of the world. If he be a priest for ever, there can be no succession of priests; and if he have all power in heaven and in earth; and if he be present wherever two or three are gathered together in his name, he can have no vicars; nor can the Church need one to act in his place, when he, from his essential nature, fills all places, and is everywhere present. This one consideration nullifies all the pretensions of the Romish pontiff, and proves the whole to be a tissue of imposture. **After the order of Melchisedec**—Who this person was must still remain a secret. We know nothing more of him than is written in Gen. xiv. 18, etc. [He is here (as in Psa. cx. 4) shown to have been an illustrious person.] [*Εἰς τὸν αἰῶνα* (forever) must be taken in a qualified sense, as doubtless the priesthood of Christ will continue no longer than his mediatorial reign; when his reign as mediator shall cease, his work, both as mediator and priest, will have been accomplished. Κατὰ τὴν τάξιν, κ. τ. λ., he in whom all the theocratic promises find their fulfilment, in whom the true kingdom of God comes and is summed up, was to be (Zech. vi. 12) "a priest upon his throne," and such a priest as should be after the order of Melchisedec.—*Stuart*.]

7. Who (Christ) in the days of his flesh—The time of his incarnation, during which he took all the infirmities of human nature upon him, and was afflicted in his body and soul just as other men are, irregular and sinful passions excepted. **Offered up prayers and supplications**—The Redeemer of the world appears here in his proper humanity; but he is the representative of the whole human race. He must, as such, make expiation for sin by suffering. Suffering was as necessary as death; for man, because he has sinned, must suffer, and because he has broken the law, should die. Jesus took upon himself the nature of man, subject to all the trials and distresses of human nature. He is now making atonement; and he begins with sufferings, as sufferings commence with human

a priest forever after the order of Melchisedec. **7** Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was

^oPsa. 22. 1; Matt. 27. 46, 50; Mark 15. 34, 37. — ^pMatt. 26. 33; Mark 14. 36.

life; and he terminates with death, as that is the end of human existence in this world. *Though he was the Son of God*, conceived and born without sin, or any thing that could render him liable to suffering or death, and only suffered and died through infinite condescension; yet, to constitute him a complete Saviour, he must submit to whatever the law required; and therefore he is stated to have learned obedience by the things which he suffered, (verse 8,) that is, *subjection* to all the requisitions of the law; and being made perfect, that is, having finished the whole by dying, he, by these means, became the author of eternal salvation to all them who obey him, (verse 9;) that is, who repent and believe the Gospel, and walk in holiness of life. "But he appears to be under the most dreadful apprehension of death; for he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death." (Verse 7.) This fear of death was in Christ a widely different thing from what it is in men; they fear death because of what lies beyond the grave; they have sinned, and they are afraid to meet their judge. Jesus could have no fear on these grounds; he was now suffering for man, and he felt as their expiatory victim; and God only can tell, and perhaps neither men nor angels can conceive, how great the sufferings and agony must have been which, in the sight of infinite justice, were requisite to make this atonement. Death, temporal and eternal, was the portion of man; and now Christ is to destroy death by agonizing and dying! The tortures and torments necessary to effect this destruction Jesus Christ alone could feel, Jesus Christ alone could sustain, Jesus Christ alone can comprehend. We are referred to them in this most solemn verse; but the apostle himself only drops hints, he does not attempt to explain them; he prayed; he supplicated with strong crying and tears; and he was heard in reference to that which he feared. His prayers, as our mediator, were answered; and his sufferings and death were complete and effectual as our sacrifice. This is the glorious sum of what the apostle here states; and it is enough. We may hear of it with awful wonder; and we adore Him with silence whose grief had nothing common in it to that of other men, and is not to be estimated according to the measure of human miseries. It was

A weight of woe, more than whole worlds could bear.

Prayers and supplications, etc.—There may be an allusion here to the manner in which the Jews speak of prayer, etc. "Rabbi Yehudah said: All human things depend on repentance and the prayers which men make to the holy blessed God; especially if tears be poured out with the prayers. There is no gate which tears will not pass through." (*Sohar*, *Ezod*, fol. 5.)

The word *ἱκετης* (translated *supplications*) is found in no other part of the New Testament. *ἱκετης* signifies a *suppliant*, and is so used in this connexion by the purest Greek writers. Nearly the same words are found in Isocrates, *De Pace*:

able to save him from death, and was heard
in that he feared; **8** *Though he were a
Son, yet learned he obedience by the things

q Or, for his piety. — r Matthew 26, 37; Mark 14, 33;
Luke 22, 43; John 12, 27.

ἱκετηρίας πόλλας καὶ δεήσεις ποιούμενοι, *making many supplications and prayers.* Jesus Christ, the representative of and substitute for the whole human race, which was oppressed and ruined by Satan and sin, with the *hiketeria*, or ensign of a most distressed suppliant, presents himself before the throne of God with **strong crying and tears**, and prays against death and his ravages in behalf of those whose representative he was; and he "was heard in that he feared"—the evils were removed and the oppressor cast down. Satan was bound, he was spoiled of his dominion, and is reserved in chains of darkness to the judgment of the great day. **To save him from death**—I have already observed that Jesus Christ was the representative of the human race; and have made some observations on the peculiarity of his sufferings, following the common acceptance of the words in the text, which things are true, howsoever the text may be interpreted. But here we may consider the pronoun αὐτὸν, "him," as implying the *collective body* of mankind; the *children who were partakers of flesh and blood*, (chapter ii, 14); the *seed of Abraham*, (verse 16), *who through fear of death were all their life subject to bondage.* So he made supplication with strong crying and tears to him who was able to save them from death; for I consider the τούτους, *them*, of chapter ii, 15, the same, or implying the same thing, as αὐτὸν, "him," in this verse; and, thus understood, all the difficulty vanishes away. On this interpretation I shall give a paraphrase of the whole verse: *Jesus Christ, in the days of his flesh, (for he was incarnated that he might redeem the seed of Abraham, the fallen race of man), and in his expiatory sufferings, when representing the whole human race, offered up prayers and supplications, with strong crying and tears, to him who was able to save them from death; the intercession was prevalent, the passion and sacrifice were accepted, the sting of death was extracted, and Satan was dethroned.* The words, (verse 8,) *Though he were a Son yet learned he obedience by the things which he suffered,* I consider as belonging, not only to Christ considered in his human nature, but also to him in his collective capacity; that is, belonging to all the sons and daughters of God, who, by means of suffering and various chastisements, learn submission, obedience, and righteousness; and this very subject is soon after treated in considerable detail. (See chapter xii, 2-11.)

9. And being made perfect—Καὶ τελειωθείς, and having finished all—having died and risen again. Τελειωθῆναι signifies to have obtained the goal; to have ended one's labour, and enjoyed the fruits of it: (chapter xii, 23:) *the spirits of just men made perfect.* Ἡνεβίωσεν δικαίῳ τετελειωμένον means the souls of those who have gained the goal and obtained the prize. So, when Christ had finished his course of tremendous sufferings, and consummated the whole by his death and resurrection, he became αἰώνιος σωτηρίας αἰώνιον, *the cause of eternal salvation unto all them who obey him.* He was consecrated both high priest and sacrifice by his offering upon the cross.

"In this verse," says Dr. Macknight, "three things are clearly stated: 1) That obedience to

which he suffered; **9** And "being made perfect, he became the author of eternal salvation unto all them that obey him; **10** Called of

s Chapter 3, 6. — t Philippians 2, 8. — u Chapter 2, 10;
11, 40.

Christ is equally necessary to salvation with *believing* on him. 2) That he was made perfect as a high priest by offering himself a sacrifice for sin. (Chapter viii, 3.) 3) That, by the merit of that sacrifice, he hath obtained pardon and eternal life for them who obey him." He *tasted death for every man*; but he is the *author and cause* of eternal salvation only to them who *obey him*. Christ has bought all men by his blood; and by the infinite merit of his death he has purchased for them an endless glory; but, in order to secure it, the sinner must, through that grace which God withholds from no man, repent, turn from sin, believe on Jesus as being a sufficient ransom and sacrifice for his soul, receive the gift of the Holy Ghost, and himself become a worker together with him, walk in conformity to the divine will through this divine aid, and continue faithful unto death through him out of whose fulness he may receive grace upon grace. [There is here an intimation that Christ's very sufferings stand in intimate and necessary connexion with his exaltation to the kingly office. (See Luke xxiv, 26.)—Stuart.]

10. Called of God a high priest—Προσχωρηθεὶς, being constituted, acknowledged, a high priest. On this verse Dr. Macknight has the following note: "As our Lord, in his conversation with the Pharisees, (Matt. xxii, 43,) spake of it as a thing certain of itself, and universally known and acknowledged by the Jews, that David wrote the 110th Psalm by inspiration, concerning the Christ or Messiah; the apostle was warranted in applying the whole of that psalm to Jesus. Wherefore, having quoted the fourth verse, *Thou art a priest for ever after the order of Melchisedec*, as directed to Messiah, David's Lord, he justly termed that speech of the Father a *salutation* to Jesus. Now, that the deep meaning of this salutation may be understood, I observe, *First*, that, by the testimony of the inspired writers, Jesus sat down at the right hand of God when he returned to heaven, after having finished his ministry upon earth. (Mark xvi, 19; Acts vii, 56; Heb. i, 3; viii, 1; 1 Pet. iii, 22.) Not, however, *immediately*, but *after* he had offered the sacrifice of himself in heaven by presenting his crucified body before the presence of God. (Heb. i, 3; x, 10.) *Secondly*, I observe, that God's saluting Messiah **a priest after the order of Melchisedec**, being mentioned in the psalm after God is said to have invited him to sit at his right hand, it is reasonable to think the salutation was given him after he had offered the sacrifice of himself, and had taken his seat at God's right hand. [Or in anticipation of that accomplished sacrifice.] Considered in this order, the salutation of Jesus as a priest *after the order of Melchisedec* was a public declaration on the part of God that he accepted the sacrifice of himself which Jesus then offered, as a sufficient atonement for the sin of the world, and approved of the whole of his ministrations on earth, and confirmed all the effects of that meritorious sacrifice. And whereas we are informed, in the psalm, that after God had invited his Son, in the human nature, to sit at his right hand as governor of the world, and foretold the blessed fruits of his government, he published

God a high priest ^v after the order of Melchisedec. **11** Of whom ^w we have many things to say, and hard to be uttered, seeing ye are ^x dull of hearing. **12** For when for the time ye ought to be teachers, ye have need that one

^v Verse 6; chap. 6, 20. — ^w John 16, 12; 2 Peter 3, 16. — ^x Matt. 13, 15. — ^y Chap. 6, 1.

the oath by which he made him a priest *for ever*, before he sent him into the world to accomplish the salvation of mankind; and declared that he would never repent of that oath. It was, in effect, a solemn publication of the method in which God would pardon sinners; and a promise that the effects of his Son's government as a king, and of his ministrations as a priest, should be eternal. (See chapter vi, 20.) Moreover, as this solemn declaration of the dignity of the Son of God, as a king and a priest for ever in the human nature, was made in the hearing of the angelic hosts, it was designed for their instruction, that they might understand their subordination to God's Son, and pay him that homage that is due to him as Governor of the world and as Saviour of the human race. (Phil. ii, 9, 10; Heb. i, 6.) The above explanation of the import of God's saluting Jesus a priest for ever is founded on the apostle's reasonings in the seventh and following chapters, where he enters into the deep meaning of the oath by which that salvation was conferred. [Rather far fetched!]

11. Of whom—[*Ἐπὶ οὖν, concerning whom*, that is, Melchisedec.] **We have many things to say**—[Having introduced the subject of Christ's exaltation as priest, the nature of the comparison introduced—namely, the comparison of Christ's priesthood with that of Melchisedec—occasions the writer (of the epistle) to stop short, in order to comment on this, and also to give utterance, in the first place, to his emotions of concern for those whom he addressed. The difficulty and obscurity of the subject which he is about to discuss are, in his view, occasioned principally by the low state of religious knowledge in those whom he addresses. This he tells them very plainly, in order to reprove them for the little progress they had made in Christian knowledge, as well as to guard them against objecting to what he is about to advance. —Stuart.] [It is of no consequence, as regards the general sense, whether this be rendered "concerning which"—that is, the analogy of the priesthood of Christ to that of Melchisedec—or, "concerning whom"—meaning either of these personages. I should prefer the latter, understanding of Christ as the prominent and most important subject of discourse. The particular characteristic of Christ is, of course, his priesthood as analogous to that of Melchisedec.—Turner.] **Hard to be uttered**—*δυσσπηρεύτος, difficult to be interpreted*, because Melchisedec was a typical person. Or, if it refer to the priesthood of Christ, that is still more difficult to be explained, as it implies his being constituted a priest after this typical order, and his paying down the ransom for the sins of the whole world, and also his satisfying the divine justice by this sacrifice, thereby opening the kingdom of heaven to all believers, and giving the whole world an entrance to the holy of holies by his blood. **Dull of hearing**—*Νωθροὶ ταῖς ἀκοαῖς*; your souls do not keep pace with the doctrines and exhortations delivered to you. As *νωθρός* signifies little speed, it is here elegantly applied to those who are called to the Christian race, have the road laid down plain

teach you again which *he* ^v the first principles of the oracles of God; and are become such as have need of ^z milk, and not of strong meat. **13** For every one that useth milk ^a is unskilful in the word of righteousness: for he is ^b a babe.

^z 1 Cor. 3, 1, 2, 3. — ^a Gr. *hath no experience*. — ^b 1 Cor. 13, 11; 14, 20; Eph. 4, 14; 1 Peter 2, 2.

before them, and the blessings to be obtained enumerated, and yet who make no exertions to get on, but are always lagging by the way.

12. For when for the time—They had heard the Gospel for many years, and had professed to be Christians for a long time; on these accounts they ought to have been well instructed in divine things, and able to instruct others. **Which be the first principles**—*Τὰ τὰ στοιχεῖα, certain first principles or elements*. The word *τὰ* is not the nominative plural, as our translators have supposed, but the accusative case, governed by *διδάσκον*, and therefore the literal translation of the passage is this: *Ye have need that one teach you a second time (πάλιν) certain elements of the doctrines of Christ, or oracles of God*; that is, the notices which the prophets gave concerning the priesthood of Jesus Christ. (Psalm cx, and Isaiah liii.) By the **oracles of God**, *τῶν λόγων τοῦ Θεοῦ*, the writings of the Old Testament are undoubtedly meant. **And are become such**—The words seem to intimate that they had once been better instructed, and had now forgotten that teaching; and this was occasioned by their being "dull of hearing;" either they had not continued to hear, or they had heard so carelessly that they were not profited by what they heard. They had probably totally omitted the preaching of the Gospel, and consequently forgotten all they had learned. Indeed, it seems to have been to reclaim those Hebrews from backsliding, and preserve them from total apostasy, that this epistle was written. **Such as have need of milk**—"Milk" is a metaphor by which many authors, both sacred and profane, express the first principles of religion and science; and they apply sucking to learning; and every student in his novitiate, or commencement of his studies, was likened to an infant that derives all its nourishment from the breast of its mother, not being able to digest any other kind of food. On the contrary, those who had well learned all the first principles of religion and science, and knew how to apply them, were considered as adults who were capable of receiving solid food; that is, the more difficult and sublime doctrines. But all these are to derive their nourishment, or spiritual instruction, *ἐκ τῶν λόγων τοῦ Θεοῦ, from the oracles of God*. The word "oracle," by which we translate the *λόγων* of the apostle, is used by the best Greek writers to signify a divine speech, or answer of a deity to a question proposed. It always implied a speech or declaration purely celestial, in which man had no part; and it is thus used wherever it occurs in the New Testament. 1) It signifies the LAW received from God by Moses. (Acts vii, 38.) 2) The Old Testament in general; the holy men of old having spoken by the inspiration of the divine Spirit. (Rom. iii, 2.) 3) Divine revelation in general, because delivered immediately from God. (1 Thess. ii, 13; 1 Pet. iv, 11.) When we consider what respect was paid by the heathens to their "oracles," we may learn what respect is due to the true oracles of God.

13. For every one that useth milk—It is very likely that the apostle, by using this term, refers to

14 But strong meat belongeth to them that are ^a of full age, *even* those who by reason ^y of use have their senses exercised ^z to discern both good and evil.

THEREFORE ^aleaving ^bthe principles of

^x Or, *perfect*; 1 Cor. 2, 6; Eph. 4, 13; Phil. 3, 15.—^y Or, *of a habit*, or, *perfection*.—^z Isa. 7, 15; 1 Cor. 2, 14, 15.—^a Phil. 3, 12, 13, 14; chap. 5, 12.

the *doctrines of the law*, which were only the rudiments of religion, and were intended to lead us to Christ, that we might be justified by faith. **The word of righteousness**—*Λόγον δικαιοσύνης, the doctrine of justification*. I believe this to be the apostle's meaning. He that uses "milk," rests in the ceremonies and observances of the law, is *unskilful in the doctrine of justification*; for this requires faith in the sacrificial death of the promised Messiah.

14. But strong meat—The high and sublime doctrines of Christianity; the atonement, justification by faith, the gift of the Holy Ghost, the fulness of Christ dwelling in the souls of men, triumph in and over death, and eternal glory in the realms of the blessed and endless union with Christ in the throne of his glory. This is the "strong meat" which the genuine Christian understands, receives, digests, and by which he grows. **By reason of use**—Who, by constant hearing, believing, praying, and obedience, *use* all the graces of God's Spirit; and, in the faithful use of them, find every one improved, so that they daily grow in grace, and in the knowledge of Jesus Christ our Lord. **Have their senses exercised**—The word *αἰσθητήρια* signifies the different organs of sense, as the eyes, ears, tongue, palate, etc., and the nervous surface in general, through which we gain our sensations. These organs of sense, being frequently "exercised" or employed on a variety of subjects, acquire the power to discern the various objects of sense; namely, colours, sounds, tastes or savours, odours or smellings, hardness, softness, and all other tangible qualities. There is something in the soul that answers to all these senses in the body. And as universal nature presents to the other senses their different and appropriate objects, so religion presents to these interior senses the objects which are suited to them. Hence in Scripture we are said, even in spiritual things, to see, hear, taste, and feel. These are the means by which the soul is rendered comfortable, and through which it derives its happiness and perfection.

NOTES ON CHAPTER VI.

1. Therefore—[*Διὸ*. Since you have for so long a time enjoyed so many advantages and opportunities to become adepts in the truth, and yet have so signally failed, and are still *babes* and not *adults* in Christian knowledge and experience, it is high time to leave these merely elementary things, and proceed toward higher truths and to a more matured Christian state.] The words *τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον* might be translated *the discourse of the beginning of Christ*, as in the margin; that is, the account of his *incarnation*, and the different types and ceremonies in the law by which his advent, nature, office, and miracles were pointed out. The whole law of Moses pointed out *Christ*, and therefore the words of the apostle may be understood thus: Leave the *Law*, and come to the *Gospel*; cease from *Moses*, and come to the *Messiah*.

the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance ^efrom dead works, and of faith toward God, **2** ^dOf the doctrine of baptisms, ^fand of laying on of hands, ^gand of resurrection of the dead, ^hand of eternal judgment.

^b Or, *the word of the beginning of Christ*.—^c Chap. 9, 14.—^d Acts 19, 4, 5.—^e Acts 8, 14, 15, 16, 17; 19, 6.—^f Acts 17, 31, 32.—^g Acts 24, 25; Rom. 2, 16.

Let us go on unto perfection—The original words, *ἐπὶ τὴν τελειότητα φερόμεθα*, [are capable of either of the two senses—1) "Quitting the mere initial stage of pupilage (do ye) advance forward to a more mature state of instruction and knowledge;" or, 2) "Omitting not to insist on the first elements of Christian doctrines, let us proceed (*φερόμεθα*, bear ourselves) toward the more difficult principles (elements) of religion," the writer thus intimating his further purpose in addressing his readers. Both senses are worthy of the occasion, and each has been accepted and sustained by the very best authorities. See Stuart.] **Laying again the foundation of repentance**—*Νεκρῶν ἔργων*, *dead works*, are the works of those who were dead in trespasses and dead in sins; and who were dead by sentence of the law. Repentance may be properly called the foundation of the work of God in the soul, because by it we forsake sin and turn to God to find mercy. **Faith toward God**—Is also a primary and fundamental principle, without which it is impossible to please God, and without which we cannot be saved. In "repentance" we feel the need of God's mercy; by "faith" we find that mercy.

2. Of the doctrine of baptisms—["Baptism," as agreeable to the Lord's appointment, became the rite of initiation into the Christian Church, and its administration was usually followed with the *imposition of hands*; and accordingly, because these were *initiatory* services, they were now to be left behind.] "Baptisms," or immersions of the body in water, sprinklings, and washings, were frequent as religious rites among the Hebrews, and were all emblematical of that purity which a holy God requires in his worshippers, and without which they cannot be happy here, nor glorified in heaven. **Laying on of hands**—Was also frequent, especially in sacrifices; the person bringing the victim laid his hand on its head, confessed his sins over it, and then gave it to the priest to be offered to God, that it might make atonement for his transgressions. This also had respect to Jesus Christ, that *Lamb of God which taketh away the sin of the world*. The doctrine also of the **resurrection of the dead** [that is, of the future life] and of **eternal judgment**, were also fundamental Christian doctrines only partially revealed in the Old Testament, and then referred to the Gospel. (See Isa. xxvi, 19; xii, 2.) Now the foundation of all these doctrines was laid in the Old Testament, and they were variously represented under the Law, but they were all referred to the Gospel for their proof and illustration. The apostle, therefore, wishes them to consider the Gospel as holding forth these in their full spirit and power. It preaches, 1) Repentance unto life. 2) Faith in God through Christ, by whom we receive the atonement. 3) The baptism by water, in the name of the Holy Trinity, and the baptism of the Holy Ghost. 4) The imposition of hands, the true sacrificial system; and, by and through it, the communication of the various gifts of the Holy

3 And this will we do, ^bif God permit. **4** For ^cit is impossible for those ^ewho were once enlightened, and have tasted of ^dthe heavenly gift, and ^awere made partakers of the Holy

Acts 18, 21; 1 Cor. 4, 19.—i Matt. 12, 31, 32; chap. 10, 26; 2 Pet. 2, 20, 21; 1 John 5, 16.—k Chap. 10, 32.

Spirit for the instruction of mankind and the edification of the Church. **5**) The resurrection of the dead, which is both proved and illustrated by the resurrection of Christ. **6**) The doctrine of the eternal or future judgment, which is to take place at the bar of Christ himself, God having committed all judgment to his Son, called here *κρίμα αἰώνιον*, *eternal or ever-during judgment*, because the sentences then pronounced shall be irreversible. The Hebrew Christians had already received these; but should they now mingle the Gospel with the Law they would thereby cut themselves off from Christ; and should they be ever again admitted, they must come through the same gate, or lay a *second time* (*παλιν*) this foundation. But should they persistently apostatize from Christ, and finally reject him, then it would be *impossible to renew them again to repentance*—they could no more be received into the Christian Church, nor have any right to any blessing of the Gospel; and, finally rejecting the Lord who had bought them, would bring on themselves and their land swift destruction. (See the 4th and following verses, and particularly the notes on verses 8 and 9.)

3. And this will we do—God being my helper, I will teach you all the sublime truths of the Gospel; and show you how all its excellences were typified by the law, and particularly by its sacrificial system. [*“If God spare my life and give me an opportunity, and if your apostasy, of which I am fearful, does not unhappily make it unnecessary, I shall be glad to give you such explanations; but I am afraid that in reference to some of you, they may come too late.”—Brown.*]

4. For it is impossible for those who were once enlightened—[*Γάρ* (*for*) refers to the leading exhortation of verse 3, *τοῦτο ποιήσωμεν*, which looks back to the exhortation (verse 1) to strive after perfection. To weaken down *δύνατον*, (*impossible*), into *περίεργον* (very difficult) under the plea of an oratorical exaggeration, is purely arbitrary. Neither are we to supply *παρ' ἀνθρώπους*, (with men,) according to Matt. xix, 26. The author evidently designs to set before the eyes of the readers the magnitude of the danger, and the fearful gravity of the crisis to which they have come.—*Moll in Lange.*] [The author of the epistle considered the persons whom he was addressing, although true Christians, as in imminent danger of falling away, and therefore employs every effort to prevent such an issue.—*Turner.*] No man believing in the Lord Jesus as the great sacrifice for sin, and acknowledging Christianity as a divine revelation, is here intended, though he may have unfortunately backslidden from any degree of the salvation of God. The design of these solemn words is evidently, *first*, to show the Hebrews [and through them to Christians in all after times] that apostasy from the highest degrees of grace was possible; and that those who were highest in the favour of God might sin against him, lose it, and perish everlastingly. *Secondly*, to warn them against such an awful state of perdition, that they might not be led away by either the persuasions or persecutions of their countrymen from the truth of the heavenly doctrine which had

Ghost, **5** And have tasted the good word of God, and the powers of ^athe world to come, **6** If they shall fall away, to renew them again unto repentance; ^bseeing they crucify to them-

l John 4, 10; 6, 32; Eph. 2, 8.—m Gal. 3, 2, 5; chap. 2, 4.—n Chap. 2, 5.—o Chap. 10, 29.

been delivered to them. And, *thirdly*, to point out the destruction which was shortly to come upon the Jewish nation. **Once enlightened**—Thoroughly instructed in the nature and design of the Christian religion, having received the knowledge of the truth, (chapter x, 32;) and being convinced of sin, righteousness, and judgment; and led to Jesus the Saviour of sinners. **Tasted of the heavenly gift**—Having received the knowledge of salvation by the remission of sins, through the Day-spring which from on high had visited them; such having received Christ, the heavenly gift of God's infinite love, (John iii, 16;) the living bread that came down from heaven, (John vi, 51;) and thus tasting that the Lord is gracious, (1 Pet. ii, 3,) and witnessing the full effects of the Christian religion. **Partakers of the Holy Ghost**—The Spirit himself witnessing with their spirits that they were the children of God, and thus assuring them of God's mercy toward them, and of the efficacy of the atonement through which they had received such blessings.

5. And have tasted the good word of God—Have had this proof of the excellence of the promise of God in sending the Gospel, the Gospel being itself the good word of a good God, the reading and preaching of which they find sweet to the taste of their souls. Genuine believers have an appetite for the word of God; they taste it, and then their relish for it is the more abundantly increased. **The powers of the world to come**—*Δυνάμεις τοῦ μέλλοντος αἰῶνος*. These words are understood two ways: 1) “The powers of the world to come” may refer to the stupendous miracles wrought in confirmation of the Gospel, the Gospel dispensation being “the world to come” in the Jewish phraseology, as we have often seen. All these miracles Jesus Christ did in the sight of this very people; and thus they had the highest evidence they could have that Jesus was this promised Messiah, and could have no pretence to doubt his mission, or apostatize from the Christian faith which they had received; and hence it is no wonder that the apostle denounces the most awful judgments of God against those who had apostatized from the faith which they had seen thus confirmed. 2) The words have been supposed to apply to those communications and foretastes of eternal blessedness, or of the joys “of the world to come,” which they who are justified through the blood of the covenant, and walk faithfully with their God, experience; and to this sense the word *γεσқаμενος*, *have tasted*, is thought more properly to apply. But *γεσқаи*, *to taste*, signifies to experience or have full proof of a thing. To taste that the Lord is gracious, (1 Pet. ii, 3,) is to experience God's graciousness thoroughly, in being made living stones, built up into a spiritual house, constituted holy priests to offer spiritual sacrifices acceptable to God.

6. If they shall fall away—*Καὶ παραπεσόντας*, *and having fallen away*. I can express my own mind on this translation nearly in the words of Dr. Macknight: “The participles *οὐκ ἐπαισθέντας*, *who were enlightened*, *γεσқаμενος*, *have tasted*, and *γενηθέντας*, *were made partakers*, being *aorists*, are properly rendered by our translators in the *past time*;

selves the Son of God afresh, and put him to an open shame. **7** For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

p Or, for.—q Psa. 65. 10.

wherefore παραπεσύντας, being an aorist, ought likewise to have been translated in the *past time*, HAVE fallen away." [There is nothing at all in the original answering to the conditional "if" of the text; literally rendered it would read, *having fallen away*, and it is absurd to assume that an impossible condition is here supposed.] It appears, then, that there is a fearful possibility of *falling away from the grace of God*; and if this scripture did not say so, there are many others that do. And were there no scripture express on this subject, the nature of the present state of man, which is a state of probation or trial, must necessarily imply it. Let him who most assuredly standeth take heed lest he fall. **To renew them again unto repentance**—As "repentance" is the *first step* that a sinner must take in order to return to God, and as sorrow for sin must be useless in itself unless there be a proper sacrificial offering, these having rejected [and continuing to reject] the only available sacrifice, their repentance for sin, had they any, would be nugatory, and their salvation impossible on this simple account, and this is the very reason which the apostle immediately subjoins. **Seeing they crucify** [ἀνασταυροῦντας, they are *recrucifying*] **to themselves the Son of God**—They reject him as the ground of their hope and salvation, and thus they are said to *crucify him unto themselves*; they do that in their present apostasy which the Jews did; and they show thereby that they are in spirit joined with his murderers. **And put him to an open shame**—ἡπαθεύοντες, *and have made him a public example*; or *crucifying unto themselves and making the Son of God a public example*. That is, they show openly that they judge Jesus Christ to have been worthy of the death which he suffered, and was justly made a public example by being crucified. This shows that it is *final apostasy*, by the total rejection of the Gospel, and blasphemy of the Saviour of men, that the apostle has in view. [The *having been enlightened, having tasted, been made partakers, and the having fallen away*, are all in past time; the *recrucifying*, and the *putting to shame*, are present. The former show what the persons referred to *had been* before their apostasy, the latter what they are now doing, on account of which they cannot be restored while so continuing in sin.] [Every apostate from a good cause gives new occasion, by the act of apostasy, for the enemies of that cause to utter all the malignity of their hearts against it. In this sense apostates expose the Saviour to public infamy when they renounce all regard for him, and join with those who view him as an impostor and malefactor.—Stuart.] See the note on verse 4.

7. For the earth which drinketh in the rain—As much as if he had said: In giving up such apostates as utterly incurable we act as men do in dealing with their fields; for as the ground which drinketh in the rain by which the providence of God waters it, brings forth fruit to compensate the toil of the tiller, and continues to be cultivated, God granting his blessing to the labours of the husbandman, so—

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. **9** But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

r Isaiah 5. 6.

8. That which beareth thorns and briers (thistles) is rejected—That is: The land which, notwithstanding the most careful cultivation, receiving also in due times the early and latter rain, produces nothing but thorns and briers, or noxious weeds of different kinds, is rejected, ἀδόκιμος, (*reprobate*), is given up as unimprovable; its briers, thorns, and brushwood burnt down; and itself left to be trodden down by the beasts of the field. The nature of the case prevents us from supposing that he alludes to the custom of pushing and burning, in order to further fertilization. **Is nigh unto cursing**—[This is probably a prophetic reference to the then impending destruction of Jerusalem, though the writer may not have clearly understood the manner in which the "cursing" was to be executed.] There is a good sense in which all these things may be applied to the Jewish people, who were favoured by our Lord's ministry and miracles. They were *enlightened* by his preaching; *tasted* of the benefits of the *heavenly gift*—the Christian religion established among them; saw many of their children and relatives *made partakers of the Holy Ghost*; *tasted the good word of God*, by the fulfilment of the promise made to Abraham; and saw the almighty power of God exerted in working a great variety of miracles. [It is also evident, that for a considerable time after the day of pentecost the Gospel was well received at Jerusalem, even among the priests and scribes, and that the subsequent defection took place when it was found that the Levitical system was to be superseded, and the Gentiles admitted to the Church on the same terms as the Jews. (Acts vi, 7; ix, 31; xxi, 20.)] Then they *fell away* from all this, crucified Him who, even in his sufferings, as well as his resurrection, was demonstrated by miracles to be the Son of God; and, to vindicate their unparalleled wickedness, endeavoured to make him a public example by reproaches and blasphemies. Therefore their state, which had received much moral cultivation from Moses, the prophets, Christ and his apostles, and now bore nothing but the most vicious fruits, pride, unbelief, hardness of heart, contempt of God's word and ordinances, blasphemy, and rebellion; was rejected—reprobated—of God; was "nigh unto cursing," about to be cast off from the divine protection; and their city and temple were shortly to be *burnt up* by the Roman armies. Thus the apostle, under the case of individuals, points out the destruction that was to come upon this people in general, and which actually took place soon after the writing of this epistle! And this appears to be the very subject which the apostle has in view in the parallel solemn passages, (chapter x, 26–31,) and, viewed in this light, much of their obscurity and difficulty vanishes away.

9. But, beloved—Here the writer softens what he had before said; having given them the most solemn warning against apostasy, he now encourages them to persevere, commends the good that is in them, and excites them to watchfulness and activity. **Better things of you**—Than that you shall resemble that unfruitful ground that can be

10 *For 'God is not unrighteous to forget
"your work and labour of love, which ye have
showed toward his name, in that ye have *min-
istered to the saints, and do minister. **11** And
we desire that "every one of you do show the
same diligence *to the full assurance of hope

* Prov. 14, 31; Matt. 10, 42; 25, 40; John 13, 20.—† Rom. 3,
4; 2 Thess. 1, 6, 7.—‡ 1 Thess. 1, 3.—§ Rom. 15, 25; 2 Cor. 8.

improved by no tillage, and is thrown into waste,
and is fit only for the beasts of the forests to roam
in. [Ἐπὶ ὑμῶν, concerning you. Those immedi-
ately addressed are separated in thought from those
before described, for in the greatest apostasy of
Israel there was still a faithful "remnant." (See
Rom. xi.)] **Things that accompany salvation**
—καὶ ἐξόφενα σωτηρίας, things that are suitable to
a state of salvation; you give proofs still that you
have not, whatever others have done, departed
from the living God. Many of your brethren have
already apostatized, and the whole nation is in a
state of rebellion against God; and, in consequence
of their final rejection of Christ and his Gospel are
about to be finally rejected by God. They must
meet with destruction; they have the things that are
suitable to and indicative of a state of reprobation;
the wrath of God has come upon them to the utter-
most; but, while they meet with destruction, you
shall meet with salvation. According to their own
imprecation, His blood be on us and on our
children, God visited and avenged the innocent
blood of Christ upon them and upon their posterity;
and they continue to be monuments of his dis-
pleasure to the present day.

10. God is not unrighteous—[God's faithfulness
in respect to rendering compensation for any
possible sacrifice or devotion of his people is
brought into view to support them in holy confi-
dence in any and all their trials.] [The Revised
Version renders this verse, *God is not unrighteous
to forget your work, and the love ye showed toward
his name, etc.*] Every good work must spring from
faith in the name, being, and goodness of God; and
every work that is truly good must have love for
its motive, as it has God for its end. The words
τοῦ κόπου, labour, prefixed to love, are wanting in al-
most every MS. and Version of importance. **Minis-
tered to the saints**—As they had thus ministered,
and were still ministering, they gave full proof that
they made common cause with the "saints;" and
this was one of the things that proved them to be in
a state of salvation. [Ἰακωβίταις, having per-
formed kind offices, not merely supplying the want
of others, (τοῖς ἀγίοις, Christians,) by pecuniary
aid, but also to assist them in any way by offices of
humanity and kindness.—Stuart.]

11. We desire—ἐπιθυμοῦμεν, we earnestly wish
that each person among you may continue ἐνδεκ-
ταῖς, to manifest, exercise, the same diligence.
[Continuance in Christian work is the best safe-
guard against temptations to apostasy.] **The
same diligence**—They had an active faith and a
labouring love, and the apostle wishes them to per-
severe in both. They were diligent, and he desires
them to continue so. **To the full assurance of
hope**—ἡρῶς τῇ πληροφάνῃ τῆς ἐλπίδος. "The full
assurance of faith," says Mr. Wesley, "relates to
present pardon; the full assurance of hope, to future
glory; the former is the highest degree of divine
evidence that God is reconciled to me in the Son of
his love; the latter is the same degree of divine
evidence, wrought in the soul by the same imme-

unto the end: **12** That ye be not slothful,
but followers of them who through faith and
patience inherit the promises. **13** For when
God made promise to Abraham, because he
could swear by no greater, he swore by him-
self, **14** Saying, Surely blessing I will bless

4; 9, 1, 12; 2 Tim. 1, 18.—α Chap. 3, 6, 14.—β Col. 2, 2.—
γ Chap. 10, 36.—δ Gen. 22, 16, 17; Psa. 105, 9; Luke 1, 73.

diate inspiration of the Holy Ghost, of persevering
grace and of eternal glory. So much as faith
every moment beholds with open face, so much, and
no more, does hope see to all eternity. But this
assurance of faith and hope is not an opinion, not
a bare construction of Scripture, but is given
immediately by the power of the Holy Ghost, and
what no one can have for another, but for himself
only." All this, however, must be understood as
still implying the absolute necessity of continuing
in the same degree of grace from which this full
assurance of hope is derived. This full assurance,
therefore, does not imply that the man will abso-
lutely persevere to the end; but that, if he do per-
severe in this same grace, he shall infallibly have
an eternal glory. There is no unconditional perse-
verance in the Scripture, nor [from the very nature
of the case] can there be such in a state of probation.

12. That ye be not slothful—This shows how
the full assurance of hope is to be regulated and
maintained. They must be diligent; slothfulness
will deprive them both of faith and hope. Only the
faith which works by love will maintain hope in
its full and due exercise. **Followers of them**—
Μιμηταὶ δὲ . . . κληρονομοῦντων τὰς ἐπαγγελίας, that
ye be mimics, or imitators, of them who are inher-
iting the promises. And they inherited these prom-
ises by faith in Him who is invisible, and who,
they knew, could not lie; and they patiently endured,
through difficulties and adversities of every kind,
and persevered unto death. The persons here
alluded to were the saints of the older dispensation,
of whom Abraham, immediately referred to, was an
illustrious example. [The promises—(ἐπαγγελίας,
the things promised,) spoken of in the plural
in order to indicate promises of various kinds, in
respect to both temporal and spiritual blessings.]
These "promises" may be considered as referring
to the rest of faith here, and the rest of glory here-
after.

13. When God made promise to Abraham
—The promise referred to is that made to Abraham
when he had offered his son Isaac on the altar,
(Gen. xxii, 16–18:) "By myself have I sworn, saith
the Lord, for because thou hast done this thing,
and hast not withheld thy son, thine only son, that
in blessing I will bless thee, and in multiplying I
will multiply thy seed as the stars of the heaven,
and as the sand which is upon the seashore; and
thy seed shall possess the gate of his enemies; and
in thy seed shall all the nations of the earth be
blessed." Of this "promise" the apostle only
quotes a part, as is generally the case, because he
knew that his readers were well acquainted with the
Scriptures of the Old Testament, and particularly
with the law. **He swore by himself**—He
pledged his own faithfulness and his eternal power
and Godhead for the fulfilment of the promise;
there was no being superior to himself to whom he
could make appeal, or by whom he could be bound;
therefore he appeals to and pledges his immutable
truth and Godhead.

14. Saying, Surely blessing I will bless thee

thee, and multiplying I will multiply thee. **15** And so, after he had patiently endured, he obtained the promise. **16** For men verily swear by the greater: and ^aan oath for confirmation ^{is} to them an end of all strife. **17** Wherein God, willing more abundantly to show unto ^bthe heirs of promise ^cthe immuta-

bility of his counsel, ^dconfirmed ^{it} by an oath: **18** That by two immutable things, in which ^eit was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope ^eset before us: **19** Which ^fhope we have as an anchor of the soul, both sure and steadfast, ^fand which en-

^a Exodus 22, 11.—^b Chapter 11, 9.—^c Romans 11, 29.

^d Gr. *interposed himself by an oath.*—^e Clasp, 12, 1.—
^f Lev. 16, 15; chap. 9, 7.

—I will continue to bless thee. [I will *greatly* bless thee.] **Multiplying I will multiply thee**—I will continue to increase thy posterity. In the most literal manner God continues to fulfil this promise; genuine Christians are Abraham's seed, and God is increasing their number daily.

15. He obtained the promise—Isaac was supernaturally born; and in his birth God began to fulfil the promise; while he lived, he saw a provision made for the multiplication of his seed; and, having continued steadfast in the faith, he received the *end* of all the promises in the enjoyment of an eternal glory. [These blessings Abraham did not obtain, indeed, by *actual* possession; but by *anticipation*, *confident hope*, and *unswerving faith* in the promises of God. (See John viii, 56.)] The inference from all this is: If we believe, and prove faithful unto death, we shall also inherit the promises.

16. Men verily swear by the greater—One who has greater authority; who can take cognizance of the obligation, and punish the breach of it. **An oath for confirmation**—"This observation teaches us," says Dr. Macknight, "that both promissory oaths concerning things lawful and in our power, and oaths for the confirmation of things doubtful, when required by proper authority and taken religiously, are allowable under the Gospel."

17. The heirs of promise—All the believing posterity of Abraham, and the nations of the earth, or Gentiles, in general. **The immutability of his counsel**—His unchangeable purpose to call the Gentiles to salvation by Jesus Christ; to justify every penitent by faith; to accept faith in Christ for justification in place of personal righteousness; and finally to bring every persevering believer, whether Jew or Gentile, to eternal glory. **Confirmed it by an oath**—[*Ἐμεσίτευσεν ὅρκῳ*, *interposed by an oath.* He made a *mediator*,) by an oath, interposed between himself and the heirs of promise, the means of removing all doubt or question, on their part, whether he would faithfully perform what he had promised.—[*Stuart.*]

18. That by two immutable things—The *promise* and *oath* of God; the *promise* pledged his faithfulness and justice; the *oath*, all the infinite perfections of his Godhead, for he swore by himself. [Commentators, both ancient and modern, have been greatly perplexed to determine what these *δύο πραγμάτων ἀμετάβητον* (*two immutable things*) may have been. The interpretation given above, namely, that the promise was *one* and the oath the *other*, is the one commonly given; and is evidently accepted only for want of a better. Stuart finds the two things in the two *oaths*, one to Abraham (Gen. xxii, 15-18) and one to the Messiah, (Psa. ex, 4,) which oaths had been adverted to by the writer in the preceding part of his epistle, (v, 6, 10,) and seem to be referred to again vi, 20, where the order of Christ's high priesthood is again spoken of. To this Alford objects as not in accord with the tenor of the context. The "two im-

mutable things," says Cowles, "can be none other than his immutable counsel (*βούλη*) and his super-added oath." Whedon makes the two things God's *partisanship* and his *mediatorship*, his positions as *promiser* and *juror*, in respect to which view of the case Stuart remarks, on the preceding verse, that while, by classical usage, *μεσίτεω* means *to act the part of a mediator*, (so making God the mediator in a transaction in which he was a chief party,) "here this sense is impossible, for God is not (cannot be) a mediator between himself and the heirs of the promise." The traditional interpretation must stand, at least for the present; not so much because it is satisfactory as because no other can be substituted.] **We might have a strong consolation**—There appears to be an allusion here to the cities of refuge, and to the persons who fled to them for safety. As the person who killed his neighbour unawares was sure, if he gained the city of refuge, he should be safe, and had strong consolation in the hope that he should reach it, this hope animated him in his race to the city; he ran, he fled, knowing that, though in danger the most imminent of losing his life, yet, as he was now acting according to an ordinance of God, he was certain of safety provided he got to the place. It is easy to apply this to the case of a truly penitent sinner [who has *fled* (not simply is *fleeing*) from the curse of the law, and who finds in Christ (*ἰσχυρὸν παράκλησιν*) *strong consolation*, because he (Christ) is a sufficient refuge—the hope set before us in the Gospel.]

19. Which hope we have as an anchor—The apostle here changes the figure, and represents the state of the followers of God as that of a vessel striving to perform her voyage through a troublesome, tempestuous, dangerous sea. At last she gets near the port; but the tempest continues, the water is shallow, broken, and dangerous, and she cannot get in. In order to prevent her being driven to sea again she heaves out her sheet anchor, which she has been able to get within the pier head by means of her boat, though she could not herself get in; then, swinging at the length of her cable, she rides out the storm in confidence, knowing that her anchor is sound, the ground good in which it is fastened, and the cable strong. Though agitated, she is safe; though buffeted by wind and tide, she does not drive. By and by the storm ceases, the tide flows in, her sailors take to the capstan, wear the ship against the anchor, which still keeps its bite or hold, and she gets safely into port. (See on verse 20.) **Which entereth into that within the veil**—[That is, heaven, corresponding with the holy of holies.—*Turner.*] The hope of eternal life is here represented as the soul's anchor; the world is the boisterous, dangerous sea; the Christian course, the voyage; the port, the everlasting felicity; and the veil or inner road, the royal dock where the anchor was cast. The storms of life continue but a short time; the anchor, hope, if fixed by faith in the eter-

tereth into that within the veil ; 20 * Whither the forerunner is for us entered, *even* Jesus, ^b made a high priest for ever after the order of Melchisedec.

CHAPTER VII.

FOR this ^a Melchisedec, king of Salem, priest of the most high God, who met Abra-

^a Chap. 4, 14; 8, 1; 9, 24. — ^b Chap. 3, 1; 5, 6, 10; 7, 17.

ham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, ^b without descent, having neither be-

^a Gen. 14, 19, etc. — ^b Gr. *without pedigree*.

ceded. It is assumed that it was not necessary for the priest to come from a particular stock, since Melchisedec was a priest of the most high God, and yet was not of the stock either of Aaron or Abraham, but a Canaanite. It is well known that the ancient Hebrews were exceedingly scrupulous in choosing their high priest; partly by divine command, and partly from the tradition of their ancestors, who always considered this office to be of the highest dignity. 1) God had commanded (Lev. xxi, 10) that the high priest should be chosen from among his brethren, that is, from the family of Aaron; and that he should marry a virgin not of another nation. He who was found to have acted contrary to these requisitions was excluded from the high priesthood. On the contrary, it was necessary that he who might be called to this honour should be able to prove his descent from the family of Aaron; and if he could not, though even in the priesthood, he was cast out. (See Ezra ii, 62; Neh. vii, 63.) He who could not support his pretensions by just genealogical evidences was said by the Jews to be *without father*. In this way both Christ and Melchisedec were *without father* and *without mother*; that is, were not descended from the original Jewish sacerdotal stock. Yet Melchisedec, who was a Canaanite, was a priest of the most high God. This sense Suidas confirms under the word Melchisedec, where, after having stated that having reigned in Salem 113 years he died a righteous man and a bachelor, he adds, "He is, therefore, said to be *without descent* or *genealogy*, because he was not of the seed of Abraham but of Canaanitish origin, and sprung from an accursed seed; therefore he is without the honour of a genealogy." And he further adds, "That because it would have been highly improper for him who was the most righteous of men to be joined in affinity to the most unrighteous of nations, he is said to be *ἀπάτωρ καὶ ἀμήτωρ*, *without father* and *without mother*." This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure; and it only signifies that the parents were either unknown or obscure. I will, in order to give the reader full information on the subject, add a few observations from Dr. Owen.

After the order of Melchisedec—After a long digression the apostle resumes his explanation of Psa. cx, 4, which he had produced (chap. v, 6, 10) in order to prove the permanency of the high priesthood of Christ.

NOTES ON CHAPTER VII.

1. For this Melchisedec, king of Salem—

See the whole of this history largely explained in the notes on Gen. xiv, 18, etc., and the concluding observations at the end of that chapter. The name Melchisedec is expounded "the Justifier of those who dwell in him;" and this is sufficiently true of Christ, but not so of Jerusalem, to which the rabbins apply it. Salem is generally understood to be Jerusalem; but some (among them St. Jerome) think that it was that city of Shechem, mentioned Josh. xx, 7.

2. Gave a tenth part of all—It was an ancient custom among all the nations of the earth to consecrate a tithe or tenth of the spoils taken in war to the objects of their worship. Many examples of this kind occur. This, however, was not according to any provision in law, but merely a *free gift*, and as a eucharistic offering to those to whom they imagined they owed the victory. But neither Abraham's decimation nor theirs had any thing to do either with tithes as prescribed under the Mosaic dispensation or as claimed under the Christian.

3. Without father, without mother—The object of the apostle in thus producing the example of Melchisedec was to show, 1) That Jesus was the person prophesied of in the 110th Psalm; which psalm the Jews uniformly understood as predicting the Messiah. 2) To answer the objections of the Jews against the legitimacy of the priesthood of Christ, taken from the stock from which he pro-

ceeded. It is assumed that it was not necessary for the priest to come from a particular stock, since Melchisedec was a priest of the most high God, and yet was not of the stock either of Aaron or Abraham, but a Canaanite. It is well known that the ancient Hebrews were exceedingly scrupulous in choosing their high priest; partly by divine command, and partly from the tradition of their ancestors, who always considered this office to be of the highest dignity. 1) God had commanded (Lev. xxi, 10) that the high priest should be chosen from among his brethren, that is, from the family of Aaron; and that he should marry a virgin not of another nation. He who was found to have acted contrary to these requisitions was excluded from the high priesthood. On the contrary, it was necessary that he who might be called to this honour should be able to prove his descent from the family of Aaron; and if he could not, though even in the priesthood, he was cast out. (See Ezra ii, 62; Neh. vii, 63.) He who could not support his pretensions by just genealogical evidences was said by the Jews to be *without father*. In this way both Christ and Melchisedec were *without father* and *without mother*; that is, were not descended from the original Jewish sacerdotal stock. Yet Melchisedec, who was a Canaanite, was a priest of the most high God. This sense Suidas confirms under the word Melchisedec, where, after having stated that having reigned in Salem 113 years he died a righteous man and a bachelor, he adds, "He is, therefore, said to be *without descent* or *genealogy*, because he was not of the seed of Abraham but of Canaanitish origin, and sprung from an accursed seed; therefore he is without the honour of a genealogy." And he further adds, "That because it would have been highly improper for him who was the most righteous of men to be joined in affinity to the most unrighteous of nations, he is said to be *ἀπάτωρ καὶ ἀμήτωρ*, *without father* and *without mother*." This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure; and it only signifies that the parents were either unknown or obscure. I will, in order to give the reader full information on the subject, add a few observations from Dr. Owen. "It is said of Melchisedec, in the first place, that he was *ἀπάτωρ, ἀμήτωρ*, *without father* and *without mother*, whereon part of the latter clause, namely, '*without beginning of days*,' doth depend. The next word declares he was *ἀγενεαλόγητος*, '*without descent*,' say we. But *γενεαλογία* is a generation, a descent, a *pedigree*, not absolutely, but *rehearsed, described, recorded*. *Γενεαλόγητος* is he whose stock and descent is entered on record. And so, on the contrary, *ἀγενεαλόγητος* is not he who has no descent. (ancestry,) no genealogy, but he whose descent and pedigree is nowhere entered or reckoned up. Thus the apostle himself plainly expresses this word, verse 6: *ὁ δὲ μὴ γενεαλογούμενος ἐξ ἀπῶν*, 'whose descent is not counted; ' that is, reckoned up in record. Thus was Melchisedec without fa-

gining of days, nor end of life; but made like unto the Son of God; abideth a priest contin-

ther or mother in that the Spirit of God, who so strictly and exactly recorded the genealogies of other patriarchs and types of Christ, and that for no less an end than to manifest the truth and faithfulness of God in his promises, speaks nothing to this purpose concerning him. He is introduced as it were one falling from heaven, appearing on a sudden, reigning in Salem, and officiating in the office of priesthood to the high God. On the same account is he said to be *μήτε ἀρχὴν ἡμερῶν μήτε τέλος ἔχων*, not having beginning of days or end of life. And yet he was assuredly born, and did no less certainly die than other men. But we have no more to do with him to learn from him, nor are concerned in him but only as he is described in the Scripture; and there is no mention therein of the beginning of his days or the end of his life. Whatever therefore he might have in himself, he had none to us. Consider all the other patriarchs mentioned in the writings of Moses, and you shall find their descent recorded, who was their father, and so up to the first man; and not only so, but the time of their birth, the beginning of their days, and the end of their life, are exactly recorded. But concerning Melchisedec none of these things are spoken. No mention is made of father or mother; no genealogy is recorded of what stock or progeny he was; nor is there any account of his birth or death. So that all these things are wanting to him in his historical narration, wherein our faith and knowledge are alone concerned."

[Here, too, may be added Professor Stuart's remarks on the subject in hand, which are both learned and judicious: "Ἀπάτωρ, ἀμήτωρ, *having neither father nor mother*, that is, none recorded in the sacred genealogies; or, perhaps, whose father and mother were not of kingly rank. These words were applied literally, by the Greeks, to some of their gods; then figuratively, to those who were orphans, and to those whose parents were obscure and of low origin. In such a sense the apostle appears to call Melchisedec ἀπάτωρ and ἀμήτωρ. The explanation of these terms is to be found, (as one will easily believe,) in the word ἀγενεαλόγητος, *without genealogy*, namely, of whose genealogy no mention is made in Scripture. *Μήτε ἀρχὴν . . . ἔχων*, *having neither beginning of days nor end of life*, that is, either, 'whose time of birth or death is not related;' or, 'who, as high priest, has no limited time assigned for the commencement and expiration of his office;' for so the following clause leads us to interpret this expression. The meaning of the writer, then, is, that Melchisedec's priesthood was limited to no definite time, that is, he was *sacerdos perpetuus*, a priest without limitation of office. So the Latins say *Dictator perpetuus*, etc. Ἀδωσιωμένους δὲ . . . διηνεκές, *being like to the Son of God, remaineth a priest perpetually*. The sacred writer (Psa. cx, 4) says of the Messiah, that he is 'after the order of Melchisedec.' First, then, Christ is asserted by the psalmist to be a *perpetual* priest; and next, to confirm or explain this assertion, it is added, that he is so according to the order of Melchisedec. The implication is, of course, that Melchisedec is *perpetual* priest; for this is a special point of the comparison. In respect to the object of this assertion, I apprehend nothing more is intended than that the priesthood of Christ and of Melchisedec was not, like that of the sons of

Aaron, limited to any definite period. In the *absolute* sense, *εἰς τὸ διηνεκές* (forever) clearly is not to be understood. Melchisedec's priesthood terminated with his life; so Christ's priestly and kingly offices both will cease when the work of redemption is fully accomplished. (1 Cor. xv, 24-28.) But in neither case is there any statute which limits the specific time of accession to office, and of egress from it. Of course, the order of Christ's priesthood, and that of Melchisedec, differed greatly in this respect from that of the sons of Aaron, and was, as the writer goes on to declare, greatly superior to it. *Dictator perpetuus* among the Romans, for example, was surely a higher, or at least a more honourable, office, than that of ordinary dictator. Our English version of ἀδωσιωμένος, *made like to*, does not seem to give the true sense of the passage. The apostle is not labouring to show that Melchisedec, in respect to his priesthood, was *made like to* Christ; but *vice versa*. He is seeking to illustrate and establish the perpetuity of Christ's priesthood, by comparing it with the well-known priesthood of Melchisedec. Ἀδωσιωμένους means, then, not *made like to*, but *like to*, possibly *likened to*, that is, *being compared to*.

["The whole passage, from *ὁ ἀναντήσας* (*who met*) in verse 1, to τῷ Ὑιῷ τοῦ Θεοῦ (*the Son of God*) in verse 3, is plainly a parenthetic explanation, (a very common occurrence in the writings of Paul,) thrown in for the sake of suggesting to the reader's mind some considerations respecting the character and dignity of Melchisedec, which would be very useful, in regard to a right understanding of the comparison that was to be made out in the sequel. Οἷτος γὰρ ὁ Μελχιζεδέκ, (*for this Melchisedec*), etc., in verse 1, is the immediate nominative to μένει ἱερεὺς εἰς τὸ διηνεκές in verse 3, the whole sense being: *This Melchisedec . . . remains a priest forever*."] [Our opinion is, that Melchisedec was nobody but himself; himself as simply narrated in Genesis xiv, 18-20; in which narrative both David, (in Psa. cx,) and our author after him, find every point they specify in making him a king-priest, typical of the king-priesthood of Christ. Yet it is not in the person of Melchisedec alone, but in the grouping, also, of circumstances in and around his person, that the inspired imagination of the psalmist finds the shadowing points. Melchisedec, in Genesis, suddenly appears upon the historic stage, without antecedents or consequents. He is a king-priest, not of Judaism, but of Gentilism, universally. He appears an unlineal priest, without father or mother or pedigree. He is preceded and succeeded by an everlasting silence, so as to present neither beginning nor end of life. And he is, as an historic picture, forever there divinely suspended, the very image of a perpetual king-priest. It is thus, not in his actual unknown reality, but in the Scripture presentation, that the group of shadowings appears. It is by optical truth only, not by corporeal facts, that he becomes a picture, and, with his surroundings, a visible tableau, into which the psalmist first reads the conception of an adumbration of the eternal priesthood of the Messiah; and all our author does is to develop the particulars which are, in the mass, presupposed by the psalmist.—*Whedon*.] **Made like unto the Son of God**—Melchisedec was without father and mother, having neither beginning of days nor end

ually. **4** Now, consider how great this man *was*,^c unto whom even the patriarch Abraham gave the tenth of the spoils. **5** And verily^d they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: **6** But he whose^e descent is not counted from them received tithes of Abraham, and

^c Gen. 14. 20.—^d Num. 18. 21, 26.—^e Or, *pedigree*.—^f Gen. 14. 19.

of life. His genealogy is not recorded: when he was born and when he died is unknown. His priesthood, therefore, may be considered as perpetual. In these respects he was like to Jesus Christ, who, as to his priesthood, had neither father nor mother, beginning of time nor end of days. The priesthood of Melchisedec is to abide continually on the same ground that he is said to be without father and mother; that is, there is no record of the end of his priesthood or life, no more than there is any account of his ancestry.

4. Consider how great this man was—This unheralded king of Salem seems to have been a sort of universal priest, having none superior to him in all that region; and confessedly superior even to Abraham himself, [who was then only a stranger in the land, while the other was king of one of its chief cities, though he was by promise] the father of the faithful, and the source of the Jewish race. (See verse 7.) **The patriarch Abraham**—Ο πατριάρχης, *a father, a chief, or, head of a family*. But the title is here applied, by way of eminence, to him who was the head or chief of all the fathers—or patriarch of the patriarchs, and father of the faithful. The character and conduct of Abraham place him, as a man, deservedly at the head of the human race. [But his eminence was, that he was the "Friend" of God.]

5. They that are of the sons of Levi—The priests, who are of the posterity of the Levites, and receive the priesthood in virtue of their descent from Aaron, [in whom was centred the whole priestly dignity of Israel, derived by inheritance from Abraham,] have authority from the law of God to receive tithes from the people. **According to the law**—That is, the Levites received a tenth from the people. The priests received a tenth of this tenth from the Levites, who are here called their brethren, because they were of the same tribe, and were also employed in sacred work. The apostle is proceeding to show that Melchisedec was greater even than Abraham, the head of the fathers, for to him Abraham gave tithes; and as the Levites were the posterity of Abraham, [and derived all their dignity from him,] they are represented here as paying tithes to Melchisedec through him. Yet Melchisedec was not of this family, and therefore must be considered as having a more honourable priesthood than even Aaron himself; for he took the tenth from Abraham, not for his maintenance, for he was a *king*, but in virtue of his *office*, [as a kind of priestly suzerain of all that region, to whom even Abraham paid tithes.]

6. Blessed him that had the promises—This is a continuation of the same argument, namely, to show the superiority of Melchisedec; and, in consequence, to prove the superiority of the priesthood of Christ over that of Aaron. As in the seed of Abra-

blessed him that had the promises. **7** And without all contradiction the less is blessed of the better. **8** And here men that die receive tithes; but there he *receiveth them*,^b of whom it is witnessed that he liveth. **9** And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. **10** For he was yet in the loins of his father, when Melchisedec met him. **11** If therefore perfection were by the Levitical priesthood, (for under it the people re-

^g Rom. 4. 13; Gal. 3. 16.—^h Chap. 5. 6; 6. 20.—ⁱ Gal. 2. 21; verses 18, 19; chap. 8. 7.

ham all the nations of the earth were to be blessed, Abraham received a sacerdotal blessing from Melchisedec, who was the representative of the Messiah, the promised seed, to show that it was through him as the high priest of the human race that this blessing was to be conferred on all mankind.

7. The less is blessed of the better—That the superior blesses the inferior is a general proposition; but Abraham was blessed of Melchisedec, therefore Melchisedec was greater than Abraham. "The blessing here spoken of," says Dr. Macknight, "is not the simple wishing of good to others, which may be done by inferiors to superiors; but it is the action of a person authorized to declare God's intention to bestow good things on another. In this manner Isaac and Jacob blessed their children under a prophetic impulse; in this manner the priests under the law blessed the people; in this manner, likewise, Melchisedec, the priest of the most high God, blessed Abraham."

8. Here men that die receive tithes—The apostle is speaking of the ecclesiastical constitution of the Jews, which was standing at the time this epistle was written. Under the Jewish dispensation, though the priests were successively removed by death, yet they were as duly replaced by others appointed from the same family, and the payment of tithes was never interrupted. But as there is no account of Melchisedec *ceasing to be a priest*, or of *his dying*, he is represented as still living, the better to point him out as a type of Christ, and to show his priesthood to be more excellent than that which was according to the law, as an unchanging priesthood must be more excellent than that which was continually changing. **But there he receiveth them**—The ὅδε, *here*, in the first clause of this verse, refers to Mosaic institutions as then existing; the ἐκεῖ, *there*, in this clause refers to the place in Genesis (chap. xiv. 20) where it is related that Abraham gave tithes to Melchisedec, who is still considered as being alive, or without a successor, because there is no account of his death, nor of any termination of his priesthood.

9. And as I may so say—Καὶ ὡς ἔπος εἶπεν, *and so to speak a word*. This form of speech, which is very frequent among the purest Greek writers, is generally used to soften some harsh expression, or to limit the meaning when the proposition might otherwise appear to be too general. It answers fully to our *so to speak*—as one would say—in a certain sense. **Paid tithes in Abraham**—The Levites, who were descendants of Abraham, paid tithes to Melchisedec διὰ, *through*, Abraham, their progenitor and representative.

10. For he was yet in the loins of his father—That is, Levi was seminally included in Abraham, his forefather.

11. If therefore perfection were by the Le-

ceived the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? **12** For the priesthood being changed, there is made of necessity a change also of the law. **13** For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. **14** For

it is evident that ¹our Lord sprang out of Judea; of which tribe Moses spake nothing concerning priesthood. **15** And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, **16** Who is made, not after the law of a carnal commandment, but after the power of an endless life. **17** For he testifieth, ¹*Thou art*

† Isa. 11, 1; Matt. 1, 3; Luke 3, 33; Rom. 1, 3; Rev. 5, 5.

‡ Psa. 110, 4; chap. 5, 6, 10; 6, 20.

vitical priesthood—The word *τελείωσις*, as we have before seen, signifies the completing or finishing of any thing, so as to leave nothing imperfect and nothing wanting. Applied here to the Levitical priesthood, it signifies the accomplishment of that for which a priesthood is established, namely, giving to God an acceptable service, enlightening and instructing the people, pardoning all offences, purging the conscience from guilt, purifying the soul and preparing it for heaven, and regulating the conduct of the people according to the precepts of the moral law. This perfection never came, and never could come, by the Levitical law; it was the shadow of good things to come, but not the substance. It represented a perfect system, but was imperfect in itself. It showed that there was guilt, and that there was an absolute need for a sacrificial offering to atone for sin, and it typified that sacrifice; but every sacrificial act under that law most forcibly proved that it was impossible for the blood of bulls and goats to take away sin. **For under it the people received the law**—That is, as most interpret this place, under the priesthood, *ιερωσύνης*, being understood; because on the priesthood the whole Mosaic law and the Jewish economy depended: but it is much better to render *ἐπ' αὐτῇ*, *on account of it*, rather than “under it;” for the law was given before any priesthood was established, for Aaron and his sons were not called nor separated to this office till Moses came down the second time from the mount with the tables renewed after he had broken the former. (Exod. xl, 12–14.) But it was in *reference* to the great sacrificial system that the law was given, and on that law the priesthood was established; for why was a priesthood necessary, but because that law was *broken* and must be fulfilled? **That another priest should rise**—The law was given that the offence might abound, and sin appear exceeding sinful; and to show the absolute necessity of the sacrifice and mediation of the great Messiah: but it was neither perfect in itself, nor could it confer perfection, nor did it contain the *original priesthood*. Melchisedec had a priesthood more than *four* hundred years (four hundred and twenty-two) before the law was given; and David prophesied (Psa. cx, 4) that another priest should arise after the order of Melchisedec, nearly *five* hundred years (four hundred and seventy-six) after the law was given. The law, therefore, did not contain the original priesthood; that existed typically in Melchisedec, and really in Jesus Christ.

12. The priesthood being changed—That is, the order of Aaron being now abrogated, to make way for that which had preceded it, the order of Melchisedec. **There is made of necessity a change also of the law**—The very essence of the Levitical law consisting in its sacrificial offerings; and as these could not confer perfection—could not reconcile God to man, purify the unholly heart, nor open the kingdom of heaven to the souls of men—

consequently it must be abolished, according to the order of God himself; for he said, *Sacrifice and offering, and burnt offering and sacrifice for sin, he would not.* (See Psa. xl, 6, 7; Heb. x, 5–10.) The priesthood, therefore, being changed, Jesus coming in the place of Aaron, the law of ordinances and ceremonies, which served only to point out the Messiah, must of necessity be changed also.

13. For he of whom these things are spoken—That is, Jesus the Messiah, spoken of in Psa. cx, 4, who came, not from the tribe of Levi but from the tribe of Judah, of which tribe no priest ever ministered at a Jewish altar, nor could, according to the law, so minister.

14. For it is evident—As the apostle speaks here with so much confidence, it follows that our Lord's descent from the tribe of Judah was incontrovertible. The genealogical tables, both in Matthew and Luke, establish this point; and whatever difficulties *we* may find in them now, there were none apprehended in those days, else the enemies of the Gospel would have urged these as a chief and unanswerable argument against Christ and his Gospel.

15. And it is yet far more evident—*Καὶ περισσώτερον ἐστὶ κατὰ ῥῆλόν ἐστιν, and besides, it is more abundantly manifest.* It is very difficult to translate these words, but the apostle's meaning is plain, namely, that God designed the Levitical priesthood to be changed, because of the oath in Psa. cx, where, addressing the Messiah, he says: “*Thou art a priest for ever after the order, or ομοιότητα, similitude, of Melchisedec*, who was not only a *priest*, but also a *king*. None of the Levitical priests sustained this *double* office; but they both, with that of *prophet*, appeared and were exercised in the person of our Lord, who is the priest to which the apostle alludes.

16. Who is made—Appointed to this high office by God himself, not succeeding one that was disabled or dead, according to that law or ordinance directed to weak and perishing men, who could not continue by reason of death. This is probably all that the apostle intends by the words **carnal commandment**, *ἐντολῆς σαρκικῆς*, for “carnal” does not always mean sinful or corrupt, but feeble, frail, or what may be said of or concerning man in his present dying condition. **But after the power of an endless life**—Not dying, or ceasing, through weakness, to be a priest: but properly immortal himself, and having the power to confer life and immortality on others. He ever lives, as priest, to make intercession for men; and they who believe on him shall never perish, but have everlasting life.

17. For he testifieth—That is, either the scripture, in the place so often quoted, or God by that scripture. **Thou art a priest forever**—This is the proof that he was not appointed according to the carnal commandment, but according to the power of an endless life, because he is a priest “forever;” that is, one that never dies, and is

a priest for ever after the order of Melchisedec. **18** For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. **19** For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. **20** And inasmuch as not without an oath he was made priest: **21** (For those priests were made without an

m Rom. 8, 3; Gal. 4, 9. — *n* Acts 13, 39; Rom. 3, 20, 21, 28; 8, 3; Gal. 2, 16; chap. 9, 9. — *o* Or, but it was the bringing in, Gal. 3, 24. — *p* Chap. 6, 18; 8, 6.

never disabled from performing the important functions of his office; for if he be a priest forever, he ever lives.

18. For there is verily a disannulling—There is a total abrogation, *παραβόλῃς ἐντολῆς, of the former law*, relative to the Levitical priesthood. (See verse 19.) **For the weakness and unprofitableness**—[*Ἀσθενὲς καὶ ἀνωφελες, insufficiency and uselessness.*] It represented a sin-offering, and in so doing it confessed the need of an atonement, which, however, it could not make.]

19. For the law made nothing perfect—[The "commandment" (verse 18) and "the law," here named, are the same thing, that is, the Levitical or ceremonial law, which, because it was only typical and prophetic, perfected nothing.] See on verse 11. **But the bringing in of a better hope**—The original is very emphatic, *ἐπεισαγωγή, the superintroduction or the after introduction*; and this seems to be put in opposition to the *παραβόλα ἐντολῆς, the preceding commandment*, or former Levitical law. (Verse 18.) This went before to prepare the way of the Lord—to show the sinfulness of sin and the strict justice of God. The "better hope," which referred not to earthly but to spiritual good—not to temporal but eternal felicity, founded on the priesthood and atonement of Christ—was afterward introduced for the purpose of doing what "the law" could not do, and giving privileges and advantages which "the law" would not afford. One of these privileges immediately follows: **By the which we draw nigh unto God**—This is a sacerdotal phrase; the high priest alone could approach to the divine presence in the holy of holies; but not without the blood of the sacrifice, and that only once in the year. But through Christ, as our high priest, all believers have an entrance to the holiest by his blood; and through him perform acceptable service to God. The "better hope" means, in this place, Jesus Christ, who is the author and object of the hope of eternal life, which all his genuine followers possess. (1 Tim. i, 1; Col. i, 27.) [*Κρείττωνος ἔσπιδος, a better hope*, brought in by the revelation of the better and all-sufficient sacrifice of Christ. What before stood forth in the incompleteness of symbols and prophecies was now completed in the reality of the atonement by Christ.]

20. Not without an oath—"The apostle's reasoning here is founded on this, that God never interposed his 'oath,' except to show the certainty and immutability of the thing sworn. Thus he swore to Abraham, (Gen. xxii, 16-18,) that in his seed all the nations of the earth should be blessed; and to the rebellious Israelites, (Deut. i, 34, 35,) that they should not enter into his rest; and to Moses, (Deut. iv, 21,) that he should not go into Canaan; and to David, (Psa. lxxxix, 4,) that his seed should endure for ever, and his throne unto all generations.

oath; but this with an oath by him that said unto him, 'The Lord swear and will not repent, Thou art a priest forever after the order of Melchisedec.' **22** By so much was Jesus made a surety of a better testament. **23** And they truly were many priests, because they were not suffered to continue by reason of death: **24** But this man, because he continueth ever, hath an unchangeable priest-

q Rom. 5, 2; Eph. 2, 18; 3, 12; chap. 4, 16; 10, 19. — *r* Or, which call for a trial of an oath. — *s* 1 Sa. 110, 4. — *t* Chap. 9, 9; 10, 19; 12, 24. — *u* Or, which passeth and from one testament.

Wherefore, since Christ was made a priest, 'not without an oath' that he should be a priest for ever after the similitude of Melchisedec, that circumstance showed God's immutable purpose never to change or abolish his priesthood, nor to change or abolish the covenant which was established on his priesthood; whereas the Levitical priesthood and the law of Moses, being established without an oath, were thereby declared to be changeable at God's pleasure."—Macknight.

21. Those priests—The Levitical. **Were made without an oath**—To show that the whole system was temporary, and soon to be abolished. **But this**—[*Ο δὲ, but this one*, (that is, *this priest*.) Jesus Christ, was constituted a priest.] **With an oath**—To show that the gospel dispensation should never change and never be abolished. **By him**—God the Father. **That said unto him**—That is, to the promised Messiah. (Psa. cx, 4.) **The Lord swore**—To show the immutability of his counsel. **And will not repent**—Never change his mind nor purpose. **Thou art a priest forever**—[*Εἰς τὸν αἰῶνα*, throughout the gospel age or dispensation.] Till the necessity of the mediatorial kingdom be superseded by the fixed state of eternity—till this kingdom be delivered up unto the Father and God shall be all in all—shall this priesthood of Christ endure. (1 Cor. xv, 28.)

22. By so much—By this solemn, unchangeable oath of God. **Was Jesus made a surety**—[*Ἐγγυος, a mediator*, (sponsor,) one who brings the two parties together, witnesses the contract, and offers the covenant sacrifice on the occasion. See at the end of the chapter. **A better testament**—*Κρείττωνος διαθήκης, a better covenant*; called, in the title to the sacred books, which contain the whole Christian code, *Ἡ Καινὴ Διαθήκη, THE NEW COVENANT*, thus contradistinguished from the Mosaic, which was *Ἡ Παλαιὰ Διαθήκη, the Old Covenant*. The new covenant is better than the old, for [the old referred to earthly and temporal blessings, "a land flowing with milk and honey," (see Deut. xxviii, 1-13), the new, to things spiritual in their nature, and eternal in duration. (Jeremiah xxxi, 31-34.)]

23. And they truly were many priests—Under the Mosaic law it was necessary there should be a succession of priests, because, being mortal, they were not suffered to continue always by reason of death. [The perpetual changes in the personnel of the Levitical priesthood were significant of its weakness and insufficiency.]

24. But this—[*Ο δὲ, [this priest*, that is, Christ. See verse 21.] **Because he continueth ever**—Is eternal. **Hath an unchangeable priesthood**—[*Ἀπαράβατον ἱερωσύνην, a priesthood that passeth not away*; he lives for ever, [and his priesthood is as enduring (*ἀπαράβατον*) as himself, unchanging since he does not change.]

hood. **25** Wherefore he is able also to save them ^vto the uttermost that come unto God by him, seeing he ever liveth ^wto make intercession for them. **26** For such a high priest became us, ^xwho is holy, harmless, undefiled,

v Or, *evermore*.—*w* Rom. 8. 34; 1 Tim. 2. 5; chap. 9. 24; 1 John 2. 1.—*x* Chap. 4. 15.—*y* Eph. 1. 20; 4. 10; chap. 8. 1.

25. Wherefore—Because he is an everlasting priest, with an unchanging tenure of office. **He is able to save to the uttermost**—*Εἰς τὸ παντελές*, to all intents, degrees, and purposes; and *in and through all times*, because **he ever liveth to make intercession for them**. As Jesus was the Lamb of God slain from the foundation of the world—has an everlasting priesthood—and is a continual intercessor, it is in virtue of this that all who were saved from the beginning of the world's history were saved through him, and all that shall be saved to the end of time will be saved through him. He ever was and ever will be the High Priest, Sacrifice, Intercessor, and Mediator for the human race. All successive generations of men are equally interested in him, and may claim the same privileges. But none can be saved by his grace that do not come unto God through him. (Verse 19.)

"The nature of the apostle's arguments," says Dr. Macknight, "requires that, by Christ's *always living*, we understand his always *living in the body*, (in his dual nature;) for it is thus that he is a sympathizing high priest, who, in his intercession, pleads the merit of his death to procure the salvation of all who come unto God through him. Agreeably to this account of Christ's intercession, the apostle (in verse 27) mentions the sacrifice of himself which Christ offered for the sins of the people as the foundation of his intercession. Now, as he offers that sacrifice in heaven (chapter viii. 2, 3) by presenting his crucified body there, (see chapter viii. 5, note,) and as he continually resides there in the body, some of the ancients were of opinion that his continual intercession consists in the *continual presentation of his humanity before his Father*, because it is a continual declaration of his earnest desire for the salvation of men, and of his having, in obedience to his Father's will, made himself flesh, and suffered death to accomplish it. (See Romans viii. 34.) This opinion is confirmed by the manner in which the Jewish high priest made intercession for the people on the day of atonement, and which was a type of Christ's intercession in heaven. He made it, not by offering of prayers for them in the most holy place, but by *sprinkling the blood of the sacrifices on the mercy seat*, in token of their death. And as, by that action, he opened the earthly holy places to the prayers and worship of the Israelites during the ensuing year; so Jesus, by presenting his humanity continually before the presence of his Father, opens heaven to the prayers of his people in the present life, and to their persons after the resurrection." [The proper meaning of *ἐντυγχάνειν*, "to intercede," is, *to go to any one, to approach, to meet him*, for the sake of accusing or defending, convicting or delivering, any person, or for transacting any business which has respect to him. Here, it is plainly in the sense of *aiding, defending, or delivering*. . . . But to *intercede*, in the sense of *making supplication*, is not appropriate to any part of the priest's office under the Levitical law. . . . We must, therefore, understand it, as

separate from sinners, ^yand made higher than the heavens; **27** Who needeth not daily, as those high priests, to offer up sacrifice, ^zfirst for his own sins, ^aand then for the people's: for ^bthis he did once, when he offered up

z Lev. 9. 7; 16. 6, 11; chap. 5. 3; 9. 7.—*a* Lev. 16. 15.—*b* Rom. 6. 10; chap. 9. 12, 23; 10. 12.

here used, in a more general sense, and refer it to *any aid* which Christ, as high priest, extends to those who approach God in him. (Chapter iv. 16.) He is *able to save them*, because he is a perpetual priest to *interpose in their behalf*, to procure for them such aid as they may need.—*Stuart*.]

26. Such a high priest became us—[*Ἐπρεπεν*, *was suitable* for us, *we must have*, implying necessity on our part.] Such a high priest was in every respect *suitable* to us, every way qualified to accomplish the end for which he came into the world. All these things suit our Lord in a sense in which they cannot be applied to the high priest of the Jews: 1) He was **holy**—Infinitely so; and *merciful*, witness his shedding his blood for the sins of mankind. 2) **Harmless**—Perfectly without sin in his humanity, as well as his divinity. 3) **Undefiled**—Contracted no sinful infirmity in consequence of his dwelling among men. 4) **Separate from sinners**—Absolutely unblamable in the whole of his conduct, so that he could challenge the most inveterate of his enemies with, *Which of you can victeth me of sin?* Who of you can show in my conduct the slightest deviation from truth and righteousness? 5) **Higher than the heavens**—More exalted than all the angels of God, than all created beings. All these were created by him and for him, and derive their continued subsistence from his infinite energy. But how was a person of such infinite dignity *suitable* to us? His *greatness* is put in opposition to our meanness. He was "holy;" we, *unholy*. He was "harmless;" we, *harmful*, *injuring* both ourselves and others. He was "undefiled;" we, *defiled*, most *sinfully spotted* and impure. He was "separate from sinners;" we were *joined to sinners*, companions of the vile, the worthless, the profane, and the wicked. He was "higher than the heavens;" we, *baser*, and *lower* than the earth, totally unworthy to be called the creatures of God. And had we not had such a Saviour, and had we not been redeemed at an infinite price, we should, to use the nervous language of Milton on another occasion, "after a shameful life and end in this world, have been thrown down eternally into the darkest and deepest gulf of hell, where, under the despiteful control, the trample and spurn, of all the other damned," who "in the anguish of their torture" should have no other ease than to exercise a raving and bestial tyranny over us as their slaves, we must have remained in that plight for ever, the basest, the lowmest, the most dejected, most underfoot and downtrodden vassals of perdition."—MILTON on *Reformation*, in *fine*.

27. Who needeth not daily—Though the high priest offered the great atonement only once in the year, yet in the Jewish services there was a daily acknowledgment of sin, and a daily sacrifice offered by the priests, at whose head was the high priest, for their own sins as well as for the sins of the people. **For this he did once**—For himself Jesus offered no sacrifice; and the apostle gives the reason—he needed none; and for the *people* he offered himself once for all, when he expired upon

himself. 28 For the law maketh men high priests which have infirmity; but the word of

the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

c Chap. 5, 1, 2.—d Chap. 2, 10; 5, 9.

e Gr. *perfected*.

the cross. It has been very properly remarked, that the sacrifice offered by Christ differed in four essential respects from those offered by the Jewish priests: 1) He offered no sacrifice for himself, but only for the people. 2) He did not offer that sacrifice frequently, ("continually," chapter x, 1,) but once for all. 3) The sacrifice which he offered was not of calves and goats, but of himself. 4) This sacrifice he offered, not for one people, but for the whole human race; for "he tasted death for every man."

28. For the (Levitical) law maketh men high priests—The Jewish priests have need of these repeated offerings and sacrifices, because they are fallible, sinful men; but the word of the oath (still referring to Psa. cx, 4) which was (given) since the law; for David, who mentions this, lived nearly five hundred years after the giving of the law, and consequently that oath, constituting another priesthood, abrogates the law; and by this the Son is consecrated, *τετελειωμένον*, is perfected for evermore. Being a high priest without blemish, immaculately holy, every way perfect, immortal, and eternal, He is a priest, *εἰς τὸν αἰῶνα*, to ETERNITY.

As the word *surety*, *ἔγγυος*, in verse 22, has been often abused, or used in an unscriptural and dangerous sense, it may not be amiss to inquire a little further into [the whole subject that it involves. The suretiship of Christ is not in all its details analogous to that which is sometimes seen in mercantile transactions.] Were it once to be supposed that the surety undertook *absolutely* to pay the debt, he would become himself the debtor; and the real debtor be no longer bound. Thus the nature of the transaction would become entirely changed, and we should find nothing but debtor and creditor in the case. In this sense, therefore, the word *ἔγγυος*, which we translate *surety*, cannot be applied in the above case, for Christ never became surety that, if men did not fulfil the conditions of this better covenant, that is, repent of sin, turn from it, believe on the Son of God, and, having received grace, walk as children of the light, and be faithful unto death, he would do all these things for them himself! This would be to make Christ "the minister of sin;" and hence the gloss of some here is both absurd and dangerous, namely, "That Christ was the surety of the first covenant to pay the debt; of the second, to perform the duty." That it cannot have this meaning in the passage in question is sufficiently proved by the following note of Dr. Macknight. "The Greek commentators explain this word *ἔγγυος* (verse 22) very properly by *μεσίτης*, a mediator, which is its etymological meaning; for it comes from *ἐγγίς*, near, and signifies one who draws near, or who causes another to draw near. Now, as in this passage a comparison is stated between Jesus as a high priest and the Levitical high priests; and as these were justly considered by the apostle as the mediators of the Sinaitic covenant, because through their mediation the Israelites worshipped God with sacrifices, and received from him, as their king, a political pardon, in consequence of the sacrifices offered by the high priest on the day of atonement; it is evident that the apostle in this passage calls Jesus the high priest, or medi-

ator of the better covenant, because through his mediation, that is, through the sacrifice of himself which he offered to God, believers receive all the blessings of the better covenant. And as the apostle has said, (verse 19,) that by the introduction of a better hope, *ἐγγίζομεν*, we draw near to God; he in this verse very properly calls Jesus *ἔγγυος*, rather than *μεσίτης*, to denote the effect of his mediation. (See verse 25.) Our translators, indeed, following the Vulgate and Beza, have rendered *ἔγγυος* by the word *surety*, a sense which it has Eccles. xxix, 16, and which naturally enough follows from its etymological meaning; for the person who becomes *surety* for the good behaviour of another, or for his performing something stipulated, brings that other near to the party to whom he gives the security by which he reconciles the two. But in this sense the word *ἔγγυος* is not applicable to the Jewish high priests; for, to be a proper surety, one must either have power to compel the party to perform that for which he has become his surety; or, in case of his not performing it, he must be able to perform it himself. This being the case, will any one say that the Jewish high priests were sureties to God for the Israelites performing their part of the covenant of the law? Or to the people for God's performing his part of the covenant? As little is the appellation, *surety of the new covenant*, applicable to Jesus. For since the new covenant does not require perfect obedience, but only the obedience of faith, if the obedience of faith be not given by men themselves it cannot be given by another in their room, unless we suppose that men can be saved without personal faith. I must therefore infer that those who speak of Jesus as the surety of the new covenant must hold that it requires perfect obedience; which, not being in the power of believers to give, Jesus has performed for them. But is not this to make the covenant of grace a covenant of works, contrary to the whole tenor of Scripture? For these reasons I think the Greek commentators have given the true meaning of the word *ἔγγυος* in this passage when they explain it by *μεσίτης*, mediator." [The justification of sinful men through the mediation of Christ is not the same, as to its conditions, with the approval of guiltless persons; nor is any Christian justified before God by the terms of the Sinaitic covenant, for by the deeds of that law shall no flesh be justified. It is not a vicarious ethical righteousness that Christ has purchased for men, but free pardon and gracious acceptance through the merits of his sacrifice. It is thus that he is the mediator of "a better covenant." The first was *faulty* only because of its want of adaptation to the demands of the case; the second was *better*, (not *intrinsically*, for "the law was *holy*, and the commandment *holy*;" but,) because it answered to those demands.]

NOTES ON CHAPTER VIII.

[The writer of the epistle comes now (in chapters viii-x) to the consideration of the duties themselves, namely, the nature of the sacrifice which Jesus offers; the place where it is offered; the efficacy which it alone has for sin; the difference in regard to all these points between the sacrifice

CHAPTER VIII.

NOW of the things which we have spoken *this is the sum*: We have such a high priest, ^awho is set on the right hand of the throne of the Majesty in the heavens; ² A minister ^bof ^cthe sanctuary, and of ^dthe true tabernacle, which the Lord pitched, and not man. ³ For ^eevery high priest is ordained to offer gifts and sacrifices: wherefore ^fit is of necessity that this man have somewhat also to

^a Eph. 1. 20; Col. 3. 1; chap. 1. 3; 10. 12; 12. 2.—^b Or, of *holy things*.—^c Chap. 9. 2, 12, 24.—^d Chap. 9. 11.—^e Chap. 5. 1.—^f Eph. 5. 2; chap. 9. 14.

offered by Christ and that which was presented by the Jewish priests. *Κεφάλαιον*, therefore, does not mean a *recapitulation*, (but the *principal thing*).—*Stuart*.]

1. **Of the things which we have spoken this is the sum**—The word *κεφάλαιον*, which we translate *sum*, signifies the *chief*, the *principal*, or *head*; or, as St. Chrysostom explains it, *κεφάλαιον αἰεὶ τὸ μέγιστον λέγεται*, "that which is greatest is always called *kephalaion*," that is, the *head* or *chief*. **Who is set on the right hand of the throne**—This is what the apostle states to be the *chief* or *most important point* of all that he had yet discussed—his sitting down at the right hand of the throne of God. He did not, like the Jewish high priest, depart out of the holy of holies, after having offered the atonement; but abides there at the throne of God, as a continual priest, in the permanent act of offering his crucified body unto God in behalf of all the succeeding generations of mankind. It is no wonder the apostle should call this sitting down at the right hand of the throne of the divine Majesty the *chief* or *head* of all that he had before spoken.

2. **A minister of the sanctuary**—*τῶν ἁγίων λειτουργός*, a *public minister of the holy things or places*. The word *λειτουργός* means a person who officiated for the public, a public officer; in whom and his work all the people had a common right: hence our word *liturgy*, the *public work* of prayer and praise, designed for the *people at large*; all having a right to attend it, and each having an equal interest in it. The Jewish priest was the servant of the public, who transacted the business of the people with God. Jesus Christ is also the same kind of public officer; both as *priest* and *mediator* he transacts the business of the whole human race. He performs the *holy things* or *acts* in the *true tabernacle*, HEAVEN, of which the Jewish tabernacle was the *type*. The tabernacle was the place among the Jews where God dwelt by the *symbol of his presence*. This could only typify heaven, where God, in his *essential glory*, dwells, and hence heaven is here called the *true* (or *real*) *tabernacle*, to distinguish it from the *type*. **Which the Lord pitched**—The Jewish tabernacle was *man's work*, though made by God's direction; the *heavens*, this *true tabernacle*, the work of God alone, and infinitely more glorious than that of the Jews. The tabernacle was also a type of the *human nature* of Christ, (John i. 14:) *And the word was made flesh, and dwelt among us, καὶ ἐσκήνωσεν ἐν ἡμῖν, and tabernacled among us*; for as the divine presence dwelt in the tabernacle, so the fulness of the Godhead, bodily, dwelt in the man Christ Jesus. And this human body was the *peculiar work of God*, as it came not in the way of *natural generation*.

offer. **4** For if he were on earth, he should not be a priest, seeing that ^athere are priests that offer gifts according to the law: **5** Who serve unto the example and ^bshadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: ^cfor, See, saith he, *that thou make all things according to the pattern showed to thee in the mount*. **6** But now ^dhath he obtained a more excellent ministry, by how much also he is the

^a Or, *they are priests*.—^b Col. 2. 17; chap. 9. 23; 10. 1.—^c Exod. 25. 40; 26. 30; 27. 8; Num. 8. 4; Acts 7. 41.—^d 2 Cor. 3. 6, 8, 9; chap. 7. 22.

3. **Every high priest is ordained**—*Καθίσταται, is set apart*, for this especial work. **Gifts and sacrifices**—*Δωρά τε καὶ θυσίας, eucharistic offerings and sacrifices for sin*. By the *former*, God's government of the universe, and his benevolence to his creatures in providing for their support, were acknowledged. By the *latter*, the destructive and ruinous nature of sin, and the necessity of an atonement, were confessed (and guarded against.) **Wherefore . . . of necessity**—If Christ be a high priest, and it be essential to the office of a high priest to offer atoning sacrifices to God, Jesus must offer such. Now it is manifest that as he is the *public minister*, officiating in the *true tabernacle* as high priest, he must make an atonement; and his being at the right hand of the throne shows that he has offered, and continues to offer, such atonement.

4. **For if he were on earth**—As the Jewish temple was standing when this epistle was written, the whole temple service continued to be performed by the legal priests; therefore if Christ had been then on earth he could not have performed the office of a priest, being of the tribe of Judah, to which tribe the office of the priesthood did not appertain. **There are priests that offer gifts**—This is an additional proof that this epistle was written before the destruction of Jerusalem. That the word *θυσίας, sacrifices*, is not added here, as in verse 3, is no evidence that bloody sacrifices had then ceased to be offered. Perhaps both kinds are included in the word *δώρα, gifts*.

5. **Who serve**—*Οἵτινες λατρεύουσιν*; who perform divine worship. **Unto the example and shadow**—*ὑποδείγματι καὶ σκιά, with the representation and shadow*. The whole Levitical service was a representation and shadow of heavenly things; the priests did not, therefore, serve *unto an example* or *representation* of heavenly things; they served rather unto the *substance* of those things, with appropriate *representations and shadows*. **As Moses was admonished**—*Καθὼς ἐκχημάτισται Μωϋσῆς, as Moses was divinely warned or admonished of God*. **According to the pattern**—*Κατὰ τὸν τύπον*, according to the *type, plan, or form*. (See Exod. xxv, 40.) [We need not assume an actual temple as archetype of the tabernacle which Moses, from Sinai, may be supposed to have beheld standing in heaven; nor an original structure which God himself had reared as a model upon Sinai, where, according to the later rabbins, it was to stand forever, but a *pattern structure*, which was shown to Moses in prophetic vision, (subjectively); and is described in the words of God. (Exod. xxvi, 26–30).—*Moll in Lange*.]

6. **Now hath he obtained a more excellent ministry**—Christ's office of priesthood is more excellent than the Levitical, because the covenant is

mediator of a better ¹covenant, which was established upon better promises. **7** ^mFor if that first *covenant* had been faultless, then should no place have been sought for the second. **8** For finding fault with them, he saith, "Behold, the days come, saith the Lord,

1 Or, *testament*.—*m* Chap. 7, 11, 13.

better, and established on better promises; the old covenant referred primarily to *earthly* things; the new covenant to *heavenly*. The old covenant had promises of secular good, the new covenant of spiritual and eternal blessings. As far as Christianity is preferable to Judaism, as far as Christ is preferable to Moses, as far as spiritual blessings are preferable to earthly blessings, [as far as holiness is preferable to convenience,] and as far as the enjoyment of God to eternity is preferable to the communication of earthly good during time, so far does the new covenant exceed the old. [The office with which Christ is invested as a priest, or his priestly function, is as much superior to that of the Levitical priests as the covenant under which he holds his office exceeds, in the blessings which it promises, the covenant introduced by Moses.—*Stuart.*]

7. If that first . . . had been faultless—If the first covenant had made a provision for, and actually conferred, pardon and purity, and given a title to eternal life, then there could have been no need for a second; but the first covenant did not give these things, therefore a second was necessary; and the covenant that gives these things is the Christian covenant.

8. For finding fault with (to) them (that is, the *Israelites*)—God, in order to show that the first covenant was inefficient, saith to the *Israelites*, **Behold, the days come . . . when I will make a new covenant**, etc. He found "fault" with the "covenant," and addressed the people concerning his purpose of giving another covenant, that should be such as the necessities of mankind required. [The faultiness of the first covenant was *negative* rather than *positive* in what it did not possess, and not in any thing really contained in it.] **With the house of Israel and with the house of Judah**—That is, with all the descendants of the twelve sons of Jacob. [Israel was made the custodian of the divine oracles, or covenant, (see Rom. iii, 2,) not, however, for the exclusive benefit of that one people, but for all mankind.]

9. Not according to the covenant—[Ὁὐ κατὰ τὴν διαθήκην. This clause is explanatory of the word *καὶνῆς* (*new*) in the preceding verse. The meaning is: "The covenant which I will make at a future period with the Jewish nation (that is, the dispensation under which I will place them) shall be different from that which I made when I brought them out of Egypt."—*Stuart.*] [This is quoted from the Septuagint of Jer. xxxi, 32, which, however, differs somewhat from the reading of the Hebrew. The former, says Stuart, "appears to have preserved an ancient meaning of the word used, the correctness of which (later use) the Arabic is a pledge for at the present time. . . . The disregarding or treating with neglect (*ἡμελῆσαι*) here spoken of, has reference to the various punishments inflicted on Israel for their wickedness."] **They continued not in my covenant**—It should be observed that the word *διαθήκη*, which we translate *covenant*, often means *religion* itself, and its various precepts. The

when I will make a new covenant with the house of Israel and with the house of Judah: **9** Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my

n Jer. 31, 31, 32, 33, 34.

old covenant in general stated, on God's side, *I will be your God*; on the *Israelites'* side, *We will be thy people*. This covenant they brake; they served other gods, and neglected the precepts of that holy religion which God had delivered to them. **And I regarded them not**—*Κἀγὼ ἡμελῆσα αὐτοὺς, and I neglected them or despised them.*

[*Διαθήκη* is commonly employed by the Seventy in order to translate *בְּרִית*. The general idea of *δια-*

θήκη is, *disposition or arrangement* of any kind, or in regard to any matter; from the verb *διατίθημι*, to *dispose of, to arrange*. Hence, it is sometimes employed by classic writers in the sense of *foedus, compact or covenant* between two parties; but not so in the New Testament. Like the Hebrew *בְּרִית*, (to which,

according to the *usus loquendi* of the New Testament, it generally corresponds,) it often means *law, precept*; even particular precept, as in Acts vii, 8, the precept of circumcision; in Rom. ix, 4, *αἱ διαθήκαι, the tables of the law*, that is, the ten commandments; compare Deut. iv, 13, where *בְּרִית* is explained by *עֲשֵׂי־הַדְּבָרִים, the ten commandments*;

compare also Deut. ix, 9, 11. So Heb. ix, 4, *καθάρτων τῆς διαθήκης, the ark which contained the διαθήκην*, that is, the two tables of the ten commandments, (*i. q.* *אָרוֹן בְּרִית יְיָהוָה*, Num. x, 33,) and

afterward, in the same verse, *αἱ ὁλῶδες τῆς διαθήκης, the [stone] tablets containing the ten commandments*. The general idea of *law, precept, statute*, is very commonly annexed to *בְּרִית* in Hebrew, where the

Septuagint render it by *διαθήκη*; for example, Exod. xix, 5, *et al. sacpe*. Both in classic authors and in the New Testament it has also the meaning of *last will, testament*; for example, Gal. iii, 15; Heb. ix, 16, 17.

Most frequently of all is *בְּרִית* in the Old Testament, and *διαθήκη* in the New, employed to designate a *promise, compact, or agreement* on the part of God with his people, that on condition of doing thus and so, blessings of such and such a nature shall be bestowed upon them. It comes, in this way, very commonly to designate the *whole Jewish economy*, (as we call it,) with its conditions and promises; and by the writers of the New Testament it is employed, in a similar way, to designate the *new economy* or dispensation of Christ, with all its conditions and promised blessings. Thus, *ἡ παλαιὰ* or *πρώτη διαθήκη* means the *Jewish dispensation*; and *ἡ καινὴ διαθήκη* means the *Christian dispensation*. The idea often annexed by readers to the word *covenant*, namely, *mutual compact*, and a *quid pro quo* in respect to each of the parties, is not the scriptural one. The meaning altogether predominant is, *an arrangement* on the part of God in respect to men, in consequence of which certain blessings are secured to them by his promise on condition that they comply with the demands which he makes, that is, obey his precepts. *Διαθήκη*, then, embraces both precept and promise; and may be

covenant, and I regarded them not, saith the Lord. **10** For *this is the covenant* that I will make with the house of Israel after those days, saith the Lord; I will *put my laws into their mind, and write them in their hearts*: and *I will be to them a God, and they shall be to me a people*: **11** And *they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*

o Chap. 10. 16.—p Gr. *give*.—q Or, *upon*.—r Zech. 8. 8.
—s Isa. 54. 13; John 6. 45; 1 John 2. 27.

used for either or for both at the same time, *pro re nata*; and it is often so used in the Old Testament and also in the New. In our text *διαθήκην καινὴν* means a *new arrangement* or disposition made by Christ, that is, one which has, in some respects, new conditions and new promises.—*Stuart.*

10. This is the covenant—This is the nature of that glorious system of religion which I shall publish among them **after those days**, that is, in the times of the Gospel. **I will put my laws into their mind**—I will possess their hearts with the principles of truth and holiness, and their understandings shall be fully enlightened to apprehend them. **And write them in their hearts**—All their affections, passions, and appetites shall be purified and filled with holiness and love to God and man; so that they shall willingly obey, and feel that *love is the fulfilling of the law*: instead of being written on *tables of stone*, they shall be written on the *fleshy tables of their hearts*. [The superiority of these promises consists in the fact that the *divine will* is no longer as a bare command to come into mere outward contact with the people, but is to *live and work in its heart*; that in consequence of this a *living knowledge of God* is to be the common blessing of all the members of the covenant, and that the distinction between prophets and non-prophets, priests and non-priests, (is to) fall away.—*Lange.*] **I will be to them a God**—As the object of every man's religious adoration is that Being from whom he expects light, direction, defence, support, and happiness; so God, promising to be their God, promises in effect to give them all these great and good things. To be God's people implies that they should give God their whole hearts, serve him with all their light and strength, and have no other object of worship or dependence but himself.

11 They shall not teach every man his neighbour—*Τὸν πολίτην αὐτοῦ, his fellow citizen*. [The universal spread of the knowledge of God (following after that before promised) constitutes the *better covenant* there promised. Under the old covenant, the priests' lips were to keep knowledge, and they were to teach the people God's ways; under the new, there is no more need for the believer to have recourse to man for teaching in the knowledge of God, for the Holy Spirit, which is given to all that ask, reveals the things of Christ to each, according to the measure of his spiritual attainment and strength of faith.—*Alford.*] [The right, duty, and responsibility of the exercise of private judgment are by these words secured to every one; and, as a consequence, the bringing of the means of religious knowledge within the reach of all is clearly devolved upon the Church—the associate body of believers.]

12. I will be merciful to their unrighteousness—In order that they should become his people,

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. **13** In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

CHAPTER IX.

THEN verily the first covenant had also ordinances of divine service, and a worldly

t Rom. 11. 27; chap. 10. 17.—u 2 Cor. 5. 17.—a Or, *ceremonies*.—b Exod. 23. 8.

as mentioned under the preceding verse, it is requisite that their iniquity should be pardoned; this is provided for in Christ as the *covenant sacrifice*. By his blood, redemption has been purchased, and all who with penitent hearts believe on the Lord Jesus receive remission of sins, and God remembers their iniquities no more against them so as to punish them on that account. All spiritual evil against the nature and law of God is represented here under the following terms: 1) "Unrighteousness," *ἀδικία, injustice or wrong*: against God, his neighbour, and himself. 2) "Sin," *ἁμαρτία, deviation, all wrong-doing*. 3) "Iniquity," *ἀνομία, lawlessness*. [This word is rejected by the best critics. It adds nothing to the sense.] All these are to be removed by God's *mercy*; and this is to be understood of his mercy in Christ Jesus.

13. He hath made the first old—That is, he has considered it as *antiquated*, and as being no longer of any force. **That which decayeth and waxeth old**—Here is an allusion to the ancient laws, which either had perished through *old age*, from the *tables* on which they were written, or were fallen into *disuse*, or were *abrogated*. **Is ready to vanish away**—*ἔγγις ἀφανίσμου, is about to disappear*. The apostle intimates that the old covenant was just about to be abolished; but he expresses himself cautiously and tenderly, that he might not give unnecessary offence. [The circumstance is of special importance, that *not without*, but *within*, the old covenant itself, and indeed only by *undoubted words of God*, was declared that capital defect of the covenant mediated by Moses, which consisted in its want of provision for effecting a *real forgiveness of sin and genuine communion with God*, and that by the promise of a *new covenant*, the existing covenant was already, in the time of Jeremiah, stamped as an institution no longer satisfactory, and destined to pass away. To Christians, then, the mere continued outward existence of Judaism can have no such import as to engender doubts of that *abrogation of the old covenant which has historically taken place*. Decay and superannuation, clear to utter extinction, are the inevitable destiny of that covenant, allotted to it by the decision of God on the ground of its intrinsic nature.—*Lange.*]

NOTES ON CHAPTER IX.

1. The first covenant had also ordinances—Our translators have introduced the word "covenant," as if *διαθήκη* had been, if not originally in the text, yet in the apostle's mind. Several MSS., but not of good note, have *σκηνή, tabernacle*; but the whole context shows that "covenant" is that to which the apostle refers, as that was the subject in the preceding chapter, and this is a continuation of the same discourse. **Ordinances**—

sanctuary. ² For there was a tabernacle made; the first, ^a wherein *was* ^ethe candlestick, and ^fthe table, and the showbread; which is called ^gthe sanctuary. ³ ^hAnd after the second veil, the tabernacle which is called the holiest of all; ⁱWhich had the golden censer, and ^jthe ark of the covenant overlaid round about with gold, wherein *was* ^kthe golden pot that had manna, and ^lAaron's rod that

^c Exod. 26, 1. — ^d Exod. 26, 35; 40, 4. — ^e Exod. 25, 31. — ^f Exod. 25, 23, 39; Lev. 24, 5, 6. — ^g Or, *holy*. — ^h Exod. 26, 31, 33; 40, 3, 21; chap. 6, 19. — ⁱ Exod. 25, 10; 26, 33; 40, 3, 21. — ^j Exod. 16, 33, 34. — ^k Num. 17, 10.

Δικαίωμα, rites and ceremonies; [*arranged services*.] **A worldly sanctuary**—*ἅγιον κοσμικόν*. It is supposed that the term "worldly," here, is opposed to the term *heavenly*, chapter viii, 5; and that the whole should be referred to the secular [this world] nature of the tabernacle service. ["The sanctuary" is most probably a general term, comprehending the holy place and the most holy, the temple, or rather, in this connexion, the tabernacle, properly so called, exclusive of the outer courts.—*Turner*.]

2. For there was a tabernacle made; the first, wherein—To have a proper understanding of what the apostle relates here, we should endeavour to take a concise view of the tabernacle erected by Moses in the wilderness. It comprised, 1) The court, which the people might enter. 2) In this was contained the altar of burnt-offerings, on which were offered the sacrifices in general, besides offerings of bread, wine, and other things. 3) At the bottom or lower end of this court was the *tent* of the covenant. The two principal parts of the tabernacle were, the holy place and the holy of holies. In the temple built by Solomon there was a court for the Levites different from that of the people; and at the entrance of the holy place, a vestibule: but in the tabernacle built by Moses these parts were not found, nor does the apostle mention them here. In the holy place were the golden candlestick of seven branches, the golden altar, or altar of incense, and the altar or table of the showbread, where the twelve loaves, representing the twelve tribes, were laid before the Lord. The whole of this may be seen in all its details in the book of Exodus, from chapter xxxv to xl. **Which is called the sanctuary**—*ἅγιον λέγεται ἅγια, this is called holy place*. [This first tabernacle, *σκηνή* was the *holy place*, in contradistinction to the second, which was the most holy, *ἅγια ἁγίων*.]

3. And after the second veil—The first veil, of which the apostle has not yet spoken, was at the entrance of the holy place, and separated the tabernacle from the court, and prevented the people, and even the Levites, from seeing what was in the holy place. The *second veil*, of which the apostle speaks here, separated the holy place from the holy of holies. **The tabernacle which is called the holiest of all**—That is, that part of the tabernacle which is called the holy of holies.

4. Which had the golden censer—It is evident that the apostle speaks here of the tabernacle built by Moses, and of the state and contents of that tabernacle as they were during the lifetime of Moses. The apostle says that the golden censer was in the holy of holies; but this is nowhere mentioned by Moses. But he tells us that the high priest went in once every year, with the golden censer,

budded, and ^mthe tables of the covenant; **5** And ⁿover it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. **6** Now when these things were thus ordained, ^othe priests went always into the first tabernacle, accomplishing the service *of God*. **7** But into the second *went* the high priest alone ^ponce every year, not without blood, ^qwhich he offered for himself,

^m Exod. 25, 16, 21; 24, 29; 40, 26; Deut. 10, 2, 5; 1 Kings 8, 9, 21; 2 Chron. 5, 10. — ⁿ Exod. 25, 18, 22; Lev. 16, 2; 1 Kings 8, 6, 7. — ^o Num. 28, 3; Dan. 8, 11. — ^p Exod. 30, 10; Lev. 16, 2, 11, 12, 15, 31; verse 25. — ^q Chap. 5, 3; 7, 27.

to burn incense; and it has been conjectured that this censer was *left there* all the year, and that its place was supplied by a new one, brought in by the priest the year following. **The ark of the covenant**—This was a sort of chest overlaid with plates of gold, in which the two tables of the law, Aaron's rod, the pot of manna, etc., were deposited. Its top, or lid, was the propitiatory or mercy seat.

5. And over it the cherubim of glory—Cherubim is the plural of *cherub*, and it is absurd to add our plural termination (*s*) to the plural termination of the Hebrew. The "glory" here signifies the shechinah, or symbol of the divine presence. **Shadowing the mercy seat**—One at each end of the ark, with their faces turned toward each other, but looking down on the cover or propitiatory, *ἱλαστήριον*, here called "the mercy seat." **Of which we cannot now speak particularly**—The apostle did not judge any further account of these to be necessary; and I may be excused from considering them particularly here, having said so much on each in the places where they occur in the Pentateuch. [Respecting the significance of these several objects St. Cyril has said, briefly, but aptly, "Although Christ be but one, yet he is understood by us under a variety of forms. He is the *tabernacle*, on account of the human body in which he dwelt. He is the *table*, because he is our bread of life. He is the *ark* which has the law of God enclosed within, because he is the Word of the Father. He is the *candlestick*, because he is our spiritual light. He is the *altar of incense*, because he is the sweetsmelling odour of sanctification. He is the *altar of burnt-offering*, because he is the victim, by death on the cross, for the sin of the whole world."

6. When these things were thus ordained—When the tabernacle was made, and its furniture placed in it, according to the divine direction. **The priests went always into the first tabernacle**—That is, into the first part of the tabernacle, or holy place, into which they went *every day twice, accomplishing the services*, *τὰς λειτουργίας ἐπιτελοῦντες*, which included his burning the incense at the morning and evening sacrifice, dressing the lamps, sprinkling the blood of the sin offerings before the veil, (Lev. iv, 6,) and removing the old showbread and laying on the new each sabbath, (Lev. xxiv, 8,) and for these works they must have *constant access* to the place.

7. But into the second—That is, the holy of holies, or second part of the tabernacle, **the high priest alone, once every year**, that is, on one day in the year only, which was the day on which the general atonement was made. The high priest could enter into this place only on one day in the year, but on that day he might enter several times. (See Lev. xvi.) **Not without blood**—

and *for* the errors of the people: 8 *The Holy Ghost this signifying, that *the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9 Which *was* a figure for the time then present, in which were offered both

r Chap. 10. 19, 20.—s John 14. 6.—t Gal. 3. 21; chap. 7. 18, 19; 10. 1, 11.—u Lev. 11. 2; Col. 2. 16.

The day prescribed by the law for this great solemnity was the tenth of the month Tisri, in which the high priest brought in the incense or perfumes which he placed on the golden censer; he brought also the blood of the bullock, and sprinkled some portion of it seven times before the ark and the veil which separated the holy place from the holy of holies. (See Lev. xvi, 14.) He then came out, and, taking some of the blood of the goat which had been sacrificed, he sprinkled it between the veil and the ark of the covenant. (Verse 15.) Which he offered for himself, and for the errors of the people.—Υπερ τῶν τοῦ λαοῦ ἀνομιμάτων; for transgressions of which they were not conscious. There were so many niceties in the ritual worship of the Jews, and so many ways in which they might offend against the law and incur guilt, that it was found necessary to institute sacrifices to atone for these sins of ignorance. And as the high priest was also clothed with infirmity, he required to have an interest in the same sacrifice, on the same account. This was a national sacrifice; and by it the people understood that they were absolved from all the errors of the past year, and that they now had a renewed right of access to the mercy seat.

8. The Holy Ghost this signifying—These services were divinely appointed, and by each of them the Holy Spirit of God is supposed to speak. The way into the holiest—That full access to God was not the common privilege of the people, while the Mosaic economy subsisted. That the apostle means that it is only by Christ that any man and every man can approach God is evident from chapter x, 19–22; and it is about this, and not about the tabernacle of this world, that he is here discoursing. I have already observed that the apostle appears to use the word σκηνή, or tabernacle, in the general sense of a dwelling place; and therefore applies it to the temple, which was reputed the house or dwelling place of God, as well as the ancient tabernacle. Therefore, what he speaks here concerning the first tabernacle may be understood as applying with propriety to the then Jewish temple as well as to the ancient tabernacle, which, even with all their sacrifices and ceremonies, could not make the way of holiness plain, nor the way to God's favour possible.

9. Which—[ἥτις, the which, namely, the first or anterior tabernacle, (as representing the former dispensation,) and that especially considered as obstructing, by its yet remaining, the way into the holiest.—Alford.] The tabernacle and its services were a figure, παραβολή, a dark enigmatical representation, for the time then present; for that age and dispensation, and for all those who lived under it. In which (καθ' ἣν, during which time or dispensation) were offered both gifts and sacrifices—Eucharistic offerings and victims for sin, that could not make him that did the service, whether the priest who made the offering or the person who brought it in the behalf of his

gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 11 But Christ being

v Num. 19. 7, etc.—w Eph. 2. 15; Col. 2. 20; chap. 7. 16.—x Or, rites, or, ceremonies.

soul, perfect, as pertaining to the conscience: could not take away guilt from the mind, nor purify the conscience from dead works. The whole was a "figure," or dark representation, of a spiritual and more glorious system; and although a sinner who made these offerings and sacrifices according to the law might be considered as having done his duty, and thus he would be exempted from many ecclesiastical and legal disabilities and punishments, yet his "conscience" would ever tell him that the guilt of sin was still remaining, and that it was impossible for the blood of bulls and goats to take it away. That even he that did the service best continued to be imperfect—had a guilty conscience and an unholly heart. [The material offerings of animals are only parables referring to the time when that which is parabolically set forth becomes actual and passes into reality. They are considered of themselves incapable of any action on the conscience, or the inner part of man.—Delitzsch.] The words καθ' ἣν, in which, referred in the above paraphrase to τὸν καιρὸν, the time, are read καθ' ἣν by ABD, and several others, one copy of the Slavonic, the Vulgate, and some of the Fathers, and thus refer to τὴν σκηνήν, the tabernacle; and this is the reading which our translators appear to have followed. Griesbach places it in his margin, as a very probable reading; but I prefer the other. [Modern critics have very generally adopted the reading καθ' ἣν; making not σκηνή, but παραβολή, the antecedent, or thing referred to.]

10. In meats and drinks, and divers washings—He had already mentioned eucharistic and sacrificial offerings, and nothing properly remained but the different kinds of clean and unclean animals which were used, or forbidden to be used, as articles of food; together with the different kinds of drinks, washings, βαπτισμοίς, baptisms, immersions, sprinklings and washings of the body and the clothes, and carnal ordinances, or things which had respect merely to the body, and could have no moral influence upon the soul, unless considered in reference to that of which they were the similitudes or figures. [A form of object-teaching, in the use of which the law was our schoolmaster, to bring us to Christ.] Carnal ordinances—Δικαιώματα σαρκός, rites and ceremonies pertaining merely to the body. The word "carnal" is not here used [in any ethical sense, but simply to express the negatively opposite of spiritual.] Imposed on them until the time of reformation—Καιρὸν διορθώσεως, the time of rectifying, signifies the gospel dispensation, under which every thing is set straight; every thing referred to its proper purpose and end; the ceremonial law, having been fulfilled, was to be abrogated; the moral law exhibited and more strictly enjoined; (see our Lord's sermon upon the mount;) and the spiritual nature of God's worship taught, and grace promised to purify the heart; so that, through the power of the eternal Spirit, all that was wrong in the soul is rectified; the affections, passions, and appetites purified; the understanding

come ^a a high priest ^z of good things to come, ^a by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; **12** Neither ^b by the blood of goats and calves, but ^c by his own blood he entered in ^d once into the holy place, ^e having obtained

^a Chap. 3. 1. — ^z Chap. 10. 1. — ^a Chap. 8. 2. — ^b Chap. 10. 3. — ^c Acts 20. 28; Eph. 1. 7; Col. 1. 14; 1 Pet. 1. 19; Rev. 1. 5; 2. 9. — ^d Zech. 3. 9; verses 26, 28; chap. 10. 10.

enlightened; the judgment corrected; the will renewed; in a word, all things made new. [Until the season of rectification; when all these things would be better arranged, the substance put where the shadow was before, the sufficient grace where (was) the insufficient type.—Alford.]

11. But Christ being come a high priest of good things—I think this and the succeeding verses not happily translated; indeed, the division of them has led to a wrong translation; therefore they must be taken together, thus: *But the Christ, the high priest of those good things (or services) which were to come, through a greater and more perfect tabernacle, not made with hands, that is, not of the same workmanship, entered once for all into the sanctuary; having obtained eternal redemption for us, not by the blood of goats and calves, but by his own blood.* (Verse 13.) *For if the blood of GOATS, and bulls, and calves, and a heifer's ashes, sprinkled on the unclean, sanctifieth to the cleansing of the flesh,* (verse 14,) *how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your consciences from dead works, in order to worship (or that ye may worship) the living God?* In the foregoing translation, I have added, (in verse 13.) *τράγων, of goats*, on the authority of ABDE, three others, the Syriac, the Arabic of Erpen, Coptic, Vulgate, two copies of the Itala, and Theodoret. [Now generally accepted.] And I have rendered *εις τὸ λατρεῖν*, (verse 14,) *IN ORDER TO WORSHIP*, or *THAT YE MAY WORSHIP*; for this is the meaning of these particles *εις τὸ* in many parts of the New Testament. [The rendering of this passage (verses 11, 12) in the *Revised Version*, (1881,) which is also literally correct, forms a very satisfactory exposition of its sense: "But Christ having come a high priest of the good things to come, (the good things that are come—*now*—) through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption." **High priest of good things**—Or *services*. To come—*τὸν μετέδωκεν ἀγῶν.* [This is the (formerly) accepted reading, to which Alford gives the preference; but Westcott and Hort have inserted the alternative reading, *γενόμενον*, which the New Revisionists have placed in the margin. The sense is not essentially changed by it, as to any doctrinal matter.] He is the high priest of Christianity; he officiates in the behalf of all mankind; for by him are all the prayers, praises, and services of mankind offered to God; and he ever appears in the presence of God for us. **A greater and more perfect tabernacle**—This appears to mean our Lord's *human nature*. That in which dwelt all the fulness of the Godhead bodily, was fitly typified by the tabernacle and temple, in both of which the majesty of God dwelt. **Not made with hands**—Though our Lord's body was a perfect human body,

eternal redemption *for us*. **13** For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; **14** How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot

^a Deut. 2. 24. — ^b Lev. 16. 14, 15. — ^c Num. 19. 3, 17. — ^d 1 Pet. 1. 19; 1 John 1. 7; Rev. 1. 5. — ^e Rom. 1. 4; 1 Pet. 3. 18. — ^f Eph. 5. 2; Tit. 2. 14; chap. 7. 27. — ^g 1 Cor. 15. 47.

yet it did not come in the way of natural generation; his *miraculous conception* will sufficiently justify the expressions used here by the apostle. [The possession of infinite dignity, glory, and bliss is the idea (intended to be) conveyed by all these expressions, not merely elevation to some special locality. Still, as the word "tabernacle" is just before used for the Mosaic holy place, the outer room alone, (verses 2, 6, 8,) with which "the more perfect" one here mentioned is contrasted—and since in connexion with the train of thought Christ is soon afterward said to "appear for us in heaven"—the analogy as before represented [making the "greater and more perfect tabernacle" the same with heaven, verse 24.] is preferable.—Turner.]

12. But by his own blood—Here the redemption of man is attributed to the *blood of Christ*; and this blood is stated to be shed in a *sacrificial* way, precisely as the blood of bulls, goats, and calves was shed under the law. [We have redemption through his blood, Eph. 1. 7; Col. 1. 14.] **Once**—*Once for all, ἑξάπασι*, in opposition to the annual entering of the high priest into the holiest with the blood of the annual victim. **The holy place**—Or *sanctuary, τὰ ἅγια*, signifies *heaven*, into which Jesus entered with his own blood, as the high priest entered into the holy of holies with the blood of the victims which he had sacrificed. **Eternal redemption**—*ἀιώνιον λύτρωσιν*, a redemption price which should stand good for ever, when once offered; and an endless redemption from sin, in reference to the pardon of which, and reconciliation to God, there needs no other sacrifice; it is eternal in its merit and efficacy.

13. Sanctifieth to the purifying of the flesh—Answers the end proposed by the law; namely, to remove legal uncleanness and disabilities. [As this epistle was evidently written while the temple services were still continued, the writer speaks of these services, using the present tense. The *legal* purification is alone here spoken of.]

14. Who through the eternal Spirit—This expression is understood two ways: 1) Of the Holy Ghost himself. As Christ's miraculous conception was by the Holy Spirit, and he wrought all his miracles by the Spirit of God, so his death or final offering was made through or by the eternal Spirit; and by that Spirit he was raised from the dead. (1 Pet. iii. 18.) Indeed, through the whole of his life he was *justified by the Spirit*; and we find that in this great work of human redemption the Father, the Son, and the Holy Spirit were continually employed; therefore the words may be understood of the Holy Spirit. 2) Of the eternal Logos, or deity which dwelt in the man Christ Jesus, through the energy of which the offering of his humanity became an infinitely meritorious victim; therefore the deity of Christ is here intended. But we cannot well consider one of these distinct from the other. We must still say, that the Holy Spirit, with the eternal Logos, and the almighty Father, equally concurred in offering

to God, "purge your conscience from dead works" to serve the living God? **15** ^r And for this cause ^q he is the mediator of the new testament, ^s that by means of death, for the redemption of the transgressions *that were* under the first testament, ^t they which are called

^m Chap. 1. 3; 10. 22.—ⁿ Chap. 6. 1.—^o Luke 1. 74; Rom. 6. 13, 22; 1 Pet. 4. 2.—^p 1 Tim. 2. 5.—^q Chap. 7. 22; 8. 6;

up the sacrifice of the incarnated Christ, in order to make atonement for the sin of the world. [Christ offered himself, with his own consent assisting and empowering the sacrifice—the consenting act of his divine personality, his *πνεῦμα αἰωνίου*, his Godhead, which from before time acquiesced in and wrought with the redemption-purpose of the Father.—*Alford*.] **Purge your conscience**—*Καθαίρει τὴν συνείδησιν, purify your conscience*. The term *purify* should be everywhere, both in the translation of the Scriptures and in preaching the Gospel, preferred to the word "purge," which at present is scarcely ever used in the sense in which our translators have employed it. **Dead works**—Sin in general, or acts to which the penalty of death is annexed by the law. (See on chap. vi, 1.) **To serve the living God**—[*Εἰς τὸ λατρεύειν Θεῷ ζῶντι, so that they may serve, etc.* Before persons, under the ancient dispensation, could present themselves in the presence of the Lord acceptably, they must have been subjected to ceremonial purification. What this *prefigured*, the blood of Christ effects.—*Stuart*.]

15. And for this cause—*Διὰ τοῦτο, on account of this*. [As Jewish sacrifices rendered the offerer externally clean, so the blood of Christ purifies the moral or internal man, and removes the consequences of sin. On this account, (*διὰ τοῦτο*), that is, because the sacrifice of Christ produces an effect such as the Jewish sacrifices did not, he may be justly called the *Mediator of a new covenant*, differing greatly from the old. (Comp. Heb. viii, 6–8, 13; vii, 15–19).—*Stuart*.] **He is the mediator of the new testament**—There is no proper reason why our translators should render *διαθήκη* by "testament" here, when in almost every other case they render it *covenant*, which is its proper ecclesiastical meaning, as answering to the Hebrew *berith*, which see largely explained Gen. xv, 10, and in other places of the Pentateuch. (See on chapter vii, 9.) Very few persons are satisfied with the translation of the following verses to the 20th, particularly the 16th and 17th; at all events the word *covenant* must be retained. "He," Jesus Christ, is Mediator. The *μάρτυς, or umpire*, was the person who witnessed the contract made between the two contracting parties, slew the victim, and sprinkled each with its blood. "The new testament"—The *new dispensation* ordained by God for the whole human race, *through Christ Jesus* the Mediator, distinguished here from the old *covenant* between God and the Israelites, in which Moses was the mediator. **That by means of death**—His own death upon the cross. **For the redemption of the transgressions**—To make atonement for the transgressions which were committed under the old covenant, which the blood of bulls and calves could not do; so the death of Jesus had respect to all the time antecedent to it, as well as to all the time afterward till the conclusion of the world. **They which are called**—The GENTILES. **Might receive the promise**—Might, by being brought into covenant with God,

might receive the promise of eternal inheritance. **16** For where a testament *is*, there must also of necessity ^b be the death of the testator. **17** For ^a a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. **18** ^v Where-

12. 24.—^r Rom. 3. 25; 5. 6; 1 Pet. 3. 18.—^s Chap. 2. 1.—^t Or, *be brought in*.—^u Gal. 3. 15.—^v Exod. 24. 6, etc.

have an equal right with the Jews not merely to an inheritance such as the Promised Land, but to an eternal inheritance infinitely superior to that of the Jews; and therefore the new covenant is superior in every point of view to the old. How frequently the Gentiles are termed *οἱ κλητοί* and *οἱ κεκλημένοι, the called*, all St. Paul's writings show. And they were thus termed because they were *called* and *elected* to equal rights with the Jews, the ancient *called* and *elect*, who were now divorced as a nation and reprobated because of their disobedience.

16. For where a testament is—A learned and judicious friend furnishes me with the following translation of this and the 17th verse:—

"For where there is a covenant, it is necessary that the death of the appointed victim should be exhibited, because a covenant is confirmed over dead victims, since it is not at all valid while the appointed victim is alive." [Later commentators have pretty generally preferred the rendering of the text as in the English Version to that which gives to the word *διαθήκη* the strictest sense of federal compact, and to the things here named the nature of contracting ceremonies. Dr. Cowles paraphrases verses 16, 17, in this way: "Now that the death of one party to a covenant sometimes brings it into force you may see in that special form of covenant which men call a 'last will or testament;' a case which bears an analogy to the death of Christ so striking that you will allow me to allude to it. In the case of a last will and testament, (verse 16,) the death of the testator must necessarily be involved, for (verse 17) this last will goes into effect, assumes its vital force, in the case of the dead, inasmuch as it cannot take effect, (has no force,) so long as the testator lives. In the light of this analogy, you will see how the called people of God come by Christ's death into the possession of the promised eternal inheritance." With these views, which may appear to some to be rather *forced*, or not fully sustained, many (not all) of our best critics and expositors agree substantially, such as Stuart, Alford, Moll, (in Lange,) Ripley, Whedon. The rendering of the *Revised Version*, which may be assumed to largely embody the *consensus* of modern critics, is to the same effect: "For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there has been death, (over the dead—*margin*.) for it doth not avail while he that made it liveth."]

Mr. Wakefield has thus translated the passage, (verses 16–17:) "For where a covenant is, there must be necessarily introduced the death of that which establisheth the covenant; because a covenant is confirmed over dead things, and is of no force at all whilst that which establisheth the covenant is alive." This is undoubtedly the meaning of this passage; and we should endeavour to forget that "testament" and "testator" were ever introduced, as they totally change the apostle's meaning. (See the observations at the end of this chapter.)

18. Whereupon—*Ὅθεν, wherefore*, as a victim

upon neither the first *testament* was ^wdedicated without blood. **19** For when Moses had spoken every precept to all the people according to the law, ^xhe took the blood of calves and of goats, ^ywith water, and ^zscarlet wool, and hyssop, and sprinkled both the book and all the people, **20** Saying, ^aThis is the blood of the testament which God hath

^w Or, *purified*. — ^x Exod. 24. 5, 6, 8; Lev. 16. 14, 15, 18. — ^y Lev. 14. 4, 6, 7, 49, 51, 52. — ^z Or, *purple*. — ^a Exod.

was required for the ratification of every covenant, the first covenant made between God and the Hebrews, by the mediation of Moses, was not **dedicated** (ἐνκαίνισται, *renewed or solemnized*) **without blood**, without the death of a victim, and the aspersing of its blood. [^Ὁθεν, whence, that is, seeing that a διαθήκη (covenant or testament) per contra must be ratified by the death of the testator, and that the new διαθήκη has been ratified by the death of Christ, so as to make sure the inheritance to believers, (verse 15,) therefore ἡ πρώτη, (the first,) was dedicated with (Christ's) blood.]

19. When Moses had spoken every precept — (See Exod. xxiv. 4-8.) **And sprinkled both the book**—The sprinkling of the “book” is not mentioned in the place to which the apostle refers, (see above,) nor did it in fact take place. The words αὐτὸ τε τὸ βιβλίον, *and the book itself*, should be referred to λαβὼν, *having taken*, and not to ἐράνρισεν, *he sprinkled*. [This construction avoids a slight difficulty; but it is forced, and grammatically impossible. See Alford.] The verse should therefore be read thus: *For after every commandment of the law had been recited by Moses to all the people, he took the blood of the calves, and of the goats, with water and scarlet wool, and the book itself, and sprinkled all the people.* The rite was performed thus: Having received the blood of the calves and goats into basins, and mingled it with water to prevent it from coagulating, he then took a bunch of hyssop, and having bound it together with thread made of scarlet wool he dipped this in the basin, and sprinkled the blood and water upon the people who were nearest to him, and who might be considered on this occasion the representatives of all the rest; for it is impossible that he should have had blood enough to have sprinkled the whole of the congregation.

20. This is the blood of the testament—*Covenant*. Our Lord refers to the conduct of Moses here, and partly quotes his words, in the institution of the eucharist: *This is my blood of the new testament, which is shed for many for the remission of sins.* (Matt. xxvi. 28.) And by thus using the words and applying them, he shows that his sacrificial blood was intended by the blood shed and sprinkled on this occasion, and that by it alone the remission of sins is obtained.

21. He sprinkled . . . with blood . . . all the vessels of the ministry—Τῶν λειτουργικῶν, *service*: to intimate that every thing used by sinful man is polluted, and that nothing can be acceptable in the sight of a holy God that has not, in effect, the sprinkling of the atoning blood.

22. And almost all things are . . . purged with blood—The apostle says “almost,” because in some cases certain vessels were purified by water, some by fire, (Num. xxxi. 23,) and some with the ashes of the red heifer, (Num. xix. 2-10,) but it was always understood that every thing was at first

enjoined unto you. **21** Moreover ^bhe sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. **22** And almost all things are by the law purged with blood; and ^cwithout shedding of blood is no remission. **23** It was therefore necessary that ^dthe patterns of things in the heavens should be purified with these; but the heavenly things them-

24. 8; Matt. 26. 28. — ^b Exod. 29. 12, 36; Lev. 8. 15, 19; 16. 14, 15, 16, 18, 19. — ^c Lev. 17. 11. — ^d Chap. 8. 5.

consecrated by the blood of the victim. **And without shedding of blood is no remission**—The apostle shows fully here what is one of his great objects in the whole of this epistle, namely, that there is no salvation but through the sacrificial death of Christ, and to prefigure this the law itself would not grant any remission of sin without the blood of a victim. It was a maxim, even among the Jews themselves, that there is no expiation but by blood. Every sinner having forfeited his life by transgression, the law of God requires his death; the blood of the victim, which is its life, is shed as a substitute for the life of the sinner. By these victims the sacrifice of Christ was typified. He gave his life for the life of the world; human life for human life, but a life infinitely dignified by its union with God. [The life of the God-man, (not simply a man,) for the sin and the redemption of aggregate humanity, as well as every individual man.

[How guiltless blood for guilty men was shed.—Burns.]

23. The patterns of things in the heavens—That is, the tabernacle and all its utensils, services, etc., [because they were “patterns,” παραβοίαι, *symbols*, of the one great and only real sacrifice,] must be purified by these. They are called “patterns,” ὑποδείγματα, *examples*, earthly things which were the representatives of heavenly things. Perhaps every thing in the tabernacle—its parts, divisions, utensils, ministry, as appointed by God—were representations of *celestial matters*. *Purification* implies, not only cleansing from defilement, but also *dedication or consecration*. All the utensils employed in the tabernacle service were thus “*purified*,” though incapable of any moral pollution. **But the heavenly things themselves**—As entrance to the holy of holies must be obtained by the sprinkling of the blood of the sacrifice, and as that holy of holies represented heaven, the apostle's meaning seems to be, that there was and could be no entrance to the holiest but through that blood; and therefore when, by a more perfect tabernacle, (verses 11, 12,) Jesus passed into the heavens, not with blood of bulls and goats, but by his own blood, he thus purified or laid open the entrance to the holiest by a more valuable sacrifice than those required to open the entrance of the (earthly) holy of holies. **It was therefore necessary**, for God had appointed it so, that the tabernacle and its parts, etc., which were “patterns of things in the heavens,” should be consecrated and entered with such sacrifices as have already been mentioned; but the heaven of heavens, into which Jesus entered, and whither he will bring all his faithful followers, must be propitiated, consecrated, and entered, by the infinitely better sacrifice of his own body and blood. That this is the meaning appears from the following verse. [God permits sinners to hope for pardon, and (to) approach to him, only when they are sprinkled with the atoning blood of

selves with better sacrifices than these. **24** For ^eChrist is not entered into the holy places made with hands, *which are the figures of* ^fthe true; but into heaven itself, now ^gto appear in the presence of God for us: **25** Nor yet that he should offer himself often, as ^hthe high priest entereth into the holy place every year with blood of others; **26** For then must he often have suffered since the foundation of

the world: but now ⁱonce ^kin the end of the world hath he appeared to put away sin by the sacrifice of himself. **27** ^lAnd as it is appointed unto men once to die, ^mbut after this the judgment: **28** So ⁿChrist was once ^ooffered to bear the sins ^pof many; and unto them that ^qlook for him shall he appear the second time without sin unto salvation.

^e Chap. 6. 20.—^f Chap. 8. 2.—^g Rom. 8. 34; chap. 7. 25; 1 John 2. 1.—^h Verse 7.—ⁱ Verse 12; chap. 7. 27; 10. 10; 1 Pet. 3. 18.—^j 1 Cor. 10. 11; Gal. 4. 4; Eph. 1. 10.

^k Gen. 3. 19; Eccles. 3. 20.—^l 2 Cor. 5. 10; Rev. 20. 12, 13.—^m Rom. 6. 10; 1 Pet. 3. 18.—ⁿ 1 Pet. 2. 24; 1 John 3. 5.—^o Matt. 26. 28; Rom. 5. 15.—^p Tit. 2. 13; 2 Pet. 3. 12.

Jesus; and what was done on earth as a *symbol* must be done in the heavenly world as a *reality*, that is, so as actually to procure *spiritual* pardon and restoration to the divine favour.—*Stuart.*

24. Christ is not entered into the holy places made with hands—[Christ's priesthood was altogether another than that of Aaron and his sons, and so in the performance of his priestly work he entirely avoided the place and the conditions of their ministrations. Their services consisted of *types* and *symbols*; his was *real*, in respect to both the place and the works done. The high priest, on the great day of expiation, entered the holy of holies, which was the type of heaven, and where was (originally) the *shekinah*, which symbolized the divine presence, to sprinkle the blood of the covenant before the mercyseat. All these things were symbolical and prophetic of the work of Christ, as an eternal priest, ever living to make intercession for us.]

25. Nor yet that he should offer himself often—The sacrifice of Christ is not like that of the Jewish high priest; his must be offered every year, Christ has offered himself *once for all*: and this sacrificial act has ever the same efficacy, being still an efficacious and infinitely meritorious sacrifice before the throne.

26. For then must he often have suffered—In the counsel of God Christ was considered the *Lamb slain from the foundation of the world*, (Rev. xiii, 8,) so that all believers before his advent had an equal interest in his sacrificial death with those who have lived since his coming. The atonement under the law had to be repeated every year; Christ's sacrifice is ever the same; his life's blood is still considered as in the act of being *continually poured out*. (See Rev. v, 6.) **The end of the world**—The conclusion of the Jewish dispensation, the Christian dispensation being that which shall continue till the end of time. [In these last days.]

To put away sin—Εἰς ἀβύσσον ἀμαρτίας, *to abolish the sin offerings*; that is, to put an end to the Mosaic economy by his one offering of himself. It is certain that after Christ had offered himself the value of the typical sin offerings of the law ceased; and this was expressly foretold by the prophet Daniel. (Chapter ix, 24.) Some think that the expression should be applied to the *putting away the guilt, power, and being* of sin from the souls of believers. [The περὶπαρουσία (*hath he appeared*)] refers, not to his appearance in heaven before God, but to his *manifestation* in the flesh. (1 Tim. iii, 16; 1 Pet. i, 20; v, 4; 1 John ii, 28; iii, 5, 8.) Διὰ τῆς θανάτου expresses the end for which Christ was manifested, namely, *to take away sin*, which gives the object of Christ's appearance on the world's theatre of action, the doing away, absolutely and beyond the need of being supple-

mented with any second similar manifestation, of all that is sinful.—*Moll, in Lange.*

27. As it is appointed—Ἀποκρίνεται, it is *laid before them* by the divine decree: "*Dust thou art, and unto dust thou shalt return.*" **Unto men**—[To pass from the present state, and to appear before God after death, is the destiny of all of the race of Adam.] **But after this the judgment**—They shall die but once, and be judged but once; judgment succeeds to dying; [which assumes that there is to be a life after death.]

28. So Christ was once offered—He shall die no more; he has borne away the sins of many, and what he has done "*once*" shall stand good for ever. Yet he will appear a second time without sin, χωρὶς ἁμαρτίας, *without a sin offering*; that he has already made. **Unto salvation**—To deliver those who sleep in him from the empire of death, and bring them into his eternal glory. This is *salvation*, and the very highest of which the human being is capable. [Christ's first coming was in order to redeem men by his death; his second coming is to practically redeem "those that believe," by the power of the Holy Spirit, effectuating in them a *real, personal, and eternal* salvation. This spiritual redemption, wrought in those that believe, is evidently the only proper meaning of the assurance here given.]

1. In the preceding notes I have given my reasons for dissenting from our translation of the 15th, 16th, and 17th verses of this chapter. Many learned men are of the same opinion; but I have not met with one who appears to have treated the whole in a more satisfactory manner than Dr. Macknight, and for the edification of my readers, I shall here subjoin the substance of what he has written on this point.

"**15. Mediator of the new covenant**—(See Heb. viii, 7.) The word διαθήκη, here translated *covenant*, answers to the Hebrew word *berith*, which all the translators of the Jewish Scriptures have understood to signify a *covenant*. The same signification our translators have affixed to the word διαθήκη, as often as it occurs in the writings of the evangelists and apostles, except in Heb. vii, 22, the history of the institution of the supper, in 2 Cor. iii, 6, and in the passage under consideration; in which places, copying the Vulgate Version, they have rendered διαθήκη by the word *testament*. Beza, following the Syriac Version, translates διαθήκη everywhere by the words *fœdus*, *pactum*, except in the 16th, 17th, and 20th verses of this chapter, where, likewise following the Syriac Version, he has translated *testamentum*. Now, if καθὴν διαθήκη, the *new testament*, in the passages above mentioned, means the gospel covenant, as all interpreters acknowledge, παλαιὰ διαθήκη, the *old testament*, (2 Cor. iii, 14,)

and πρώτη διαθήκη, the first testament. (Heb. ix, 15,) must certainly be the *Sinaitic covenant* or *law of Moses*, as is evident also from Heb. ix, 20. Since, then, in the verses under consideration διαθήκη may be translated a *covenant*; and since, when so translated, these verses make a better sense, and agree better with the scope of the apostle's reasoning than if it were translated a *testament*, we can be at no loss to know which translation of διαθήκη in these verses ought to be preferred. Nevertheless, the absurdity of a phraseology to which readers have been long accustomed without attending distinctly to its meaning, does not soon appear.

"He is the mediator.—Here it is remarkable that Jesus is not called διαμέμενος, the testator, but μεσίτης, the mediator, of the new covenant; first, because he procured the new covenant for mankind, in which the pardon of sin is promised; for, as the apostle tells us, his death as a sacrifice for sin is the consideration on account of which the pardon of the transgressions of the first covenant is granted. Secondly, because the new covenant having been ratified as well as procured by the death of Christ, he is fitly called the mediator of that covenant in the same sense that God's oath is called (Heb. vi, 17) the mediator, or confirmer, of his promise. Thirdly, Jesus, who died to procure the covenant, being appointed by God the high priest thereof, to dispense his blessings, he is on that account also called (Heb. viii, 6) the mediator of that better covenant.

"16. For where a covenant [is made by sacrifice,] there is a necessity that the death of the appointed sacrifice be produced. This elliptical expression must be completed, if, as is probable, the apostle had now in mind the covenant which God made with Noah and Abraham. This covenant is recorded Gen. viii, 20, where we are told that on coming out of the ark Noah offered a burnt offering of every clean beast and fowl. And the Lord smelled a sweet savour. And the Lord said in his heart, I will not again curse the ground, neither will I again smite any more every living thing as I have done. This promise or declaration God called his covenant with men, and with every living creature. (Gen. ix, 9, 10.) In like manner God made a covenant with Abraham by sacrifice, (Gen. xv, 9, 18,) and with the Israelites at Sinai. (Exod. xxiv, 8.) By making his covenants with men in this manner, God taught them that his intercourses with them were all founded on an expiation afterward to be made for their sins by the sacrifice of the Seed of the Woman, the bruising of whose heel, that is, his death, was foretold at the fall. On the authority of these examples, the practice of making covenants by sacrifice prevailed among the Jews, (Jer. xxxiv, 18, Zeel. ix, 11,) and also among the heathens. Hence the phrases, *fœdus ferire* and *percutere*, to strike or kill the covenant.

"There is a necessity for the death (τοῦ διαθεμένου) of the appointed.—Here we may supply either the word θυμιατός, sacrifice, or ζῶον, animal, which might be either a calf, a goat, a bull, or any other animal which the parties making the covenant chose. Διαθεμένου is the participle of the second aorist of the middle voice of the verb διατίθημι, *constituo*, I appoint. Wherefore its primary and literal signification is, of the appointed. Our translators have given the word this sense Luke xxii, 29: Κάγω διατίθημαι ὑμῖν, καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν, and I appoint to you a kingdom, as my Father hath appointed to me a kingdom.

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"Be brought in; Οὐρανὸν ἀνάγκη φέρεσθαι τοῦ διαθεμένου. The word φέρεσθαι is sometimes used in a forensic sense for what is produced, or proved, or made apparent in a court of judicature. Wherefore the apostle's meaning is, that it is necessary the death of the appointed sacrifice be brought in, or produced, at the making of the covenant. In the margin of our Bibles this clause is rightly translated, *be brought in*. (See Acts xxv, 7.)

"17. A covenant is firm over dead sacrifices.—Ἐπὶ νεκροῖς. Νεκροῖς being an adjective, it must have a substantive agreeing with it, either expressed or understood. The substantive understood in this place, I think, is θυσίαι, sacrifices; for which reason I have supplied it in the translation. Perhaps the word ζῶσις, animals, may be equally proper; especially as, in the following clause, διαθεμένος is in the gender of the animals appointed for the sacrifice. Our translators have supplied the word ἀνθρώποις, men, and have translated ἐπὶ νεκροῖς, after men are dead, contrary to the propriety of the phrase.

"It never hath force whilst the appointed liveth; Ὅτε ζῇ ὁ διαθεμένος. Supply μέσχος, or τράχος, or ταῦρος, whilst the calf, or goat, or bull, appointed for the sacrifice of ratification, liveth. The apostle having, in verse 15, showed that Christ's death was necessary as ὁ μεσίτης, the mediator, that is, the procurer and ratifier of the new covenant, he in the 16th and 17th verses observes that, since God's covenants with men were all ratified by sacrifice to show that his intercourses with men are founded on the sacrifice of his Son, it was necessary that the new covenant itself should be ratified by his Son's actually dying as a sacrifice.

"The faultiness of the common translation of the 15th, 16th, 17th, 18th, and 20th verses of this chapter having been already shown in the notes, nothing needs be added here, except to call the reader's attention to the propriety and strength of the apostle's reasoning, as it appears in the translation of these verses which I have given, compared with his reasoning as represented in the common version."

2. It is supposed that in verse 28 the apostle, in speaking about Christ's bearing the sins of many, alludes to the ceremony of the scapegoat. This mysterious sacrifice was to be presented to God, (Lev. xvi, 7,) and the sins of the people were to be confessed over the head of it, (verse 21,) and after this the goat was dismissed into a land uninhabited, laden, as the institution implied, with the sins of the people; and this the word ἀνερεχκεῖν, to bear or carry away, seems to imply. So truly as the goat did metaphorically bear away the sins of the many, so truly did Christ really bear the punishment due to our sins; and in reference to every believer, has so borne them away that they shall never more rise in judgment against him.

3. In Christ's coming, or appearing the second time, it is very probable, as Dr. Doddridge and others have conjectured, that there is an allusion to the return of the high priest from the inner tabernacle; for, after appearing there in the presence of God, and making atonement for the people in the plain dress of an ordinary priest, (Lev. xvi, 23, 24,) he came out arrayed in his magnificent robes, to bless the people, who waited for him in the court of the tabernacle of the congregation. "But there will be this difference," says Dr. Macknight, "between the return of Christ to bless his people, and the return of the high priest to bless the congregation. The latter, after coming out of the most

CHAPTER X.

FOR the law having ^aa shadow ^bof good things to come, ^cand not the very image of the things, ^dcan never with those sacrifices, which they offered year by year continually, make the comers thereunto ^eperfect. ^fFor then ^gwould they not have ceased to be of-

^a Col. 2, 17; chap. 8, 5; 9, 23. — ^b Chap. 9, 11. — ^c Chap. 9, 9. — ^d Verse 14. — ^e Or, they would have ceased to be

holy place, made a new atonement in his pontifical robes for himself and for the people, (Lev. xvi, 24,) which showed that the former atonement was not real, but typical. Whereas Jesus, after having made atonement, [and presented himself in heaven, before God,] will not return to the earth for the purpose of making himself a sacrifice the second time; but having procured an eternal redemption for us, by the sacrifice of himself once offered, he will return for the purpose of declaring to them who wait for him that they are accepted, and of bestowing on them the great blessing of eternal life. This reward he, being surrounded with the glory of the Father, (Matt. xvi, 27,) will give them in the presence of an assembled universe, both as their King and their Priest. This is the great salvation which Christ came to preach, and which was confirmed to the world by those who heard him. (Heb. ii, 3.)

4. The *form* in which the high priest and the ordinary priests were to bless the people, after burning the incense in the tabernacle, is prescribed, Num. vi, 23-26. Literally translated from the Hebrew it is as follows, and consists of three parts or benedictions: 1) May Jehovah bless thee, and preserve thee! 2) May Jehovah cause his face to shine upon thee, and be gracious unto thee! 3) May Jehovah lift up his face upon thee, and may he put prosperity unto thee!

We may therefore say that Christ, our high priest, came to *bless* each of us, by turning us away from our iniquity. And let no one ever expect to see him at his second coming with joy, unless he have, in this life, been turned away from *his* iniquity, and obtained remission of all his sins, and that holiness without which none can see God. Reader, the time of his reappearing is, to thee, at hand! Prepare to meet thy God!

NOTES ON CHAPTER X.

1. The law [*ὁ νόμος*, the law, that is, the sacrificial or ritual law, which was before spoken of] **having a shadow of good things to come**—A shadow, *σκιά*, signifies, metaphorically, any faint adumbration, symbolical expression, imperfect or obscure image of a thing; and is opposed to *σῶμα*, body, or the thing intended to be thereby defined. [*σκιά*, *εἰκόνα*. The former is an imperfect sketch, the latter is a picture or image filled out and completed.—*Stuart*.] ["Good things to come," *τῶν μελλόντων ἀγαθῶν*. (See chapter ix, 11.)] **And not the very image**—*ἔχον*, image, signifies the perfect image of a thing as opposed to a faint representation; metaphorically, a *similitude*, agreement, or conformity. The (Levitical) law, with all its ceremonies and sacrifices, was only a "shadow" of spiritual and eternal good. The Gospel is the "image," or true presentation, as including every spiritual and eternal good. Such is the Gospel, when compared with the Law; such is Christ, when compared with Aaron; such is his sacrifice, when

ferred? because that the worshippers once purged should have had no more conscience of sins. **3** 'But in those sacrifices there is a remembrance again made of sins every year. **4** For *it is* not possible that the blood of bulls and of goats should take away sins. **5** Wherefore, when he cometh into the world,

offered, because, etc.—*f* Lev. 16, 21; chap. 9, 7.—*g* Micah 6, 6, 7; chap. 9, 13; verse 11.

compared with the Levitical offerings; such is the gospel remission of sins and purification, when compared with those afforded by the law; such is the Holy Ghost, ministered by the Gospel, when compared with the types and shadows of the Levitical service; such the heavenly rest, when compared with the earthly Canaan. Well, therefore, might the apostle say, *The law was only the shadow of good things to come. Can never . . . make the comers thereunto perfect*—Cannot remove guilt from the conscience nor impurity from the heart. [*Τοὺς προσερχομένους*, the worshippers who approach the altar. (See chapter ix, 9, 10.) *τελείωσαι*, make complete. (See chapter vii, 11; ix, 9.)—*Stuart*.]

2. **Would they not have ceased to be offered**—No Jew pretended to believe that even the annual atonement cancelled his sin before God; he therefore continued to make his offerings, the law of God having so enjoined, because these sacrifices pointed out that which was to come. They were offered, therefore, not in consideration of their own efficacy, but as referring to Christ. (See on chapter ix, 9.)

3. **But in those . . . is a remembrance**—[*Ἀλλ' ἐν αὐταῖς ἀνάμνησις*. On the day of annual atonement, the sacrifices that were offered being of an expiatory nature, and being designed as propitiatory offerings, they were of course adapted to remind the Hebrews of the ill desert of sin. As they continued to be offered yearly, so those who brought them must be reminded, through their whole lives, of new desert of punishment. The writer means, however, that a yearly remembrance of sin in a spiritual respect, not merely in a civil or ecclesiastical one, was made; for in this latter sense the yearly atonement procured pardon. In the other it did not; as he now proceeds to assert. *Ἀδύνατον γὰρ . . . ἁμαρτίας*, it is, indeed, impossible that the blood of bulls and goats should remove the penalty due to sin. *Ἀσχαεῖν ἁμαρτίας* means, to take away sin, in the sense of removing the penalty or consequences of sin; for this is the subject of which the writer is now treating. That the author has reference to the consequences of sin in a future world, or to the punishment of it which God inflicts as the spiritual judge of men, is evident from the whole tenor of his discussion. One so profoundly versed as he was in all the Jewish ritual law surely was not ignorant of the fact that civil and ecclesiastical pardon for offences of various kinds was every day procured by the blood of bulls and goats, and this, too, agreeably to divine appointment.—*Stuart*.]

4. **For it is not possible**—Common sense must have taught them that shedding the blood of bulls and goats could never satisfy divine justice nor take away guilt from the conscience; and God intended that they should understand the matter so; and this the following quotation from the psalmist sufficiently proves.

5. **When he (the Messiah) cometh into the**

he saith, ¹ Sacrifice and offering thou wouldst not, but a body ² hast thou prepared me: **6** In burnt offerings and sacrifices for sin thou hast had no pleasure. **7** Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. **8** Above when he said, Sacrifice and offering and burnt offerings

and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; **9** Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. **10** ³ By the which will we are sanctified ⁴ through the offering of the body of Jesus Christ once for

h Psal. 40. 6, etc.; 50. 8, etc.; Isa. 1. 11; Jer. 6. 20; Amos 5.

i Or, thou hast filled me. — ¹ John 17. 19; chap. 13. 12. — ² Chap. 9. 12.

world—Was about to be incarnated. He saith, (to God the Father,) **Sacrifice and offering thou wouldst not**—It was never thy will and design that the sacrifices under thy own law should be considered as making atonement for sin, (in its spiritual nature;) they were only designed to point out my incarnation and consequent sacrificial death, and therefore a *body hast thou prepared me*, by a miraculous conception in the womb of a virgin, according to thy word, *The seed of the woman shall bruise the head of the serpent*. **A body hast thou prepared me**—The quotation in this and the two following verses is from Psalm xl, 6th, 7th, and 8th verses, as they stand now in the Septuagint, with scarcely any variety of reading; but, although the general meaning is the same, they widely differ in verbal expression from the Hebrew, *My ears hast thou opened*; they might be more properly rendered, *My ears hast thou bored*, that is, thou hast made me thy servant for ever, to dwell in thine own house; for the allusion is evidently to the custom mentioned Exod. xxi, 2, etc. [But the Hebrew word here used is not the same as that of the command referred to. It means to dig out, and thus remove any obstruction which might impede a ready perception of and obedience to precept. . . . And further, the law limited the operation to one ear, but the psalmist speaks of both.—Turner.] [The reference to Exod. xxi, 2, etc., is evidently harsh and farfetched, while the notion of opening the ears of one who is to be instructed is direct and natural; and this is clearly the view of the sense of the passage (Psal. xl, 6) held by our translators.] But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott has a very ingenious conjecture here; he supposes that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted in the word *oznayim*, “ears,” which has been written through carelessness for *az geval*, THEN A BODY. On this supposition the ancient copy, translated by the Septuagint, and followed by the apostle, must have read the text thus: *az geval caritha li. σῶμα δὲ κατηρίσσω σοι, then a body thou hast prepared me*; thus the Hebrew text, the version of the Septuagint, and the apostle, will agree in what is known to be an indisputable fact in Christianity, namely, that Christ was incarnated for the sin of the world. [Every explanation hitherto attempted of the difficulties presented by this passage must fail to satisfy all who depend on their own convictions rather than the opinions of others. The decision of Alford may therefore be accepted as the best possible in the present state of the case: “I would leave the difficulty an unsolved one, not being satisfied with any of the explanations offered, and having no other to propound. As Christian believers our course is plain. How the word σῶμα

came into the LXX we cannot say; but being there, it is now sanctioned for us by the citation here, not as the (or even a) proper rendering of the Hebrew, but as a prophetic utterance equivalent to and representing that other.] It is remarkable that all the offerings and sacrifices which were considered to be of an atoning or cleansing nature, offered under the law, [namely, sacrifices, *θεσπια*, offering, προσφορά, burnt offering, ὁλοκαύτωμα, and περὶ ἁμαρτίας, that is, sacrifices for sin.] are here enumerated by the psalmist and the apostle to show that none of them, nor all of them, could take away sin, and that the grand sacrifice of Christ was that alone which could do it.

6. Thou hast had no pleasure—[God’s pleasure in any of the sacrifices of the patriarchs, or of the Jewish priests, was not for the sake of such offerings in themselves, but only for their symbolical and prophetic character. They were acceptable only as “shadows of good things to come.”]

7. In the volume (roll) of the book—The “book” mentioned here must be the pentateuch, or five books of Moses. This whole book speaks about Christ, and his accomplishing the will of God: not only in “the seed of the woman shall bruise the head of the serpent,” and “In thy seed shall all the nations of the earth be blessed,” but in all the sacrifices and sacrificial rites mentioned in the law. **To do thy will**—God *willed* not the sacrifices under the law, but he *willed* that a divine-human victim of infinite merit should be offered for the redemption of mankind. That there might be such a victim a body was prepared for the eternal Logos; and in that body he came to do the will of God, that is, to suffer and die for the sins of the world. [It is very certainly the *passive* rather than *active* obedience of Christ that is here spoken of. That he should suffer, and thereby redeem men from sin, was preeminently the *will of the Father*, which Christ came to do.]

9. He taketh away the first—The offerings, sacrifices, burnt offerings, and sacrifices for sin, which were prescribed by the law. **That he may establish the second**—The offering of the body of Jesus once for all. It will make little odds in the meaning if we say, he taketh away the first covenant, that he may establish the second covenant; he takes away the first dispensation, that he may establish the second; he takes away the law, that he may establish the Gospel. In all these cases the sense is nearly the same.

10. By the which will we are sanctified—Closing in with this so solemnly declared WILL of God, that there is no name given under heaven among men by which we can be saved but Jesus the Christ, we believe in him, find redemption in his blood, and are sanctified unto God through the sacrificial offering of his body. [Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν, in which will (of God, realized in the offering of Christ) we are expiated for, redeemed, set apart for God’s service, and purposed

all. **11** And every priest standeth ^mdaily ministering and offering oftentimes the same sacrifices, ⁿwhich can never take away sins: **12** ^oBut this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; **13** From henceforth expecting till his enemies be made his footstool. **14** For by one offering ^qhe hath perfected forever them that are sanctified. **15** *Whereof*

m Num. 28, 3; chap. 7, 27.—*n* Verse 4.—*o* Col. 3, 1; chap. 1, 3.—*p* Psa. 110, 1; Acts 2, 35; 1 Cor. 15, 25; chap. 1, 13.

to be eternally saved. By Christ's death, all they for whom he died (that is, *all men*, chapter ii, 9) are, *ipso facto*, sanctified, (chapter x, 29,) that is, designed by God's grace for eternal life. The will of God, here spoken of, is the objective thing willed, rather than the subjective action of the divine mind.]

11, 12. Every priest standeth—The office of the Jewish priest is here contrasted with the office of our high priest. The Jewish priest "standeth" daily at the altar, like a servant ministering, repeating the same sacrifices; our high priest offered himself once for all, and **sat down** at the right hand of God, as the only begotten Son and Heir of all things. (Verse 12.) Their continual offering argued the imperfection of their sacrifices. Our Lord's *once offering*, proves his was complete.

13. Till his enemies be made his footstool—Till all that oppose his high priesthood and sacrificial offering shall be defeated, routed, and confounded; and acknowledge, in their punishment, the supremacy of his power as universal and eternal king, who refused to receive him as their atoning and sanctifying priest. [There is here a manifest reference to Psa. cx, 1, where the Messiah is called to sit down at the right hand of the Father till he (the Father) shall make his (Christ's) enemies his footstool. What is there announced as a prophecy is here spoken of as a realized fact.] [The idea is, the Messiah is seated on his throne, quietly (but not inactively) expecting that his enemies will, in due time, be all subdued. (See 1 Cor. xv, 25.)—*Stuart.*]

14. For by one offering—His death upon the cross. **He hath perfected forever**—Jesus has procured remission of sins and holiness; for it is well observed here, and in several parts of this epistle, that *τετελειωκεν*, to make perfect, is the same as *ἀσεν ἁμαρτιῶν ποιῶ*, to procure remission of sins. **Them that are sanctified**—*τοὺς ἁγιασμένους*, them that have received the sprinkling of the blood of this offering. These, therefore, receiving redemption through that blood, have no need of any other offering; as this was a complete atonement, purification, and title to eternal glory. [This completion (perfecting) here refers to what Christ has done for us, rather than in us; and so, also, *τοὺς ἁγιασμένους* (them that are sanctified) is to be understood, not of persons made subjectively holy, but as objectively redeemed, and so devoted, in the purposes of the divine grace, to be personally redeemed, "through sanctification of the Spirit, and the renewing of the Holy Ghost."]

15. The Holy Ghost . . . is a witness to us—The words are quoted from Jer. xxxi, 33, 34, and here we are assured that Jeremiah spoke by the inspiration of the Spirit of God. **Had said before**—See chapter viii, 10, 12, and the notes there.

the Holy Ghost also is a witness to us: for after that he had said before, **16** ^rThis is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; **17** ^sAnd their sins and iniquities will I remember no more. **18** Now where remission of these is, there is no more offering for sin. **19** Having therefore, brethren,

q Verse 1.—*r* Jer. 31, 33, 34; chap. 8, 10, 12.—*s* Some copies have, *Then he said, And their.*

18. Now where remission of these is—In any case, where sin is once pardoned, there is no further need of a sin offering; but every believer on Christ has his sin blotted out, and therefore needs no other offering for that sin. "If," says Dr. Macknight, "after remission is granted to the sinner, there is no need of any more sacrifice for sin; and if Christ, by offering himself once, has *perfected forever the sanctified*, (verse 14,) the sacrifice of the mass, as it is called, about which the Romish clergy employ themselves so incessantly, and to which the papists trust for the pardon of their sins, has no foundation in Scripture. Nay, it is an evident impiety, as it proceeds upon the supposition that the offering of the body of Christ *once* is not sufficient to procure the pardon of sin, but must be frequently repeated. If they reply that their mass is only the representation and commemoration of the sacrifice of Christ, they give up the cause, and renounce an article of their faith, established by the Council of Trent. The representation and commemoration of a sacrifice is not a sacrifice. Further, it cannot be affirmed that the body of Christ is offered in the mass, unless it can be said that, as often as it is offered, *Christ suffers death*; for the apostle says expressly, (Heb. ix, 25, 26,) that if Christ offered himself often, *he must often have suffered since the foundation of the world.*"

19. Having therefore, brethren, boldness—The apostle, having now finished the doctrinal part of his epistle, and fully shown the superiority of Christ to all men and angels, and the superiority of his priesthood to that of Aaron and his successors, the absolute inefficacy of the Jewish sacrifices to make atonement for sin, and the absolute efficacy of that of Christ to make reconciliation of man to God, proceeds now to show what influence these doctrines should have on the hearts and lives of those who believe in his merits and death. [The practical application which follows is designed to excite those addressed to constancy and perseverance in their Christian profession, to dehoint them from apostasy, and to warn them against its tremendous consequences. With his warnings are also intermingled a great deal of encouragement and promise, in order to excite in them an earnest desire to obtain the rewards which would be bestowed on all who remained faithful to the end of their course.—*Stuart.*] **Boldness to enter**—*ἡπαρτίαν εἰς τὴν εἰσόδον*, liberty, full access to the entrance of the holy place, τὸν ἅγιον. This is an allusion to the case of the high priest going into the holy of holies. He went with fear and trembling, because, if he had neglected the smallest item prescribed by the law, he could expect nothing but death. Genuine believers can come even to the throne of God with confidence, as they carry into the divine presence the infinitely meritorious blood of the great

'boldness' to enter 'into the holiest by the blood of Jesus, **20** By 'a new and living way, which he hath 'consecrated for us, 'through the veil, that is to say, his flesh; **21** And having 'a high priest over 'the house

(Or, liberty.)—u Rom. 5, 2; Eph. 2, 18; 3, 12.—v Chap. 9, 8, 12.—w John 10, 9; 14, 6; chap. 9, 8.—x Or, new made.—y Chap. 9, 3.

atonement; and, being justified through that blood, they have a right to all the blessings of the eternal kingdom.

20. By a new and living way—It is a "new" way; no human being had ever before entered into the heaven of heavens; Jesus in human nature was the *first*, and thus he has opened the way to heaven to mankind, his own resurrection and ascension to glory being the proof and pledge of ours. The way is called ὁδὸν πρόσφατον καὶ ζῶσαν, *new, or fresh and living*. This is evidently an allusion to the blood of the victim newly shed, uncoagulated, and consequently proper to be used for *sprinkling*. The blood of the Jewish victims was fit for sacrificial purposes only so long as it was warm and fluid, and might be considered as yet possessing its *vitability*; but when it grew cold it coagulated, lost its *vitability*, and was no longer proper to be used sacrificially. Christ is here, in the allusion, represented as *newly slain*, and yet *living*; the blood ever considered as *flowing* and giving life to the world. [Ὀδὸν πρόσφατον, *a new way*. None before him (Christ) trod this way; no believer under the Old Testament dared or could, though under a dispensation of preparatory grace, approach God so freely and openly, so fearlessly and joyfully, so closely and intimately, as we now, who come to the Father by the blood of Jesus, his Son.—*Stier.*] [Καὶ ζῶσαν, *and living*, as contrasted with the mere dead ceremony of entrance into the earthly holy place. This entrance is a real, living and working, entrance; the animated substance of what is imported, not the dead shadow.—*Alford.*] [Many commentators understand ζῶσαν as equivalent to ζωοποιῶν, *life producing*, which though a good sense, is scarcely that here intended.] **Through the veil**—As the high priest lifted up or drew aside the veil that separated the holy from the most holy place in order that he might have access to the divine presence; and as the veil of the temple was rent from the top to the bottom at the crucifixion of Christ, to show that the way to the holiest was then laid open; so we must approach the throne through the mediation of Christ, and through his sacrificial death. [We enter through the veil, locally, and through the flesh, that is, Christ's crucified body, instrumentally.—*Kendrick*, in *Lange.*]

21. A high priest over the house of God—The "house" or family of God is the Christian Church, made up of all true believers in the Lord Jesus. Over this Church, house, or family, Christ is the high priest—in their behalf he offers his own blood, and their prayers and praises; and as the high priest had the ordering of all things that pertained to the house and worship of God, so has Christ in the government of his Church. This government he never gave into other hands. As none can govern and preserve the world but God, so none can govern and save the Church but the Lord Jesus; he is *over* the house; he is its *president*; he instructs, protects, guides, feeds, defends, and saves the flock. Those who have such a president may well have confidence; for with him is

of God; **22** Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. **23** Let us hold fast the profession of our faith with-

s Chap. 4, 14.—a 1 Tim. 3, 15.—b Chap. 4, 14.—c Eph. 3, 12; James 1, 6; 1 John 3, 21.—d Chap. 9, 11.—e Ezek. 36, 25; 2 Cor. 7, 1.—f Chap. 4, 14.

the fountain of life, and he has all power in the heavens and in the earth.

22. Let us draw near—Let us come with the blood of our sacrifice to the throne of God; the expression is sacrificial. **With a true heart**—Deeply convinced of our need of help, and truly in earnest to obtain it. **In full assurance of faith**—Being fully persuaded that God will accept us for the sake of his Son, and that the sacrificial death of Christ gives us full authority to expect every blessing we need. **Having our hearts sprinkled**—Not our *bodies*, as was the case among the Hebrews, when they had contracted any pollution, for they were to be *sprinkled with the water of separation*, (see Num. xix, 2-10,) but our *hearts*, sprinkled by the cleansing efficacy of the blood of Christ, without which we cannot draw nigh to God. **From an evil conscience**—Having that deep sense of guilt which our conscience felt taken all away, and the peace and love of God shed abroad in our hearts by the Holy Ghost given unto us. **Our bodies washed with pure water**—The high priest, before he entered into the inner tabernacle, or put on his holy garments, was to wash his flesh in water, (Lev. xvi, 4,) and the Levites were to be cleansed the same way. (Num. viii, 7.) The apostle probably alludes to this in what he says here. [The Jews were sprinkled with blood in order that they might be purified, so as to have access to God; Christians are internally sprinkled, that is, purified, by the blood of Jesus. The Jews were washed with water in order to be ceremonially purified, so as to come before God; Christians have been washed by the purifying water of baptism. (See Acts xxii, 16.)—*Stuart.*]

23. Let us hold fast the profession of our faith—The word ὁμολογία implies that general consent that was among Christians on all the important articles of their faith and practice; particularly their acknowledgment of the truth of the Gospel, and of Jesus Christ as the only sacrifice for sin, and the only Saviour from it. If the above word *washed* refer to Christian baptism in the case of adults, then the profession is that which the baptized then made of their faith in the Gospel, and of their determination to live and die in that faith. The various readings on this clause are many in the MSS., etc. Ὁμολογίαν τῆς πίστεως, *the confession of faith*, is the reading which our translators have followed; but it is of very little authority. Τὴν ἐξέπιδαν τῆς ὁμολογίας, *the more of our profession* [is the reading now generally received.] Now as among the primitive Christians the hope which they professed was that of the resurrection, including unending life; so every thing among these Christians was done and believed in reference to a future state; and for the joy that this set before them, they, like their Master, endured every cross and despised all shame; they expected to be with God, through Christ; this hope they professed to have; and they confessed boldly and publicly the faith on which this hope was built. The apostle exhorts them to "hold fast" this confession with-

out wavering; for ^ghe *is* faithful that promised; **24** And let us consider one another to provoke unto love and to good works: **25** ^hNot forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and ⁱso much the more, as ye see ^kthe day approaching. **26** For ^lif we sin wilfully ^mafter that we have re-

^a 1 Cor. 1. 9; 10. 13; 1 Thess. 5. 24; 2 Thess. 3. 2; chap. 11. 11.
^b Acts 2. 42; Jude 19. — ^c Rom. 13. 11. — ^d Phil. 4. 5;
^e 2 Pet. 3. 9, 11, 14. — ^f Num. 15. 30; chap. 6. 4. — ^g 2 Pet. 2.

out wavering; never to doubt the declarations made to them by their Redeemer, but having the full assurance of faith that their hearts were sprinkled from an evil conscience, that they had found redemption in the blood of the Lamb, they might expect to be glorified with their living Head in the kingdom of their Father. He is faithful that promised—The eternal life which is the object of your hope, is promised to you by Him who cannot lie; as he then is “faithful” who has given you this “promise,” hold fast the profession of your hope.”

24. And let us consider one another—Κατανοούμεν, let us consider each other's trials, difficulties, and weaknesses; feel for each other, and excite each other to an increase of love to God and man; and, as the proof of it, to be fruitful in good works. The words εἰς παρακλήσιν, to the provocation, are often taken in a good sense, and signify excitement—stirring up to do any thing laudable, useful, honourable, or necessary. (See on Acts xv. 39.)

25. Not forsaking the assembling of ourselves—Ἐπισυναγωγὴν ἑαυτῶν. Whether this means public or private worship is hard to say; but as the word is but once more used in the New Testament, (2 Thess. ii. 1,) and there means the gathering together of the redeemed of the Lord at the day of judgment, it is as likely that it means here private religious meetings for the purpose of mutual exhortation; and this sense appears the more natural here, because it is evident that the Church was now in a state of persecution, and therefore their meetings were most probably held in private. For fear of persecution, it seems as if some had deserted these meetings, καθὼς ἔθος τισίν, as the custom of certain persons is. They had given up these strengthening and instructive means, and the others were in danger of following their example.

The day approaching—Τὴν ἡμέραν, that “day,” the time in which God would come and pour out his judgments on the Jewish nation. We may also apply it to the day of death and the day of judgment, [though it does not seem probable that there is any such allusion in the text.] Both of these are approaching to every human being. He who wishes to be found ready will carefully use every means of grace, and particularly the communion of saints, if there be even but two or three in the place where he lives, who may meet together in the name of Christ. Those who willingly relinquish Christian communion are in a backsliding state; those who backslide are in danger of apostasy. To prevent this latter, the apostle speaks the awful words following

26. For if we sin wilfully—[Ἐκονσῶς, deliberately, with forethought, with settled intention, and not by merely sudden and violent impulse or by oversight.—Stuart.] If we deliberately, or from

ceived the knowledge of the truth, there remaineth no more sacrifice for sins, **27** But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. **28** He that despised Moses's law died without mercy under two or three witnesses: **29** Of how much sorer punishment, suppose ye, shall he be thought worthy, who

^{20, 21.}—ⁿ Ezek. 36. 5; Zeph. 1. 18; 3. 8; 2 Thess. 1. 8; chap. 12. 29.—^o Chap. 2. 2.—^p Deut. 17. 2, 6; 19. 15; Matt. 18. 16; John 8. 17; 2 Cor. 13. 1.—^q Chap. 2. 3; 12. 25.

any motive, renounce the profession of the Gospel and the Author of that Gospel, after having received the knowledge of the truth so as to be convinced that Jesus is the promised Messiah, and that he had sprinkled our hearts from an evil conscience,—for such there remaineth no sacrifice for sins; for as the Jewish sacrifices are abolished, and Jesus being now the only sacrifice which God will accept, those who reject him have none other; therefore their case must be utterly without remedy. This is the meaning of the apostle, and the case is that of a deliberate apostate—one who has utterly rejected Jesus Christ and his atonement, and renounced the whole gospel system. It has nothing to do with backsliders in our common use of that term. A man may be overtaken in a fault, and yet neither renounce the Gospel nor deny the Lord that bought him. His case is dreary and dangerous, but it is not hopeless, [if he shall make haste to repent, and seek the renewal of his acceptance;] no case is hopeless but that of the persistent apostate, who rejects the Gospel after having been saved by grace, or convinced of the truth. To him there remaineth no more sacrifice for sin; for there was but the one, Jesus, and this he has utterly rejected. [Γὰρ ἀπαρτάνονταν ἡμῶν, if we be found wilfully sinning, that is, at that day. It is not of an act, nor any number of acts of sin, of which the writer is speaking, which might be repented of and blotted out, but of a state of sin, in which a man is found when that day shall come; (which day to each one is the end of his probation, and is probably in most cases, at least, the end of his life.)—Alford.]

27. A certain fearful looking for of judgment—[Φοβερὰ δὲ τις ἐκδοχὴ κρίσεως, a kind of fearful awaiting of judgment: τις, a certain, a kind of, is used both to intensify the force of φοβερὰ, (fearful,) and to render indefinite the form of the anticipated κρίσεως, (judgment.) In the apostate state the guilty conscience awaits, with painful but undefined forebodings, a fearful doom of destruction, the revelation of the intense and righteous indignation of insulted majesty and outraged love. The certainty of that doom, so often declared, is here again affirmed.] **And fiery indignation**—Καὶ πυρὸς ζήλος, a zeal or fervour of fire. [The fire of God's presence identified with himself, . . . the zeal, the fervour, the exultation of this consuming fire, which awaits the apostate from Christ.—Alford.]

28. He that despised Moses's law—Ἀθετήσας. He that rejected it, threw it aside, and denied its divine authority by presumptuous sinning, died without mercy—without any extenuation or mitigation of punishment. (Num. xv. 30.) **Under two or three witnesses**—That is, when convicted by the testimony of two or three respectable witnesses. (See Deut. xvii. 6.)

29. Of how much sorer punishment—Such

hath trodden under foot the Son of God, and
'hath counted the blood of the covenant,
wherewith he was sanctified, an unholy thing.
'and hath done despite unto the Spirit of
grace? **30** For we know him that hath said,
'Vengeance *belongeth* unto me, I will recom-
pense, saith the Lord. And again, "The Lord

shall judge his people. **31** *It is a fearful*
thing to fall into the hands of the living God.
32 But "call to remembrance the former days,
in which, ²after ye were illuminated, ye en-
dured ³a great fight of afflictions; **33** Partly,
whilst ye were made ²a gazingstock both by
reproaches and afflictions; and partly, whilst

^r 1 Cor. 11, 29; chap. 13, 26. — ^s Matt. 12, 31, 32; Eph. 4, 30.
— ^t Deut. 32, 35; Rom. 12, 19. — ^u Deut. 32, 36; Ps. 59, 4;

135, 14. — ^v Luke 12, 5. — ^w Gal. 3, 4; 2 John 8. — ^x Chap.
6, 4. — ^y Phil. 1, 29, 30; Col. 2, 1. — ^z 1 Cor. 4, 9.

offences were trifling in comparison of this, and in
justice the punishment should be proportioned to
the offence. **Trodden under foot the Son of**
God—Treated him with the utmost contempt and
blasphemy. ["Son of God."] The higher title of
the Mediator of the new covenant is used, to
heighten the enormity of the crime.—*Alford.* **The**
blood of the covenant . . . an unholy thing—
"The blood of the covenant" means here the sacrifi-
cial blood of Christ, by which the new covenant
between God and man was ratified, sealed, and con-
firmed. And counting this "unholy," or common,
(*κοινόν*), intimates that they expected nothing from
it. How near to these persons, and how near to their
destruction, do they come in the present day who
reject the atoning blood, and say, "that they expect
no more benefit from the blood of Christ than they
do from that of a cow or a sheep!" Is not this
precisely the crime of which the apostle speaks
here, and to which he tells us God would show no
mercy? *And accounted common* (*κοινόν*) *the blood*
of the covenant, αἷμα τῆς διαθήκης, the τιμὸν αἷμα
(the precious blood) of Christ himself, far above all blood
of sprinkling under the old covenant. Even that
had hallowing power; how much more this!—*Al-*
ford. **Wherewith he was sanctified**—[*Ἐν ᾧ*
ἡγιασθήν.] 1) Every soul, purchased by Christ's
blood, is thereby *devoted* to a holy life and to sal-
vation. 2) The callings of the word and of the
Spirit operate as practical designations of those so
called for salvation. 3) In the case of apostates, a
real spiritual *sanctification* had taken place in their
inward conversion by regenerating grace.] **De-**
spite unto the Spirit of grace—[*Καὶ τὸ πνεῦμα*
τῆς χάριτος ἐνυβρίσας.] *Ἐνυβρίσας* designates the
idea of *treating with spite, or malignity, or con-*
tempt; and is nearly equivalent to *καταπαύσας*,
trodden under foot, above. *Πνεῦμα τῆς χάριτος*
means, either the *gracious Spirit, or the Spirit who*
bestows grace, that is, religious, spiritual favours
and gifts. (Comp. 1 Cor. xii, 4-11.) But many
commentators interpret *πνεῦμα τῆς χάριτος*, as
meaning simply *grace or gospel blessings*. But this
does not accord with the idiom of our epistle,
(comp. vi, 4,) where apostates are described as
having been *μετὰ χάριτος πνεύματος ἁγίου*, (partakers
of the Holy Ghost.) The question, however,
whether *πνεῦμα* here means *agent or influence*, is
not so easily settled; for the sense is good and ap-
posite interpreted in either way. I incline to
adopt the former meaning.—*Stuart.*

30. Vengeance belongeth unto me—This is
the saying of God (Deut. xxxii, 35) in reference
to the idolatrous Gentiles, who were the enemies of
his people; and is here with propriety applied to
apostates, enemies to (or neglecters of) God's ordi-
nances, and Christ's ministry and merits, and who
must also be enemies to Christ's people; and labour
for the destruction of them, and the cause in which
they are engaged. **The Lord shall judge his**
people—That is, he shall execute judgment for

them; for this is evidently the sense in which the
word is used in the place from which the apostle
quotes, (Deut. xxxii, 35,) *For the Lord shall judge*
his people, and repent himself for his servants, when
he seeth that their power is gone. So God will avenge
and vindicate the cause of Christianity by destroy-
ing its enemies, as he did in the case of the Jewish
people, whom he destroyed from being a nation,
and made them a proverb of reproach and monu-
ments of his wrathful indignation to the present day.
[The word *κρεεῖ*, here used, may indicate either the
judgment of *vindication or of condemnation*, and
the general sense of the passage would seem in
this case to require the latter sense. The apostates
here referred to may be styled the Lord's people, on
account of their peculiar relations to him and his
cause. See *Alford.*]

31. A fearful thing to fall into the hands of
the living God—To "fall into the hands of God"
is to fall under his displeasure; and he who *lives*
forever can *punish forever*. How dreadful to have
the displeasure of an *eternal, almighty* Being to rest
on the soul forever! Apostates, and all the perse-
cutors and enemies of God's cause and people, may
expect the heaviest judgments of an incensed
deity; and these not for a *time*, but through *etern-*
ity. [Vengeance is a prerogative of the divine
Majesty, which he reserves sacredly to himself.
No man, therefore, may presume to execute it upon
any offender. But he is careful to assure us that
he possesses that prerogative and will certainly ex-
ercise it, in righteousness, in his own good time.
(See 2 Thess. i, 8.)]

32. But call to remembrance—It appears
from this, and indeed from some parts of the gos-
pel history, that the first believers in Judea were
greatly persecuted; our Lord's crucifixion, Ste-
phen's martyrdom, the persecution that arose after
the death of Stephen, (Acts viii, 1,) Herod's perse-
cution, (Acts xii, 1,) in which James was killed, and
the various persecutions of St. Paul, sufficiently
show that this disposition was predominant among
that bad people. **After ye were illuminated**
—[*Φωτισθέντες*, having been *enlightened*, denotes
conversion to Christianity as a translation from the
power of darkness into the realm of light; (after
ye were converted, or became Christians.)—*Molt in*
Lange.] **A great fight of afflictions**—*Πόλιν*
ἀθλήσιν παθημάτων, a *great combat or contention of*
sufferings. Possibly an allusion to the combats
of the gladiators at the public spectacles; and
certainly an intimation how honourable it was to
contend for the faith once delivered to the saints,
and to overcome through the blood of the Lamb.

33. Ye were made a gazingstock—*Θεαρι-*
ζόμενοι; ye were exhibited as wild beasts and
other shows at the theatres. (See on 1 Cor. iv, 9.)
Companions of them that were so used—It
appears from 1 Thess. ii, 14, 15, that the Churches
of God in Judea were greatly persecuted, and that
they behaved with courage and constancy in their

*ye became companions of them that were so used. **34** For ye had compassion of me^b in my bonds, and took joyfully the spoiling of your goods, knowing^d in yourselves that ye have in heaven a better and an enduring substance. **35** Cast not away therefore your confidence, which hath great recompense of reward. **36** For ye have need of patience, that, after

^a Phil. 1. 7; 4. 14; 1 Thess. 2. 14.—^b Phil. 1. 7; 2 Tim. 1. 16.
^c Matt. 5. 12; Acts 5. 41; James 1. 2.—^d Or, that ye have in yourselves, or, for yourselves.—^e Matt. 6. 20; 19. 21; Luke 12. 33; 1 Tim. 6. 19.—^f Matt. 5. 12; 10. 32.

persecutions. When any victim of persecuting rage was marked out, the rest were prompt to take his part, and acknowledge themselves believers in the same doctrine for which he suffered.

34. Ye had compassion of me in my bonds—*Συνεπαθήσατε, ye sympathized with me*, when bound for the testimony of Jesus. This may refer to the sympathy they showed toward him, and the help they afforded him during his long imprisonment in Caesarea and Jerusalem. But instead of *τοῖς δεσμοῖς μου, my bonds, τοῖς δεσμοῖς, the prisoners*, is the reading now generally received, which shows that there had been, and perhaps were then, several bound for the testimony of Jesus, and that the Church in Judea had shown its attachment to Christ by openly acknowledging these prisoners, and ministering to them. [This reading takes away one of the supposed evidences of the Pauline authorship of this epistle.] **Took joyfully the spoiling of your goods**—They were deprived of their inheritances, turned out of their houses, and plundered of their goods; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, (Chapter xi, 37.) To suffer such persecution patiently was great; to endure it without a murmur was greater; to rejoice in it was greatest of all. But *how* could they do all this? The next clause informs us. **Knowing in yourselves**—They had the fullest evidence that they were the children of God, the Spirit itself bearing this witness to their spirits; and if *children* then *heirs*, heirs of God and joint heirs with Christ. They knew that heaven was their portion, and that to it they had a sure right and indefeasible title by Jesus Christ. This accounts, and this alone can account, for their *taking joyfully the spoiling of their goods*; they had Christ in their hearts; they knew that they were his children, and that they had a kingdom, but that kingdom was not of this world.

35. Cast not away therefore your confidence—*Τὴν παρρησίαν ὑμῶν, your liberty of access to God; your title and right to approach his throne. Do not then throw away, μὴ αποβάλητε*, so great a privilege; neither men nor devils can take it from you, and God will never deprive you of it if you continue faithful. There may be a reference here to cowardly soldiers, who throw away their shields, and run away from the battle. **Which hath** (both present and in reversion) **great recompense of reward**—Now God's continual approbation and the peace that passeth all understanding ruling the heart here; and in the future, the glories of heaven as an eternal portion. Conscientiously keep the *shield*, and all these shall be thine. This will be thy *reward*; but remember that it is the *mercy* of God that gives it, and your faith that keeps it.

36. Ye have need of patience—[*Ἐπαυσίαν, a spirit of steadfast endurance.*] Having so great

ye have done the will of God,^b ye might receive the promise. **37** Forⁱ yet a little while, and^k he that shall come will come, and will not tarry. **38** Now^l the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. **39** But we are not of them^m who draw back unto perdition; but of them thatⁿ believe to the saving of the soul.

^g Luke 21. 19; Gal. 6. 9; chap. 12. 1.—^h Col. 3. 24; chap. 9. 15; 1 Pet. 1. 9.—ⁱ Luke 18. 8; 2 Pet. 3. 9.—^k Hab. 2. 3, 4.—^l Rom. 1. 17; Gal. 3. 11.—^m 2 Pet. 2. 20, 21.—ⁿ Acts 16. 30, 31; 1 Thess. 5. 9; 2 Thess. 2. 14.

a fight of sufferings to pass through, and they of so long continuance. **Have done the will of God**—By keeping the faith, and patiently suffering for it.

37. For yet a little while—*Ἐτι γὰρ μικρὸν ὅσον, for yet a very little time*. In a very short space of time the Messiah will come and execute judgment upon your rebellious country. This is determined, because they have filled up the measure of their iniquity, and their destruction slumbereth not. The apostle seems to refer to Hab. ii, 3, 4, and accommodates the words to his own purpose. [The immediate reference is clearly to the then nearly approaching destruction of Jerusalem, and the complete subversion of the Jewish State and Church; in a more general sense it is universally applicable in human affairs. God will avenge "his own elect," *speedily*. Here is certainly no reference to what is called the Second Advent.]

38. Now the just (in) his own soul shall live by faith—*Ὁ δὲ δίκαιος [σὺν] ἐκ πίστεως ζήσεται, but the just by faith*, that is, he who is justified by faith, *shall live*—shall be preserved when this overflowing scourge shall come. [Πίστις, (*faith*), like its English equivalent, has two distinct though closely related meanings; first, its usual evangelical sense, *belief*, (in the special New Testament sense;) and, second, a moral or ethical sense, equivalent to *faithfulness* or *fidelity*. Here the latter sense seems to be the ruling one, (not, however, entirely excluding the former one,) since *fidelity* to their Christian calling is the thing specially insisted upon, and is placed in contrast with *drawing back*.] **But if any man draw back**—*Καὶ εἰς ὑποστείλῃται, but if he draw back; he, the man who is justified by faith*, (or has hitherto been faithful;) for it is of *him*, and none other, that the text speaks. The insertion of the words "any man" is a perversion of the plain sense of the original. **My soul shall have no pleasure in him**—My very heart shall be opposed to him who makes shipwreck of faith and a good conscience. The word *ὑποστέλλειν* signifies, not only to "draw back," but to *slink away and hide through fear*. As dastards and cowards are hated by all men, so those that *slink away* from Christ and his cause for fear of persecution or secular loss, God must despise; in them he cannot delight; and his Spirit, grieved with their conduct, must desert their hearts, and leave them to darkness and hardness.

39. But we are not of them who draw back—*Οὐκ ἐσμὲν ὑποστολῆς . . . ἀλλὰ πίστεως*. "We are not the cowards, but the courageous." I have no doubt of this being the meaning of the apostle, and the form of speech requires such a translation; it occurs more than once in the New Testament. So, Gal. iii, 7, *Οἱ ἐκ πίστεως, they who are of the faith*, rather, the *faithful, the believers*; Rom. iii, 26, *Ὁ ἐκ πίστεως, the believer*; Rom. ii, 8, *Οἱ ἐξ*

CHAPTER XI.

NOW faith is the substance of things hoped for, the evidence of things not seen. **2** For by it the elders obtained a good report. **3** Through faith we understand that

a Or, ground, or, confidence.—*b* Rom. 8. 24, 25; 2 Cor. 4. 18; 5. 7.—*c* Verse 29.

ἐπιθίας, the contentious; in all which places the learned reader will find that the form of speech is the same. We are not cowards who slink away, and, notwithstanding, meet destruction; but we are faithful, and have our souls saved alive. The words *περιποίησαν ψυχῆς* signify the preservation of the life. (See Eph. i. 14.) He intimates that, notwithstanding the persecution was hot, yet, they should escape with their lives. [The soul (*ψυχή*) is the subject of life and salvation. Faith saves the soul by linking it to God, the living One. The unbelieving man loses his soul; for, not being God's, neither is he his own; all that his personality has in itself and around itself is fallen under wrath and the power of wrath.—*Delitzsch*.]

NOTES ON CHAPTER XI.

1. Faith is the substance of things hoped for—[The faith here brought into view, and adverted to throughout chapter xi, is not specifically that which theologians call *saving faith*, as is seen by the examples subjoined. It is belief or confidence generally in divine declarations of whatever nature, either of the past or the future. . . . It is confidence in God, and therefore the writer excites the Hebrews to persevere in their Christian faith by the examples of the ancient worthies. See Stuart.] *Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, faith is the SUBSTANCE of things hoped for; πραγμάτων ἐλεγχος οὐ βλεπομένων, the DEMONSTRATION of things not seen.* The word *ὑπόστασις*, which we translate "substance," signifies *subsistence*, (*substructure*), that which becomes a foundation for another thing to stand on. And *ἐλεγχος* signifies such a conviction as is produced in the mind by the demonstration of a problem, after which demonstration no doubt can remain, because we see from it that the thing is; that it cannot but be; and that it cannot be otherwise than as it is and is proved to be. Such is the faith by which the soul is justified; or, rather, such are the effects of justifying faith; on it subsists the peace of God which passeth all understanding; and the love of God is shed abroad in the heart where it lives by the Holy Ghost. [The faith here described by its direct results is essentially the subjective state of the spiritual man when truly quickened and illuminated by the Holy Spirit. Then the objects of the soul's hopes, which to natural reason rest on a shadowy basis, are seen to be built upon a sure foundation; the unseen things of the spirit world are made known, beyond the possibility of doubt, to the interior consciousness.] **Things hoped for**—[The things future which are the objects of "hope," (of which are the rewards before spoken of.)] **Things not seen**—[The whole spiritual world, the supernatural, which is unseen alike by sense and reason.] [As far as the sense is concerned both (these clauses) come to the same in the end. It is faith—an act of the mind—which is this demonstration; it is therefore subjective in its effect—is the demonstration to him that believes of matters not seen.—*Alford*.]

the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. **4** By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that

d Gen. 1. 1; Psa. 33. 6; John 1. 3; chap. 1. 2; 2 Pet. 3. 5.—*e* Gen. 4. 4; 1 John 3. 12.

[Faith lends its realizing light.
... The invisible appears in sight.]

2. For by it the elders obtained a good report—By the "elders" are meant *ancestors, forefathers*, such as the patriarchs and prophets, several of whom are afterward particularly named, and some facts produced from the history of their lives. [Because of their faith the elders became renowned.] The word *ἐμαρτυρήθησαν*, which we translate "obtained a good report," literally signifies, *were witnessed of*; and thus leads us naturally to God, who by his word, as the succeeding parts of the chapter show, bore testimony to the faith and holiness of his servants. The apostle does not mention one of whom an account is not given in the Old Testament. This, therefore, is God's witness or testimony concerning them.

3. Through faith we understand . . . the worlds were framed—[Our minds accept the fact as true.—*Coxles*.] By "worlds," *τοῖς αἰώμας*, we are to understand the material fabric of the universe; for *αἶών* can have no reference here to age, or any measurement of time, for the writer speaks of the things which are SEEN not being made out of the things which do APPEAR; this, therefore, must refer to the material creation; and as the word is used in the plural number, it may comprehend not only the earth and visible heavens, but the whole planetary system; the different worlds which, in our system at least, revolve around the sun. "Were framed."—*Καταρτισθαι*. This Greek word signifies *set in order*, rather than brought into being from no preexisting matter.—*Coxles*.] [Nothing can be legitimately decided from this passage on either side of the question of the creation of the material universe, whether from preexisting materials or by an original act of creation at this point of time. It simply asserts that the existing *αἰῶνες*, universe, came into being from the "unseen" chaos, or nonexistence.]

4. By faith Abel offered . . . a more excellent sacrifice—*Ἰλζεῖονα θυσίαν*; more sacrifice; as if he had said: Abel, by faith, made more than one offering; and hence it is said, God testified of his GIFTS, *τοῖς δώμας*. The plain state of the case seems to have been this: Cain and Abel both brought offerings to the altar of God, probably the altar erected for the family worship. As Cain was a husbandman, he brought a *mincha*, or *eucharistic offering*, of the fruits of the ground, by which he acknowledged the being and providence of God. Abel, being a shepherd, or a feeder of cattle, brought not only the *eucharistic offering*, but also of the produce of his flock as a *sin offering* to God, by which he acknowledged his own sinfulness, God's justice and mercy, as well as his being and providence. Cain, not at all apprehensive of the demerit of sin, or God's holiness, contented himself with the *mincha*, or *thank offering*: this God could not, consistently with his holiness and justice, receive with complacency; the other, as referring to Him who was the Lamb slain from the foundation of the world, God could receive, and of

he was righteous, God testifying of his gifts: and by it he being dead ¹yet speaketh. **5** By faith ²Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. **6** But without faith ³it is impossible to please him: for he that cometh to God must believe that he is, and ⁴that he is a rewarder of them

f Gen. 4. 10; Matt. 23. 35; chap. 12. 24.—*g* Or, *is yet spoken of*.—*h* Gen. 5. 22, 24.—*i* Gen. 6. 13, 22.

it did particularly testify his approbation. [The greater excellence of Abel's offering was not in his "faith," but in the *kind* of offering (*θυσία*) which his "faith" taught him to make, which faith was distinctively obedient to God's revealed will. The institution of sacrifice was already an established ordinance in the family of Adam, which affords a strong presumption that it had been appointed by God himself very soon after the first transgression, and in connexion with the earliest promise of a Saviour who should redeem by suffering, of which the bloody sacrifice was the divinely appointed type and prophecy. Hence the superiority of Abel's offering of "the firstling of his flock" over Cain's "fruit of the ground" (Gen. iv. 3, 4) consisted, 1) in its conformity to God's appointment; 2) its confession of sin; and, 3) its apprehension (distant and dimly, indeed, but still really) of a suffering and atoning Lamb of God.] [By which he obtained witness that he was righteous—*δι' ἧς ἐπαυρήσθη εἰς δικαιος*; through (not by) which, that is, through his faith as an intermediary. "Obtained witness"—was witnessed—(declared) to be, that is, by God himself, as shown in the next clause. Most probably it was by fire sent from heaven, which consumed the sacrifice. (See Gen. xv. 17; Lev. ix. 24, etc.)—*Stuart*.] "Righteous," *δικαιος*, not in himself, for he confessed himself a sinner by making a sin offering, but justified by God through Christ, of whose offering of himself for the sin of the world Abel's offering was a type, and his faith the ordained condition of its effective action. [*Καὶ δι' αὐτῆς ἀποθανὼν ἐτι λαλεῖ, and through this he, being dead, yet speaks*. The form of expression seems to be borrowed from the thought in Gen. iv. 10, (where Abel's blood is said to speak from the ground,) for here the faith of Abel makes him speak after death to those that should come after him. . . . His example of faith (with its results) affords admonition and instruction to succeeding ages, (pointing out the way of salvation by faith.)—*Stuart*.]

5. By faith Enoch was translated—It is said, in Gen. v. 24, that Enoch walked with God, and "he was not, for God took him." Here the apostle explains what God's taking him means, by saying that he "was translated" that he should not see death; from which we learn that he did not die, and that God took him to a state of blessedness without obliging him to pass through death. [The original, (Gen. v. 24,) says nothing respecting the point whether Enoch was translated alive or after death. *Καὶ οὐχ ὑπάρκετο* (he was not found) is the Septuagint Version. The idea of both is simply that he was no more extant among men. But all the Targumists understand Enoch to have been translated without dying. So probably the son of Sirach. (Chapter xlix. 14.) Rosenmüller supposes that the apostle, in his account of Enoch's

that diligently seek him. **7** By faith ¹Noah, being warned of God of things not seen as yet, ²moved with fear, ³prepared an ark to the saving of his house; by the which he condemned the world, and became heir of ⁴the righteousness which is by faith. **8** By faith ⁵Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went

k Or, *being wary*.—*l* 1 Pet. 3. 20.—*m* Rom. 3. 22; 4. 13; Phil. 3. 9.—*n* Gen. 12. 1, 4; Acts 7. 2, 3, 4.

removal, has accommodated himself to the Jewish traditionary opinions, but the opinion that he did not die is not contrary to the original account. See *Stuart*.]

6. He that cometh to God—To worship God implies the conviction that there is such a Being, by whose energy, bounty, and providence all other beings exist, and that he rewards them that diligently seek him; that he is not indifferent about his own worship; and that he especially protects and saves those who in simplicity and uprightness of heart seek and serve him. This requires *faith*,—such a faith as is mentioned above; a faith by which we can please God; and now that we have an abundant revelation, a faith according to that revelation; a faith in God through Christ the great sin offering, without which a man can no more please him, or be accepted of him, than Cain was. [In this statement the essential points of an acceptable creed are reduced to a minimum. They cannot be made less. This creed has nothing superfluous; not a doctrine, however minute, can be spared. Many creeds embrace more than this. In the nature of the case none can possibly have less, and yet lay any foundation for a faith that pleases God and that can save men's souls.—*Cowles*.] ["Enoch walked with God"—which implies that he both came to God and received intimation of God's favour—and since this could not be unless he believed in both the being of God and his pliability and benevolence, it is plain that Enoch had faith in God, and that through its influence in his life and actions he was able to serve God acceptably.]

7. By faith Noah—See the whole of this history, Gen. vi. 13. **Warned of God**—*Σηματιθεῖς*. In this sense the word is used in various parts of the New Testament; it signifies to utter oracles, to give divine warning. **Moved with fear**—*Εὐλασθήεις*; influenced by religious fear, or reverence toward God. This is mentioned to show that he acted not from a fear of losing his life, but from the fear of God; and hence that fear is here properly attributed to faith. **He condemned the world**—He credited God, they did not; he walked in the way God had commanded, they did not; he repeatedly admonished them, (1 Pet. iii. 20,) they regarded it not; this aggravated their crimes, while it exalted his faith and righteousness. "His faith and obedience condemned the world, that is, the unbelievers, in the same sense in which every good man's virtues and exhortations condemn such as will not attend to and imitate them."—*Dodd*. **Became heir of the righteousness**—[Noah was declared to be a just man, (Gen. vi. 9, and vii. 1,) and his whole history shows that he had abiding faith in God's word, from which it is inferred that he presents an example of the righteousness of faith.]

8. Abraham, when he was called—See Gen.

out, not knowing whither he went. **9** By faith he sojourned in the land of promise, as *in* a strange country, ^odwelling in tabernacles with Isaac and Jacob, ^pthe heirs with him of the same promise: **10** For he looked for ^qa city which hath foundations, ^rwhose builder and maker *is* God. **11** Through faith also ^sSarah herself received strength to conceive seed, and ^twas delivered of a child when she was past age, because she judged him ^ufaithful who had promised. **12** Therefore sprang there even of one, and ^vhim as good as dead, ^wso many as the stars of the sky in multitude, and

^o Gen. 12, 8; 13, 3, 18; 18, 1, 9.—^p Chap. 6, 17.—^q Chap. 12, 22; 13, 14.—^r Chap. 3, 4; Rev. 21, 2, 10.—^s Gen. 17, 19; 18, 11, 14; 21, 2.—^t See Luke 1, 36.—^u Rom. 4, 21; chap. 10, 24.—^v Rom. 4, 19.—^w Gen. 22, 17; Rom. 4, 18.

xii, 1-4. Abraham's obedience afforded proof of the completeness of his faith. **Not knowing whither he went**—He obeyed, and went out from his own country, having no other assurance of success but what his implicit faith led him to expect from God, as the *rewarder of them that diligently seek him*. In all the preceding cases, and in all that follow, the apostle keeps this maxim fully in view.

9. By faith he sojourned in the land of promise—It is remarkable that Abraham did not acquire any right in Canaan, except that of a burying place; nor did he build any house in it; his faith showed him that it was only a type and pledge of a better country, and he kept that better country continually in view; he, with Isaac and Jacob, who were heirs of the same promise, were contented to dwell in tents, without any *fixed* habitation.

10. For he looked for a city which hath foundations—He knew that earth could afford no permanent residence for an immortal soul, and he looked for that heavenly building of which God is the architect and owner; in a word, he lost sight of earth that he might keep heaven in view. And all who are partakers of his faith possess the same spirit, walk by the same rule, and mind the same thing. **Whose builder and maker is God**—The word *τεχνητής* signifies an *architect*, one who plans, calculates, and constructs a building. The word *δημιουργός* signifies the *governor of a people*; one who forms them by institutions and laws; the framer of a political constitution. God is here represented to be the Maker or Father of all the heavenly inhabitants, and the planner of their citizenship in that heavenly country. See Mac-knight.

11. Through faith also Sarah—Her history, as far as the event here is concerned, may be seen Gen. xvii, 19, and xxi, 2. Sarah at first treated the divine message with ridicule, judging it to be absolutely impossible, not knowing then that it was from God; and this her age and circumstances justified, for, humanly speaking, such an event was impossible; but, when she knew that it was God who said this, it does not appear that she doubted any more, but implicitly believed that what God had promised he was able to perform.

12. Him as good as dead—According to nature, long past the time of the procreation of children. The birth of Isaac, the circumstances of the father and mother considered, was entirely supernatural; and the people who proceeded from this birth were a supernatural people; and were and

as the sand which is by the seashore innumerable. **13** These all died ^ain faith, ^bnot having received the promises, but ^chaving seen them afar off, and were persuaded of *them*, and embraced *them*, and ^dconfessed that they were strangers and pilgrims on the earth. **14** For they that say such things ^edeclare plainly that they seek a country. **15** And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. **16** But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed ^fto be called

^a Gr. *according to faith*.—^b Verse 29.—^c Verse 27; John 8, 56.—^d Gen. 23, 4; 47, 9; 1 Chron. 29, 15; Psa. 39, 12; 119, 19; 1 Pet. 1, 17; 2, 11.—^e Chap. 13, 14.—^f Exod. 3, 6, 15; Matt. 22, 32; Acts 7, 32.

are most strikingly singular through every period of their history to the present day.

13. These all died in faith—That is, Abraham, Sarah, Isaac, and Jacob continued to believe, to the end of their lives, that God would fulfil this promise; but they neither saw the numerous seed nor did they get the promised rest in Canaan. **Strangers and pilgrims**—Strangers, *ξένοι*, persons who are out of their own country, who are in a foreign land: *pilgrims*, *παρεπίδημοι*, (*alien residents*), sojourners only for a time; not intending to take up their abode in that place, nor to get naturalized in that country. [The *religious* idea commonly attached to the word "pilgrim" is not found in the original.]

14. Declare plainly that they seek a country—A man's "country" is that in which he has constitutional rights and privileges; no stranger or sojourner has any such rights in the country where he sojourns. These, by declaring that they felt themselves strangers and sojourners, professed their faith in a heavenly country and state, and looked beyond the grave for a place of happiness. No (spiritually) intelligent Jew could suppose that Canaan was all the *rest* which God had promised to his people.

15. If they had been mindful of that country—They considered their right to the promises of God as dependent on their utter renunciation of Chaldea; and it was this that induced Abraham to cause his steward Eliezer to swear that he would not carry his son Isaac to Chaldea. (See Gen. xxiv, 5-8.) There idolatry reigned; and God had called them to be the patriarchs and progenitors of a people among whom the knowledge of the true God, and the worship required by him, should be established and preserved.

16. But now they desire a better—They all expected *spiritual blessings*, and a *heavenly inheritance*; they sought God as their portion, and in such a way and on such principles that he is not *ashamed to be called their God*; and he shows his affection for them by preparing for them a city, to wit, heaven, as themselves [because of their faith in him] would seek no city on earth. And from this it is evident that the patriarchs had a proper notion of the immortality of the soul, and expected a place of residence widely different from Canaan. Though to Abraham, Isaac, and Jacob the promises were made in which Canaan was so particularly included, yet God did not give them any inheritance in that country, *no, not so much as to set a foot on*. (Acts vii, 5.) Therefore, if they had not understood the promises to belong to *spiritual things*, far from enduring as seeing Him who is invisible, they

their God: for ^dhe hath prepared for them a city. **17** By faith ^eAbraham, when he was tried, offered up Isaac: and he that had received the promises ^foffered up his only begotten son. **18** ^gOf whom it was said, ^hThat in Isaac shall thy seed be called: **19** Accounting that God ⁱwas able to raise him up, even from the dead; from whence also he received him in a figure. **20** By faith ^kIsaac blessed Jacob and Esau concerning things to come. **21** By faith Jacob, when he was a

^d Phil. 3. 20: chap. 13. 14.—^e Gen. 22. 1, 9.—^f James 2. 21.
^g Or, *To*.—^h Gen. 21. 12; Rom. 9. 7.—ⁱ Rom. 4. 17.
19, 21.—^k Gen. 27. 27, 39.—^l Gen. 48. 5, 16, 20.

must have considered themselves deceived and mocked. The apostle therefore, with the highest propriety, attributes their whole conduct and expectation to *faith*.

17. Abraham, when he was tried—See on Gen. xxii. 1-9. **Offered up his only begotten**—Abraham did, *in effect*, offer up Isaac; he built an altar, bound his son, laid him upon the altar, had ready the incense, took the knife, and would immediately have slain him had he not been prevented by the same authority by which the sacrifice was enjoined. Isaac is here called his “only begotten,” as he was the only son he had by his legitimate wife, who was heir to his property, and heir of the promises of God. The man who proved faithful in such a trial deserved to have his faith and obedience recorded throughout the world.

18. In (after) Isaac shall thy seed be called—[Neither Ishmael nor the sons of Abraham by Keturah could be progenitors of the *promised* offspring, and give name to them.—*Stuart*.]

19. To raise him up, even from the dead—Abraham staggered not at the promise through unbelief, but was strong in faith, giving glory to God. The resurrection of the dead (that is, life after death) must have been a doctrine of the patriarchs; they expected a heavenly inheritance, they saw they died as did other men, and they must have known that they could not enjoy it but in consequence of a resurrection from the dead. **He received him in a figure**—*Ἐν παραβολῇ*. [Comparatively, (in a figure, as it were.) It may be made a question whether *ἐκομίσατο* (“he received”) refers here to Abraham's having obtained Isaac from the altar of burnt offering, where he was, as it were, dead; or whether the word referred to Abraham's having originally obtained him, namely, at his birth. (See verse 12.) It may be applied to either, but the latter is far more significant, and accords altogether with the context.—*Stuart*.] This clause may be thus translated: “Accounting that God was able to raise him up from the dead, from whence he had received him, after he had been devoted to death.” It is not, therefore, the natural deadness of Abraham and Sarah to which the apostle alludes, but the death to which Isaac on this occasion was devoted, and which he escaped by the immediate interference of God.

20. By faith Isaac blessed Jacob and Esau—He believed that God would fulfil his promise to his posterity; and God gave him to see what would befall them in their future generations. The apostle does not seem to intimate that one should be an object of the divine hatred and the other of divine love, in reference to their eternal states. [Jacob is named before Esau as the worthier and

dying, ^lblessed both the sons of Joseph; and ^mworshipped, *leaning upon the top of his staff*.

22 By faith ⁿJoseph, when he died, ^omade mention of the departing of the children of Israel; and gave commandment concerning his bones. **23** By faith ^pMoses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's ^qcommandment. **24** By faith ^rMoses, when he was come to years, refused to be called the son of

^m Gen. 47. 31.—ⁿ Gen. 50. 24, 25; Exod. 13. 19.—^o Or, *remembered*.—^p Exod. 2. 2; Acts 7. 20.—^q Exod. 1. 16, 22.
—^r Exod. 2. 10, 11.

more important in the theocratic sense; perhaps, also, as having gained the greater portion of the blessing.—*Alford*.] (See Gen. xxvii.)

21. Blessed both the sons of Joseph—That is, Ephraim and Manasseh. (See Gen. xlviii. 5, etc.) [The blessing of the two sons of Joseph (and also their adoption by their grandfather as his own sons) was prophetic, but those prophetic visions rested on his faith in God.—*Cowles*.] **Worshipped, leaning upon the top of his staff**—(See Gen. xlvii. 31.) It appears that at the time Joseph visited his father Jacob was very weak, and generally confined to his couch, having at hand his “staff;” either that with which he usually supported his feeble body, or that which was the *ensign* of his office, as *patriarch* or *chief* of a very numerous family. It is said (Gen. xlviii. 2) that when Joseph came to see his father Jacob, who was then in his last sickness, *Israel strengthened himself, and sat upon the bed*. Still, I conceive, he had his staff or sceptre at hand; and while sitting upon the bed, [or couch,] with his feet upon the floor, he supported himself with his staff. When Joseph swore to him that he should be carried up from Egypt, *he bowed himself on his bed's head*, still supporting himself with his staff, which probably with this last act he laid aside, *gathered up his feet*, and reclined wholly on his couch. It was therefore indifferent to say that he worshipped, or bowed himself, on his staff or on his bed's head. [Προσκύνησε designates, as it would seem, the act of worship or reverence paid to God, and occasioned by the grateful emotions of the dying patriarch on account of the promise which his son Joseph had just made, to bury him with his fathers.—*Stuart*.]

22. Joseph, when he died—*Τέλειων*, [dying,] *when he was dying*, gave commandment concerning his bones. (See Gen. 1. 23.) [Even Joseph, who had attained such eminence and power in Egypt, did not account it his country, but in faith spoke of the promise of God as certain, (Gen. 1. 24,) and realized it so as to enjoin the removal of his own remains when it should come to pass.—*Alford*.]

23. By faith Moses . . . was hid . . . of his parents—See Exodus ii. 2; Acts vii. 20. [Their faith was loving trust in God, who had given them so fair a child, which led them to perform as far as in them lay the duties of parents to it, and not the cruel part which the tyrant prescribed.—*Alford*.]

24. Moses . . . refused—Moses was bred up at the Egyptian court, and *there* was considered to be the son of Pharaoh's daughter; and probably might have succeeded to the throne of Egypt; but, finding that God had visited his people, and given them a promise of *spiritual and eternal blessings*,

Pharaoh's daughter; **25** *Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; **26** Esteeming 'the reproach' of Christ greater riches than the treasures in Egypt: for he had respect unto 'the recompense of the reward. **27** By faith *he forsook Egypt, not fearing the wrath of the king: for he endured, as *seeing him who is invisible. **28** Through

a Psa. 84, 10. — *t* Chap. 13, 13. — *u* Or, *for Christ*. — *r* Chap. 10, 35. — *v* Exod. 10, 28, 29; 12, 37; 13, 17, 18. — *g* Verse 13.

he chose rather to take the lot of his people, that is, God as his portion forever, than to **enjoy the pleasures of sin**, which, however gratifying to the natural desires, could only be *πρόκαιρον*, *temporary*.

26. The reproach of Christ—The Christ or Messiah had been revealed to Moses; of him he prophesied, (Deut. xviii, 15;) and the reproach which God's people had, in consequence of their decided opposition to idolatry, may be termed the "reproach of Christ," for they refused to become one people with the Egyptians, because the *promise of the rest* was made to them, and in this *rest* Christ and his *salvation* were included; but, although it does not appear these things were known to the Hebrews *at large*, yet it is evident that there were sufficient intimations given to Moses concerning the Great Deliverer, (of whom himself was a type,) that determined his conduct in the above respect; as he fully understood that he must renounce his interest in the promises, and in the life eternal to which they led, if he did not obey the divine call in the present instance. There is much reason to believe that by τοῦ Χριστοῦ, here, "of Christ" or the *Anointed*, the apostle means the whole body of the Israelitish or Hebrew people; for, as the word signifies the *anointed*, and anointing was a consecration to God to serve him in some particular office—as prophet, priest, king, or the like—all the Hebrew people were considered thus *anointed* or *consecrated*; and it is worthy of remark that Χριστός is used in this very sense by the Septuagint, (1 Sam. ii, 35; Psa. cv, 15; Hab. iii, 13;) where the word is necessarily restrained to this meaning. [Moses renounced pleasure and wealth, and endured suffering and reproach, because he believed in the promises which God had made of future good, and that he would deliver his people from the bondage of Egypt. So Christ, though rich, for our sakes became poor, in order to redeem us from a bondage worse than that of Egypt. That Moses, then, counted reproach like that which Christ suffered as preferable to the pleasure and wealth which he might have enjoyed at the Egyptian court, is plainly the meaning of the writer. Compare παθήματα Χριστοῦ, *sufferings like those of Christ*, in 2 Cor. i, 5.—*Stuart*.] **He had respect unto the recompense**—Ἀπέβλεπεν, *he looked attentively to it*; his eyes were *constantly directed to it*. This is the import of the original word; and the whole conduct of Moses was an illustration of it.

27. He forsook Egypt—He believed that God would fulfil the promise he had made; and he cheerfully changed an earthly for a heavenly portion. **Not fearing the wrath of the king**—The apostle speaks here of the departure of Moses with the Israelites, not of his *flight to Midian*, (Exod. ii, 14, 15;) for he was then in great fear; but when he went to Pharaoh with God's authority, to demand

faith *he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. **29** By faith *they passed through the Red Sea as by dry land: which the Egyptians essaying to do were drowned. **30** By faith *the walls of Jericho fell down, after they were compassed about seven days. **31** By faith *the harlot Rahab perished not with them *that believed not, when *she had

γ Exod. 12, 21, etc. — *z* Exod. 14, 22, 29. — *a* Josh. 6, 20. — *b* Josh. 6, 23; James 2, 25. — *c* Or, *that were disobedient*. — *d* Josh. 2, 1.

the dismissal of the Hebrews, he was without fear, and acted in the most noble and dignified manner; he then feared nothing but God. [It has been disputed whether it was the first or second time that Moses left Egypt to which the writer here adverts. The first is related Exodus ii, when he fled to Midian, and became servant to Jethro. But as he fled, in this case, to save his life, which Pharaoh sought to destroy, (Exod. ii, 14, 15,) this cannot be the leaving Egypt to which the apostle refers; although some both ancient and modern critics have understood it to be so. It must be the occurrences related in Exodus x-xiv to which our author refers. (See Exod. x, 28, 29.)—*Stuart*.] **As seeing him who is invisible**—He continued to act as one who had the judge of his heart and conduct always before his eyes. [This was the criterion of his *faith*; he trusted the word of God with the same persevering steadiness that he would rely upon a matter of sensible knowledge. The idea is, that of continuance rather than of suffering.]

28. He kept the passover—God told him that he would destroy the firstborn of the Egyptians, but would spare all those of the Hebrews whose doors were *sprinkled with the blood of the paschal lamb*. Moses believed this, kept the passover, and *sprinkled the blood*. (See Exod. xii.)

29. By faith they passed through the Red Sea—See Exod. xiv, 22. The Egyptians thought they could walk through the sea as well as the Israelites; they tried, and were drowned; while the former passed in perfect safety. The one walked by *faith*, the other by *sight*; one perished, the other was saved. [It was on account of confidence in the promise of God, to bring the Israelites safely through the Red Sea, that they ventured to cross an arm of it, looking to him for protection from its waters. It is not to be supposed that every individual of the Israelites possessed such a confidence as is here described; but their leaders had it, and (as in other cases of a similar nature) it is predicated of the nation.—*Stuart*.]

30. The walls of Jericho fell down—See Josh. vi, 1, etc. God had promised that the walls of Jericho should fall down, if they compassed them about seven days. They *believed*, did as they were commanded, and the promise was fulfilled.

31. The harlot Rahab perished not—See Josh. ii, 1, 9, 11, vi, 23, where it is rendered exceedingly probable that the word πόρνη in the Septuagint, which we translate "harlot," should be rendered *innkeeper* or *tavernkeeper*, as there is no proper evidence that the person in question was such a woman as our translation represents her. She was afterward married to *Salmon*, a Jewish prince, (see Matt. i, 5;) and it is extremely incredible that, had she been what we represent her, he would have sought for such an alliance. **Re-**

received the spies with peace. **32** And what shall I more say? for the time would fail me to tell of ^aGideon, and of ^bBarak, and of ^cSamson, and of ^dJephthah; of ^eDavid also, and ^fSamuel, and of the prophets: **33** Who through faith subdued kingdoms, wrought righteousness, ^gobtained promises, ^hstopped the mouths of lions, **34** ⁱQuenched the violence of fire, ^jescaped the edge of the sword, ^kout of weakness were made strong, waxed

^e Judg. 6, 11.—^f Judg. 4, 5.—^g Judg. 13, 24.—^h Judg. 11, 1; 12, 7.—ⁱ 1 Sam. 16, 1, 13; 17, 45.—^j 1 Sam. 1, 20; 12, 30.—^k 2 Sam. 7, 11, etc.—^m Judg. 14, 5, 6; 1 Sam. 17, 34, 35; Dan. 6, 22.—ⁿ Dan. 3, 25.—^o 1 Sam. 20, 1; 1 Kings 19, 3; 2 Kings 6, 16.

ceived the spies with peace—*Μετ' εἰρήνης*, giving them a *kind welcome, good fare, and protection*. After these words the *Slavonic* adds: *Καὶ ἔτερά ὁδοὺ ἐκβαλόνσα, and sent them out another way.*

32. Time would fail me—*Με δηλοῦμενον ὁ χρόνος*. A very usual mode of expression with the best Greek writers when they wish to intimate that much important intelligence remains to be communicated on the subject already in hand, which must be omitted because of other points which have not yet been handled. **Gideon**—See Judges vi–viii. **Barak**—See Judges iv. **Samson**—See Judges xiii–xvi. **Jephthah**—See Judges xi, xii. **David**—Probably he is referred to here for that act of faith and courage which he showed in his combat with Goliath. (See 1 Sam. xvii.) **Samuel**—The last of the Israelitish judges. See his history in the first book of Samuel. It may be observed, here, that these are not produced in *chronological order*; for Barak lived before Gideon, and Jephthah before Samson, and Samuel before David. They are produced as instances of the power of God exerted in the behalf of men who had strong confidence in him.

33. Who through faith subdued kingdoms—As Joshua and David. (2 Sam. viii, etc.) **Wrought righteousness**—Did a great variety of works indicative of that faith in God without which it is impossible to do any thing that is good. **Obtained promises**—As Joshua and Caleb, who, through their faith in God, obtained the promised land; Phineas also, who received the promise of an everlasting priesthood; and David, who for his faith and obedience obtained the kingdom of Israel, and had the promise that from his seed the Messiah should spring. **Stopped the mouths of lions**—As Daniel. (See Daniel, chapter vi.)

34. Quenched the violence of fire—The three faithful Hebrews, Shadrach, Meshach, and Abednego. (Dan. iii.) **Escaped the edge of the sword**—Moses, who escaped the sword of Pharaoh, (Exod. xviii, 4;) Elijah, that of Jezebel; and David, that of Saul; and many others. **Out of weakness were made strong**—Were miraculously restored from sickness; as Hezekiah. (Isa. xxxviii, 21.) **Waxed valiant in fight**—Like Gideon, who overthrew the camp of the Midianites, and Jonathan, that of the Philistines. [**Turned to flight the armies of the aliens**—*Παραβολὰς, encampment; ἄλλοτρίων, strangers, heathen.*]

35. Women received their dead—[*Ἐξ ἄναστασεως, by resurrections.*] As did the widow of Zarephath, (1 Kings xvii, 21,) and the Shunammite, (2 Kings iv, 34.) **Others were tortured**—*Ἐτυμωμένοι ἦσαν.* [Were bastinadoed.] *Ἐτυμω* signifies to *beat violently*. That this was a

valiant in fight, ^aturned to flight the armies of the aliens. **35** ^bWomen received their dead raised to life again: and others were ^ctortured, not accepting deliverance; that they might obtain a better resurrection: **36** And others had trial of *cruel* mockings and scourgings, yea, moreover ^dof bonds and imprisonment: **37** ^eThey were stoned, they were sawn asunder, were tempted, were slain with the sword: ^fthey wandered about ^gin sheep-

^a 2 Kings 20, 7, etc.; Job 42, 10; Psa. 6, 8.—^b Judg. 15, 8, 15; 1 Sam. 14, 35, etc.; 17, 51, 52; 2 Sam. 2, 1, etc.—^c 1 Kings 17, 22; 2 Kings 4, 35.—^d Acts 22, 25.—^e Gen. 39, 20; Jer. 20, 5; 27, 15.—^f 1 Kings 21, 13; 2 Chron. 24, 21; Acts 7, 58; 14, 19.—^g 2 Kings 1, 8; Matt. 3, 4.—^h Zech. 13, 4.

most torturing and dangerous punishment we learn from the most authentic accounts. It is practised among the Turks and other Mohammedans to the present day. **Not accepting deliverance**—This looks very like a reference to the case of the mother and her seven sons, mentioned 2 Mac. vii, 1, etc.

36. Had trial of cruel mockings and scourgings—We do not know the cases to which the apostle refers. It is probable that this refers to public exhibitions of the people of God at idol feasts and the like; and Samson's case before Dagon, when the Philistines had put out his eyes, is quite in point. As to "scourgings," this was a common way of punishing minor culprits; and even those who were to be punished capitally were first scourged. See the case of our Lord. **Bonds and imprisonment**—Joseph was cast into prison; Jeremiah was cast into a dungeon full of mire, (chapter xxxvii, 16, and xxxviii, 6;) and the prophet Micahiah was imprisoned by Ahab. (1 Kings xxii, 27.)

37. They were stoned—As Zechariah, the son of Barachiah or Jehoiada was, between the altar and the temple; (see 2 Chron. xxiv, 21; and on Matt. xxiii, 35;) and as Naboth the Jezreelite, who, on refusing to give up his father's inheritance to a covetous king, because it had respect to the promise of God, was falsely accused and stoned to death. (1 Kings xxi, 1–14.) **They were sawn asunder**—There is a tradition that the prophet Isaiah was thus martyred. **Were tempted**—*Ἐπειράσθησαν*. This word has greatly vexed the critics. How being "tempted" can be ranked among the *heavy sufferings* of the primitive martyrs and confessors is not easy to discern, because to be "tempted" is the common lot of godly men. This difficulty has induced learned men to try to mend the text by conjecture. Of all these, that which renders it that *they were transfixed or impaled* appears to me to be the most probable; and even the present reading might be construed in this sense. [It has been suggested that the temptations here referred to are those presented by persecutors to the victims of their tortures—offering not only life, but wealth and honours, to induce them to "blaspheme"—that is, to renounce Christ and the Gospel—which some accepted, but many others rejected—"not accepting deliverance"] **Were slain with the sword**—See the case of the eighty-five priests slain by Doeg, (1 Samuel xxii, 18;) and the prophets, of whose slaughter by the sword Elijah complains. (1 Kings xix, 10.) **They wandered about in sheepskins**—*Μηλωταῖς, sheepskins dressed with the wool on*. This was probably the sort of mantle that Elijah wore, and

skins and goatskins; being destitute, afflicted, tormented; **38** Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. **39** And these all, having obtained a good report through faith, received not the promise: **40** God having provided some

better thing for us, that they without us should not be made perfect.

CHAPTER XII.

WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and

1 Kings 18. 4; 19. 9. — *see* Verses 2, 13. — *Or, foreseen.*

1 Chap. 7. 22; 8. 6. — *see* Chap. 5. 9; 12. 23; Rev. 6. 11. — *a* Col. 3. 8; 1 Pet. 2. 1.

which was afterward used by Elisha. (2 Kings ii; 8, 13.) It was most probably on this account, as Dr. Macknight conjectures, that Elijah was called a "hairy man." (2 Kings i, 8.) And it is likely that the prophets themselves wore such garments, and that the false prophets imitated them in this, in order that they might gain the greater credit. (Zech. xiii, 4.) In general, this was an upper garment; but, in the cases to which the apostle alludes, the sheepskins and goatskins seem to have been the only covering. **Being destitute**—*ὡς ἀπορούμενοι, in want of all the comforts and conveniences of life, and often of its necessities.* **Afflicted**—In consequence of enduring such privations. **Tormented**—*Κακοῦτοιοῦμενοι, maltreated, harassed*, variously persecuted by those to whom they brought the message of salvation.

38. Of whom the world was not worthy—[The wicked cast out from their society the righteous, of whom they are not worthy, by persecutions or slaughters, and sometimes God himself takes them away, as from the greater evils about to be inflicted.] This may refer to the cases of Elijah and of the hundred prophets hidden in caves by Obadiah, and fed with bread and water. (See 1 Kings xviii, 4.) David was often obliged thus to hide himself from Saul. (1 Sam. xxiv, 3, etc.)

39. Having obtained a good report (having been witnessed to; see verse 2) through faith—It was faith in God which supported all those eminent men who, in different parts of the world and in different ages, were persecuted for righteousness' sake. **Received not the promise**—They all heard of the promises made to Abraham of a heavenly rest, and of the promise of the Messiah, for this was a constant tradition; but they died without having seen this *Anointed of the Lord*. Christ was not in any of their times manifested in the flesh; and of Him who was the expectation of all nations, they heard only by the hearing of the ear. [For them final salvation was a thing purely future; for us it is a thing present as well as future: present, in that it is once for all brought about by Christ's offering himself; future, inasmuch as the unfolding of all the fulness of that which we possess, and the taking possession of it when unfolded in its fulness, is for us yet to come. —*Alford.* (Chapter ix, 28; x, 14.)]

40. God having provided some better thing for us—This is the dispensation of the Gospel, with all the privileges and advantages it confers. **That they without us should not be made perfect**—Believers of all ages and dispensations make but one Church. The gospel dispensation is the last, and the Church cannot be considered as complete till the believers under all dispensations are gathered together. As that of the Gospel is the last dispensation, the preceding believers could not be consummated till the gospel dispensation had arrived.

[1] The whole of this eleventh chapter appears

to be designed to enforce the exhortation with which the tenth chapter closes, against *drawing back*, which would certainly result in "perdition." And as it was shown (chapter x, 38) that their standing could be only by faith, it is first shown (chapter xi, 1) that faith in the soul gives stability to the objects of faith, and brings in a sure conviction of their reality. After this, the whole chapter is devoted to a record of the practical demonstration of the power of that faith to encourage and sustain its subjects among the most painful and trying conditions. 2) The faith here considered is indeed identical in kind with Christian faith, namely, belief of God's word and promises, and a practical trusting in them, which is the common characteristic of each and all of the cases introduced, though in degree of clearness of vision, and consequently of personal conformity to its spirit, it often came very far short of the saving faith of the Gospel. The element of *expectation*, which is essential to faith, is especially manifest in all these cases, but more especially in those who were peculiarly eminent for their personal righteousness—Abel, Enoch, Abraham, Moses. They all by faith anticipated the "recompense of reward;" and, being assured that there would be an abundant compensation for all that they might suffer, they were ready to "endure hardness as good soldiers;" and after the same example the Hebrew Christians are now exhorted to be steadfast.]

NOTES ON CHAPTER XII.

1. **Wherefore**—*Τοιγαροῦν*, an inference drawn from the examples produced in the preceding chapter. **Compassed about with so great a cloud of witnesses**—[*We have such* (or so great, *τασούτων*) *a cloud* (*νέφος*) of witness bearers, *μαρτύρων*. This is the proper meaning of the term instead of "witnesses," that is, *spectators*, and this best agrees with the subject in hand; for all those whose cases are cited in chapter xi bear their testimonies in favour of both the power of faith and of God's faithfulness to his own promises, to all those who serve him with abiding trust. The supposed reference to the Olympic games must be very remote, if at all. The epistle is not to Greeks, but to Hebrews, who may be supposed to have known but very little of those games.] **Let us lay aside every weight**—[*Ὅγκον, incumbrance*. The simple word "weight" does not convey all that the original word expresses. Every impediment or hindrance is to be laid aside or avoided. The Christian conflict requires the soul's entire devotion; which has no strength to spare for carrying unnecessary weights.] **The sin which doth so easily beset**—*Ἐπιπεσάτων ἀμαρτίαν, the well circumstanced sin*; that which has every thing in its favour, time and place and opportunity, the heart, and the object; and a sin in which all these frequently occur, and consequently the transgression is frequently committed. What we term the *easily besetting sin*

the sin which doth so easily beset us, and ¹let us run ^cwith patience the race that is set before us, ² Looking unto Jesus the ^dauthor and finisher of our faith; ^ewho for the joy that was set before him endured the cross, despising the shame, and ^fis set down at the right hand of the throne of God. ³ ^gFor consider him that endured such contradiction

of sinners against himself, ^hlest ye be wearied and faint in your minds. ⁴ ⁱYe have not yet resisted unto blood, striving against sin. ⁵ And ye have forgotten the exhortation which speaketh unto you as unto children, ^kMy son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: ⁶ For whom the Lord loveth he chasteneth, and

^b 1 Cor. 9, 24; Phil. 3, 13, 14.—^c Rom. 12, 12; chap. 10, 36.
^d Or, *beginner*.—^e Luke 24, 26; Phil. 2, 8, etc.; 1 Pet. 1, 11.—^f Psa. 110, 1; chap. 1, 3, 13; 8, 1; 1 Pet. 3, 22.

^g Matt. 10, 24, 25; John 15, 20.—^h Gal. 6, 9.—ⁱ 1 Cor. 10, 13; chap. 10, 32, 33, 34.—^j Job 5, 17; Prov. 3, 11.—^k Psa. 94, 12; 119, 75; Prov. 3, 12; James 1, 12; Rev. 3, 19.

is the sin of our constitution, the sin of our trade, that in which our worldly honour, secular profit, and sensual gratification are most frequently felt and consulted. Whatever it may be, the word gives us to understand that it is what meets us at every turn; that it is always presenting itself to us. The easily besetting sin of the Hebrews was an aptness to be drawn aside from their attachment to the Gospel by fear of persecution. [The sin of *unbelief*, which so directly leads to apostasy, (see chapter iii, 19, iv, 11,) and against which this epistle so earnestly cautions its readers.—*Cowles*.] **Let us run with patience the race**—[*Δι' ὑπομονῆς τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα*; through patience (heroic endurance) let us run (persistently hold out) through the *lying-before race*, (agony—any kind of conflict with rivalry, or liability to failure.)] This is a race which is of infinite moment to us: the prize is ineffably great; and if we lose it, it is not a simple loss, for the whole soul perishes.

2. Looking unto Jesus—*Ἀφορώμετες*; looking off and on, or from and to; looking off or from the world and all secular concerns to Jesus and all the spiritual and heavenly things connected with him. The exhortation implies, 1) That they should place all their hope and confidence in Christ, as their sole helper in this race of faith. 2) That they should consider him their leader in this contest, and imitate his example. **The author and finisher of . . . faith**—*Ἀρχηγός*, translated here “author,” signifies, in general, *captain* or *leader*, or the first inventor of a thing. (See chapter ii, 10.) The heavenly course is begun under Jesus; and under him it is completed. He is the “finisher,” by awarding the prize to them that are faithful unto death. Thus he is the “author” (*ἀρχηγός*, *beginner*) under whom, and by whose direction, they are permitted to enter the lists, and commence the race; and he is the “finisher,” *τελειωτής*, the *perfecter*, by sustaining them in the race and by awarding the prize at the end of the race. **Who, for (ἀντὶ, instead of) the joy that was set before him**—[*Ἀντὶ* may be rendered either *instead of*, which would make this a reference to our Lord’s “joy” (*χαρὰς*, *bliss*) which he had in his preexistent state of glory with the Father, (John xvii, 5,) and which he laid aside, and took instead the condition of a servant, (Phil. v, 6–8,) so presenting himself as an example of self-abnegation and of sufferings voluntarily submitted to for a season, but not without respect to a future recompense, (Phil. v, 9,) or it may be rendered on *account of*, so referring directly to those compensations as acting on the mind of Christ to sustain him in his wonderful humiliation and sufferings. Both renderings are good, and entirely agreeable with other scriptural teachings, but the latter is usually preferred.]

3. For consider him—*Ἀναλογίσασθε . . . ἵνα μὴ κάμνητε ταῖς ψυχαῖς . . . ἐκλόμειναι*. Attentively observe his meekness and long suffering under the

most severe provocations, and consider his motives and object, and remember that as he acted ye are called to act; and that he will furnish you with the same spirit, and will support you with the same strength. He bore a continual opposition of sinners against himself; but he conquered by meekness, patience, and perseverance: he has left you an example that ye should follow his steps. If ye confide in and attentively look to him, ye shall have continual courage to go on, and never faint in your minds.

4. Ye have not yet resisted unto blood—Many of those before mentioned were martyrs for the truth; they persevered unto death, and lost their lives in bearing testimony to the truth. Though you have had opposition and persecution, yet you have not been called, in bearing your testimony against sin and sinners, to seal the truth with your blood. **Striving against sin**—*ἰπὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι*. [Sin personified as an adversary, (or the outbreaking of *sin*,) not to be limited to *sin* in themselves, or to *sin* in their persecutors, but understood of both.—*Alford*.]

5. And ye have forgotten—Or, have ye forgotten the exhortation? This quotation is made from Prov. iii, 11, 12, and shows that the address there, which at first sight appears to be from Solomon to his son, or from some fatherly man to a person in affliction, is properly from God himself to any person in persecution, affliction, or distress. [This sentence was generally read by the older commentators (as it still is by some) as an interrogation, by which its apparent severity is mitigated. But the best modern critics retain the form of an affirmation, which Alford justifies as best agreeing with the context, especially verses 7–11 and 16, 17.] **Despise not thou the chastening**—*Μὴ ὀλέη ὡς παιδείας Κυρίου*; do not neglect the correction of the Lord. That man neglects correction, and profits not by it, who does not see the hand of God in it, and, consequently, does not humble himself under the mighty hand of God, deplore his sin, deprecate divine judgment, and pray for mercy. **Nor faint**—Do not be discouraged nor despair, for the reasons immediately alleged.

6. For whom the Lord loveth he chasteneth—Here is the reason why we should neither neglect correction nor faint under it: it is a proof of the fatherly love of God, and shows his most gracious designs toward us; from which we may be convinced that the affliction will prove the means of good to our souls, if we make a proper use of it. **And scourgeth every son whom he receiveth**—*Μαστιγοῖ δὲ πάντα υἱόν, ὃν παραδέχεται*. This is a literal quotation from the Septuagint of Prov. iii, 12, of which place our version is, *Even as a father the son in whom he delighteth*. But, howsoever near this may appear to be to the Hebrew, it bears scarcely any affinity to the apostle’s words. [In whatever way they (the LXX) read the Hebrew,

sourgeth every son whom he receiveth. **7** "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? **8** But if ye be without chastisement, "whereof all are partakers, then are ye bastards, and not sons. **9** Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto "the Father of spirits, and live? **10** For they verily for a few days chastened us "after their own pleasure; but

m Deut. 8. 5; 2 Sam. 7. 14; Prov. 13. 24; 19. 18; 23. 13.—*p* Psa. 73. 13; 1 Pet. 3. 9.—*a* Num. 16. 22; 27. 16; Job 12. 10; Eccles. 12. 7; Isa. 42. 5; 57. 16; Zech. 12. 1.—*p* Or, *as seemed good*, or, *meet to them*.

in order to make their version, as the version now is and as the apostle has quoted it, it preserves the *spirit*, though not the *letter*, of the original Hebrew. That quotations are often made by the New Testament writers from the Old Testament in a *general* way, *ad sensum* and not *ad litteram*, I have had frequent occasion to remark before, in commenting on our epistle. No one, who attentively studies the New Testament, can doubt this.—*Stuart.*

7. If ye endure chastening—If ye submit to God's authority, humble yourselves under his hand, and pray for his blessing, you will find that he deals with you as beloved children, correcting you that he may make you partakers of his holiness. [The reading from which our Authorized Version was made was *εἰ παιδεῖαν ὑπομένετε*, (see Griesbach,) and therefore it is rendered as a *conditional* statement; but nearly all modern authorities now make the reading *εἰς*, and not *εἰ*, when the sense becomes *positive*, *ye suffer* (endure) *for chastisement*, (discipline, *cultus*;) as *sons* God deals with you. See Revised Version.] **God dealeth with you as with sons**—He acknowledges by this that you belong to the *family*, and that he, as your *Father*, has you under proper discipline. It is a maxim among the Jewish rabbins that "the love which is not conjoined with reproof is not genuine."

8. Then are ye bastards—This proceeds on the general fact, that "bastards" are neglected in their manners and education; the fathers of such feeling little affection for or obligation to regard their spurious issue. But all that are legitimate children are partakers of chastisement or discipline; for the original word *παῖδα* does not imply stripes and punishment, (especially,) but the whole discipline of a child, both at home and at school.

9. We have had (imp., once had) fathers of our flesh—Our natural parents were our correctors, and we revered them. **Shall we not much rather be in subjection unto the Father of spirits**—Our Creator, Preserver, and Supporter, who corrects us only for our profit; that we may *live* and be *partakers of his holiness*? If we be subject to our heavenly Father, we shall *LIVE*, and be partakers of his holiness; if not, we shall *DIE*, and be treated as *bastards*, and not *sons*.

10. For . . . a few days—The chastisement of our earthly parents lasted only a short time; that of our heavenly Father will also be but for a short time if we submit: and as our parents ceased to correct when we learned obedience; so will our heavenly Father when the end for which he sent the chastisement is accomplished. God delights not in the rod; judgment is his strange work.

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he for *our* profit, "that *we* might be partakers of his holiness. **11** Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth "the peaceable fruit of righteousness unto them which are exercised thereby. **12** Wherefore "lift up the hands which hang down, and the feeble knees; **13** "And make "straight paths for your feet, lest that which is lame be turned out of the way; "but let it rather be healed. **14** "Follow peace with all *men*, and holiness, "without which no man shall see the Lord:

q Lev. 11. 44; 19. 2; 1 Pet. 1. 15, 16.—*p* James 3. 18.—*a* Job 4. 3, 4; Isa. 33. 3.—*t* Prov. 4. 26, 27.—*u* Or, *open*.—*r* Gal. 6. 1.—*s* Psa. 34. 14; Rom. 12. 18; 14. 19; 2 Tim. 2. 22.—*x* Matt. 5. 8; 2 Cor. 7. 1; Eph. 5. 5.

After their own pleasure—[Κατὰ τὸ δοκοῦν αὐτοῖς, according to what seemed good to themselves, not in caprice or passion, but in their best judgment and parental discretion.]

11. No (all) chastening for the present seemeth (not) to be joyous—Neither correction, wholesome restraint, domestic regulations, nor gymnastic discipline are pleasant to them that are thus exercised; but it is by these means that obedient children, scholars, and great men are made. And it is by God's discipline that *Christians* are made. He who does not bear the yoke of Christ is good for nothing to others, and never gains rest to his own soul. **The peaceable fruit of righteousness**—That is, the joyous, prosperous fruits; those fruits by which we gain much and through which we are made happy. **Exercised thereby**—Γεγυμνασμένοι; *to the trained*, [the *gymnasticised*]. In the Greek language all kinds of earnest and active exercises came to be expressed under the figure of *gymnastics*, on account of the national customs of the gymnasts. They who were to enter the lists as gymnasts were subjected to a severe and protracted course of disciplinary training, including both vigorous action and severe abstinence from whatever might tend to effeminacy.]

12. Wherefore lift up the hands—The apostle refers to Isaiah xxxv, 3. They who are almost worn out with sickness and fatigue, whose hands hang down, whose knees shake, and who are totally discouraged, are exhorted to exert themselves and take courage, with the assurance that they shall infallibly conquer if they persevere. [Having reached the point of special exhortation, the author does not say, Let every man take care of himself, but rather, Let every man take care of the weak, the faltering—those who are in special danger of falling.—*Condes.*]

13. Make straight paths for your feet—Take the straight path (of fidelity and duty) that is before you. If you go in the even, proper path, though you have been wounded by getting into a wrong way, that which was wounded will be *healed* by proper exercise. The application of all this to a correct religious life is both natural and easy. [The path of duty is also the path of safety.—*Old proverb.*]

14. Follow peace with all men—Cultivate, as far as you possibly can, a good understanding both with Jews and Gentiles. Εἰρήνην διώκετε, *pursue peace*, (make it an object of earnest and diligent pursuit;) follow it through all places; trace it through all winding circumstances; and have it with all men, wherever you can with a safe conscience. **And holiness**—Τὸν ἀγιασμόν, *A state*

15 ¹ Looking diligently ² lest any man ³ fail of the grace of God; ⁴ lest any root of bitterness springing up trouble *you*, and thereby many be defiled; **16** ⁵ Lest there be any fornicator, or profane person, as Esau, ⁶ who for one morsel of meat sold his birthright. **17** For ye

^a 2 Cor. 6. 1. — ^b Gal. 5. 4. — ^c Or, *fall from*. — ^d Deut. 29. 18; chap. 3. 12. — ^e Eph. 5. 3; Col. 3. 5; 1 Thess. 4. 3. — ^f Gen. 25. 33.

of continual sanctification, a life of purity and separation from the world and all its lusts. *To see God*, in the Hebrew phrase, is to *enjoy him*; and without holiness of heart and life this is impossible. [Though no one is saved by the merits of his own holiness, yet all who are saved by free and unmerited grace are also constituted "saints," *ἄγιοι*, *holy persons*, by the renewing of the Holy Ghost. And this spiritual sanctification is a condition requisite for the beatific vision. (See Matt. v. 8.)]

15. Looking diligently—*Επισκοποῦντες*, *looking about, over, and upon*; being constantly on your guard. **Lest any man fail of the grace of God**—*Μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ*. *Lest any person should come behind, or fall off from, this grace or gift of God—this state of salvation, the system of the gospel or Christianity*; for this is most evidently the meaning of the apostle. It is not the falling from a work of grace in their own souls, but from the Gospel, to apostatize from which they had now many temptations; and to guard them against this is the design of this whole epistle. **Lest any root of bitterness springing up**—Some *poisonous plant*. The Hebrews call every species of poison a *bitter*. The "root of bitterness" is here used metaphorically for a *bad man*, or a man holding *unsound doctrines*, and endeavouring to spread them in the Church. **Trouble you**—By poison taken into the body the whole animal system is disturbed. Bad example and false teaching have corrupted thousands, and are still making desolation in the world and in the Church. [If the theory is accepted that this epistle was written by St. Luke, (under St. Paul's oversight,) this clause may seem to reflect his acquaintance with the physiological effect of poisonous roots.]

16. Lest there be any fornicator—Any licentious person who would turn the Gospel of the grace of God into lasciviousness. **Or profane person, as Esau**—Esau is here termed "profane" because he so far disregarded the spiritual advantages connected with his rights of primogeniture that he alienated the whole for a single mess of pottage. (See Gen. xxv. 34.) The word *βέβηλος*, which we translate "profane," was applied to those who were not initiated into the sacred mysteries, or who were despisers of sacred things, and consequently were to be denied admittance to the temple, and were not permitted to assist at holy rites. Indeed, among the Greeks *βέβηλος* signified any thing or person which was *not consecrated to the gods*. [The character of Esau, from Scripture as well as tradition, will very well bear the designation *πόρνος*, (a *sensualist*, that is, simply an animal man), and the sense of the sentence is better preserved by applying both *πόρνος* and *βέβηλος* to him. —*Alford*.] **Sold his birthright**—[*Τὰ πρωτοτόκια ἑαυτοῦ, his own privileges of primogeniture*. The reflective *ἑαυτοῦ* (his own) seems to intensify the unworthiness of the act.—*Alford*.] The firstborn, in patriarchal times, 1) Had a right to the priesthood. (Exod. xxii. 29.) 2) And a double portion of all

know how that afterward, ¹ when he would have inherited the blessing, he was rejected: ² for he found no ³ place of repentance, though he sought it carefully with tears. **18** For ye are not come unto ⁴ the mount that might be touched, and that burned with fire, nor

^e Gen. 27. 34, 36, 38. — ^f Chap. 6. 6. — ^g Or, *may to change his mind*. — ^h Exod. 19. 12, 18, 19; 20. 18; Deut. 4. 11; 5. 22; Rom. 6. 14; 8. 15; 2 Tim. 1. 7.

the father's possessions. (Deut. xxi. 17.) 3) And was lord over his brethren. (Gen. xxvii. 29, 37; xlix. 3.) 4) And in the family of Abraham the firstborn was the very source whence the Messiah as the Redeemer of the world, and the Church of God, was to spring. Further, 5) The firstborn had the right of conveying especial blessings and privileges when he came to die. See the case of Isaac and his two sons, Jacob and Esau, in the history to which the apostle alludes, (Gen. xxvii.) and that of Jacob and his twelve sons. (Gen. xlix.) In short, the rights of primogeniture were among the most noble, honourable, and spiritual in the ancient world.

17. When he would have inherited the blessing—When he wished to have the lordship over the whole family conveyed to him, and sought it earnestly with tears, he found no place for a change in his father's mind and counsel, who now perceived that it was the will of God that Jacob should be made *lord of all*. [Esau first sold his birthright to Jacob for a mess of pottage, (Gen. xxv. 29–34,) and it does not appear that he at any time sought to recover it; but the loss of the blessing, as to which he was not in the wrong, afflicted him very severely. See Gen. xxvii. 34–38.] **Repentance**—Here *μετάνοια* is not to be taken in a theological sense, as implying *contrition* for sin, but merely *change of mind or purpose*; nor does the word refer here to *Esau* at all, but to his father, whom Esau could not, with all his tears and entreaties, persuade to reverse what he had done. *I have blessed him*, said Jacob, *yea, and he must be blessed*; I cannot reverse it now. (See Gen. xxv. 29, etc., and xxvii. 1, etc.) Nothing spoken here by the apostle, nor in the history in Genesis to which he refers, concerns the *eternal* state of either of the two brothers. The use made of the transaction by the apostle is of great importance: Take heed lest, by apostatizing from the Gospel, ye forfeit all right and title to the heavenly birthright, and never again be able to retrieve it; because they who reject the Gospel reject the only means of salvation.

18–21. For ye are not come unto the mount that might be touched—I believe the words *ψηλαφούμενον ὅρει* should be translated, *to a palpable or material mountain*; for that it was not a mountain that on this occasion *might be touched*, the history (Exod. xix. 12, 13) shows; and the apostle himself, in verse 20, confirms. It is called here a *palpable or material* mount, to distinguish it from that *spiritual mount* Sion of which the apostle is speaking. The apostle's design is to show that the dispensation of the law engendered terror; that it was most awful and exclusive; that it belonged only to the Jewish people; and that, even to them, it was so terrible that they could not endure that which was commanded, and entreated that God would not communicate with them in his own person, but by the ministry of Moses: and even to Moses, who held the highest intimacy with Jeho-

unto blackness, and darkness, and tempest, **19** And the sound of a trumpet, and the voice of words; which *voice* they that heard *en*-treated that the word should not be spoken to them any more: **20** (For they could not endure that which was commanded, *k* And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: **21** *l* And so terrible was the sight, *that* Moses

said, I exceedingly fear and quake: **22** But ye are come *m* unto mount Zion, *n* and unto the city of the living God, the heavenly Jerusalem, *o* and to an innumerable company of angels, **23** To the general assembly and church of *p* the firstborn, *q* which are *r* written in heaven, and to God *s* the Judge of all, and to the spirits of just men *t* made perfect, **24** And to Jesus *u* the mediator of the new *v* covenant, and to

l Exod. 20, 19: Deut. 5, 5, 25: 18, 16. — *k* Exod. 19, 13. — *j* Exod. 19, 16. — *m* Gal. 4, 26: Rev. 3, 12: 21, 2, 10. — *n* Phil. 3, 20. — *o* Deut. 33, 2: Psal. 68, 17: Jude 14. — *p* Exod. 4, 22:

James 1, 18: Rev. 14, 4. — *q* Luke 10, 20: Phil. 4, 3: Rev. 13, 8. — *r* Or, *enrolled*. — *s* Gen. 18, 25: Psal. 94, 2. — *t* Phil. 3, 12: chap. 11, 40. — *u* Chap. 8, 6: 9, 15. — *v* Or, *testament*

vah, the revealed glories, the burning fire, the blackness, the darkness, the tempest, the loud-sounding trumpet, and the voice of words, were so terrible that he said, *I exceedingly fear and tremble*. These were the things which were exhibited on the *material* mountain; but the gospel dispensation is one grand, copious, and interesting display of the infinite love of God. It is all encouragement; breathes nothing but mercy; is not an exclusive system; embraces the whole human race; has Jesus, the sinner's friend, for its mediator; is ratified by his blood; and is suited, most gloriously suited, to all the wants and wishes of every soul of man.

22. But ye are come unto mount Zion—In order to enter fully into the apostle's meaning, we must observe, 1) That the Church, which is called here the **city of the living God**, the heavenly Jerusalem, and "mount Zion," is represented under the notion of a **CITY**. 2) That the great assembly of believers in Christ is here opposed to the congregation of the Israelites assembled at mount Sinai. 3) That the *innumerable company of angels* is here opposed to those angels by whom the law was ushered in. (Acts vii, 53; Gal. iii, 19.) 4) That the gospel *firstborn, whose names are written in heaven*, are here opposed to the *enrolled firstborn* among the Israelites. (Exod. xxiv, 5; xix, 22.) 5) That the *mediator* of the new covenant, the Lord Jesus, is here opposed to *Moses*, the mediator of the old. 6) And that the *blood of sprinkling* of Christ our high priest, refers to the act of *Moses*: (Exod. xxiv, 8.) "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." 1) The description in these verses does not refer to a heavenly state; for the terrible nature of the Mosaic dispensation is not opposed to heaven or life eternal, but to the economy of the New Testament. 2) In heaven there is no need of a mediator, or sprinkling of blood; but these are mentioned in the state which the apostle describes. **The heavenly Jerusalem**—That is, the Church of the New Testament. **To an innumerable company of angels**—*Μυριάσιν ἀγγέλων*, to *myriads of angels*. [The sense of this clause and of the next following is probably not correctly given in our translation, and its rendering depends largely on its pointing. The best modern critics place a comma after *μυριάσιν*, *myriad*, ("an innumerable company,") and *ἀγγέλων*, of angels, so that it reads, to *innumerable hosts, to the general assembly of the angels, and to the Church of the firstborn, written in the heavens*, etc. This ordering of the words of the original makes *μυριάσιν* include the two classes named next in order, namely, the general assembly of angels and the church of the firstborn.] Though angels

make a part of the inhabitants of the New Jerusalem, yet they belong also to the Church below. Christ has in some sort incorporated them with his followers, for they are "all ministering spirits, sent forth to minister to them that shall be heirs of salvation," and they are all ever considered as making a part of God's subjects.

23. The firstborn—This is spoken in allusion to the firstborn among the Israelites, who were all considered as the Lord's property, and were dedicated to him. "The church of the firstborn" is the assembly of the *most excellent*. **Which are written in heaven**—Who are enrolled as citizens of the New Jerusalem, and are entitled to all the rights, privileges, and immunities of the Church here, and of heaven above. This is spoken in allusion to the custom of enrolling the names of all the citizens of a particular city; indicating that all those thus registered were considered as having a right to live there, and to enjoy all its privileges. All genuine believers are denizens of heaven. That is their country, and there they have their rights, etc. And every member of Christ has a right to every ordinance in the Church of his Redeemer; and woe to him who attempts to prevent them! **God the Judge of all**—The supreme God is ever present in this general assembly; *to* him they are all gathered; *by* him they are admitted to all those rights, etc.; under his inspection they continue to act; and it is he alone who crases from the register those who act unworthily of their citizenship. "Judge," here, is to be taken in the Jewish use of the term, that is, one who exercises sovereign rule and authority. **The spirits of just men made perfect**—The *τετελειωμένοι* are the adult Christians, who are opposed to the *νήπιοι*, or babes in knowledge and grace. (See chapter v, 12–14; viii, 11; Gal. iv, 1–3.) "The spirits of the just men made perfect," or the righteous perfect, are the fullgrown Christians; those who are justified by the blood and sanctified by the Spirit of Christ. Being "come" to such, implies that spiritual union which the disciples of Christ have with each other, and which they possess how far soever separated from each other in body; for they are *all joined in one Spirit*, (Eph. ii, 18;) they are *in the unity of the Spirit*, (Eph. iv, 3, 4;) and of *one soul*. (Acts iv, 32.) This is a *unity* which was never possessed even by the Jews themselves in their best state; it is peculiar to real Christianity.

24. And to Jesus the mediator of the new covenant—The old covenant and its mediator, Moses, are passed away. (See chapter viii, 13.) The new covenant, that is, the Gospel, is now in force, and will be to the end of the world; and Jesus, the Son of God, the brightness of the Father's glory, the maker and preserver of all things, the saviour and the judge of all men, is its

*the blood of sprinkling, that speaketh better things *than *that of Abel*. **25** See that ye refuse not him that speaketh: for *if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven: **26** *Whose voice then shook the earth: but now he hath promised, saying, *Yet once

more I shake not the earth only, but also heaven. **27** And this *word*, Yet once more, signifieth ^bthe removing of those things that ^care shaken, as of things that are made, that those things which cannot be shaken may remain. **28** Wherefore we receiving a kingdom which cannot be moved, ^dlet us have grace, whereby we may serve God acceptably with

^a Exod. 24, 8; chap. 10, 29; 1 Pet. 1, 2.—^b Gen. 4, 10; chap. 11, 4.—^c Chap. 2, 3; 3, 17; 10, 28, 29.—^d Exod. 19, 18.

^a Hag. 2, 6.—^b Psa. 102, 26; Matt. 24, 35; 2 Pet. 3, 10; Rev. 21, 1.—^c Or, *may be shaken*.—^d Or, *let us hold fast*.

mediator. Both the covenant and its mediator are infinitely superior to those of the Jews, and they are very properly set down here among the superior benefits and glories of Christianity. **To the blood of sprinkling**—This is an allusion, as was before observed, to the sprinkling of the blood of the covenant sacrifice upon the people when that covenant was made upon mount Sinai; to the sprinkling of the blood of the sin offerings before the mercyseat; and probably to the sprinkling of the blood of the paschal lamb on their houses to prevent their destruction by the destroying angel. But all these sprinklings were without meaning except as they referred to this: the blood of sprinkling under the new covenant is ever ready; it is for all; it continues through ages; and is the highest glory of Christianity, because by it we draw nigh to God, and through it have our hearts sprinkled from an evil conscience, and have an entrance unto the holiest by the blood of Jesus. **Better things than that of Abel**—God accepted Abel's sacrifice, and was well pleased with it; for Abel offered his sacrifice by faith in the great promise. But the blood of Christ's sacrifice was infinitely more precious than the blood of Abel's sacrifice, as Jesus is infinitely greater than Abel; and the blood of Christ avails for the sins of the whole world, whereas the blood of Abel's sacrifice could avail only for himself, [and even that only in a figure, deriving all its virtue from that which it prefigured.] Many have misinterpreted these words, and suppose that the "blood of Abel" means here the blood that was shed by Cain in the murder of this holy man, and that the blood of Jesus "speaks better things than it does," because the blood of Abel *called for vengeance*, but the blood of Christ *for pardon*. It might speak very little good to any soul of man, and yet speak "better things" than that blood of Abel which spoke no kind of good to any human creature, and only called for vengeance against him that shed it. The *sacrifice* offered by Abel is here intended; that, as we have already seen, was pleasing in the sight of God, and was accepted in behalf of him who offered it; but the blood of Christ is infinitely more acceptable with God; it only is a *real* atonement for sin, and it was shed for the whole human race, and cleanses all who believe from all unrighteousness.

25. See—Βλέπετε, *take heed*. **That ye refuse not him**—The Lord Jesus, the mediator of the new covenant, who now speaketh *from heaven*, by the Gospel, to the Jews and to the Gentiles, having in his incarnation come down from God. **Him that spake on earth**—Moses, who spoke on the part of God to the Hebrews, every transgression of whose word received a just recompense of reward; if then ye turn away from Christ, who speaks to you from heaven, you may expect a much sorer punishment, the offence against God being the more heinous as the privileges slighted are more glorious.

26. Whose voice then shook the earth—At the giving of the law on mount Sinai; and from this it seems that it was the voice of Jesus that then shook the earth, and that it was He who came down on the mount. **Not the earth only, but also heaven**—Probably referring to the approaching destruction of Jerusalem, and the total abolition of the political and ecclesiastical constitution of the Jews; the one being signified by "the earth," the other by "heaven." And this seems to be the apostle's meaning, as he evidently refers to Haggai ii, 6, where this event is predicted.

27. The removing of those things that are shaken—The whole of the Jewish polity, which had been in a "shaken" state from the time that Judea had fallen under the power of the Romans. **As of things that are made**—That is, subjects intended to last only for a time. God never designed that the Jewish religion should become general, nor be permanent. **Those things which cannot be shaken**—The whole gospel system, which cannot be removed by the power of man. **May remain**—Be permanent; God designing that this shall be the last dispensation of his grace and mercy, and that it shall continue till the earth and the heavens are no more. [The shaking of the heavens and the earth denotes a great change, a μεταβολή, *removal, or abolition*, of the things changed, that is, of the Jewish dispensation. The language which had been literally applied to the quaking of Sinai, when the law was given, is now figuratively applied, in the usual scriptural way, in order to denote a great change of a moral nature. —Stuart.]

28. We receiving a kingdom—The gospel dispensation is frequently termed the *kingdom of God*, or the *kingdom of heaven*, [and it is here contrasted with the Jewish theocracy, which the fathers had received, but which was designed to serve only for a season, and was now passing away.] **Which cannot be moved**—Which never can fail, because it is the last dispensation. **Let us have grace**—Εἰσάγων χάριν, *let us have, keep, or hold fast, the benefit or gift*, that is, the heavenly kingdom which God has given us. This is the meaning of the word in 2 Cor. viii, 4, and it is only by this heavenly gift of the Gospel that we can serve God acceptably, for he can be pleased with no service that is not performed according to the Gospel of his Son. If we prefer the common meaning of the word "grace" it comes to the same thing; without the "grace"—the especial succour and influence of Christ—we cannot serve, λατρεύωμεν, *pay religious worship to*, God; for he receives no burnt offering that is not kindled by fire from his own altar. **Acceptably**—Ευαρίστως, *in such a way as to please him well*. And the offering with which he is *well pleased* he will *graciously accept*; and if he accept our service, his Spirit will testify in our conscience that our ways

reverence and godly fear: **29** For our God is a consuming fire.

CHAPTER XIII.

LET brotherly love continue. **2** Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. **3** Remember them that are in bonds, as bound with them; and them which suffer ad-

^a Exod. 24, 17; Deut. 4, 24; 9, 3; Psa. 50, 3; 97, 3; Isa. 66, 15; 2 Thess. 1, 8; chap. 10, 27. — ^a Rom. 12, 10; 1 Thess. 4, 9; 1 Pet. 1, 22; 2, 17; 3, 8; 4, 8; 2 Pet. 1, 7; 1 John 3, 11, etc.; 4, 7, 20, 21. — ^b Matt. 25, 35; Rom. 12, 13; 1 Tim. 3, 2; 1 Pet. 4, 9. — ^c Gen. 18, 3; 19, 2.

please him. **Reverence**—*Αἰδοῖς*, with pious reverence. **Godly fear**—*Εὐλαβείας*, religious fear. We have boldness to enter into the holiest by the blood of Jesus; but let that boldness be ever tempered with modesty and religious fear; for we should never forget that we have sinned, and that God is a consuming fire. Instead of *αἰδοῖς καὶ εὐλαβείας*, modesty and religious fear, ACD*, several others, with the Slavonic and Chrysostom, have *εὐλαβείας καὶ δέους*, and others have *φόβου καὶ τρόμου*, fear and trembling; but the sense is nearly the same.

29. For our God is a consuming fire—The apostle quotes Deut. iv, 24, and by doing so he teaches us this great truth, that sin under the Gospel is as abominable in God's sight as it was under the law; and that the man who does not labour to serve God with the principle and in the way already prescribed will find that fire to consume him which would otherwise have consumed his sin.

NOTES ON CHAPTER XIII.

1. **Let brotherly love continue**—As God is remarkable for his *φιλανθρωπία*, philanthropy, or love to men, so should they be for *φιλαδελφία*, or love to each other. (See the note on Titus iii, 4.)

2. **To entertain strangers**—In those early times, when there were scarcely any public inns or houses of entertainment, it was an office of charity and mercy to receive, lodge, and entertain travellers; and this is what the apostle particularly recommends. [This was peculiarly a duty in those times of persecution and distress, when many were suffering the loss of their means of subsistence, and were obliged to cast themselves on the charity of their brethren.—*Stuart.*] **Entertained angels**—Abraham and Lot are the persons particularly referred to. Their history, the angels whom they entertained, not knowing them to be such, and the good they derived from exercising their hospitality on these occasions, are well known. (See Gen. xviii, 3; xix, 2.)

3. **Remember them that are in bonds**—This appears to refer to those Christians who were suffering imprisonment for the testimony of Jesus. **As bound with them**—Feel for them as you would wish others to feel for you were you in their circumstances, knowing that, being in the body, you are liable to the same evils, and may be called to suffer in the same way for the same cause.

4. **Marriage is honourable in all**—Let this state be highly esteemed as one of God's own instituting, and as highly calculated to foster the best interests of mankind. This shows the absurdity of the popish tenet, that marriage in the clergy is both dishonourable and sinful; which statement is in opposition both to the teaching of the apostle, who

says, as being yourselves also in the body. **1** Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. **5** Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. **6** So that we may boldly say, The Lord is my helper, and I will not fear what man shall do

^d Matt. 25, 36; Rom. 12, 15; 1 Cor. 12, 26; Col. 4, 18; 1 Pet. 3, 8. — ^e 1 Cor. 6, 9; Gal. 5, 19, 21; Eph. 5, 5; Col. 3, 5, 6; Rev. 22, 15. — ^f Matt. 6, 25, 31; Phil. 4, 11, 12; 1 Tim. 6, 6, 8. — ^g Gen. 28, 15; Deut. 31, 6, 8; Josh. 1, 5; 1 Chron. 28, 20; Psa. 37, 25. — ^h Psa. 27, 1; 56, 4, 11, 12; 118, 6.

says, "marriage is honourable in ALL," and to the institution of God, which evidently designed that every one should be united [by pairs] in this holy bond; and to nature, which in every part of the habitable world has produced men and women in due proportion to each other. **The bed undefiled**—Every man cleaving to his own wife, and every wife cleaving to her own husband, because **God will judge**—that is, punish—all fornicators and adulterers. Instead of *δέ, but, γάρ, for*, [and an undefiled bed is honourable,] is the reading of [many good authorities, and it more forcibly expresses the reason of the prohibition: Let "the bed be undefiled," for "whoremongers and adulterers God will judge."]

5. **Let your conversation**—That is, the whole tenor of your conduct, *τρόπος*, the manner of your life, or rather the disposition of your hearts in reference to all your secular transactions; for in this sense the original is used by the best Greek writers. **Be without covetousness**—Desire nothing more than what God has given you; and especially covet nothing which the divine Providence has given to another man, for this is the very spirit of robbery. **Content with such things as ye have**—*Ἀρκούμενοι τοῖς παροῦσιν*, being satisfied with present things. The covetous man is ever running out into futurity with insatiable desires after secular good; and, if this disposition is not checked, it increases as the subject of it increases in years. Covetousness is the vice of old age. **I will never leave thee, nor forsake thee**—These words were, in sum, spoken to Joshua: (chapter i, 5): "As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee." They were spoken also of God by David to Solomon. (1 Chron. xxviii, 20.) The apostle, in referring to these promises, feels authorized to strengthen the expressions, as the Christian dispensation affords more consolation and confidence in matters of this kind than the old covenant did. This promise is made to those who are patiently bearing affliction or persecution for Christ's sake; and may be applied to any faithful soul in affliction, temptation, or adversity of any kind. Trust in the Lord with thy whole heart, and never lean to thy own understanding; for he hath said, "No, I will never leave thee; nor I; I will never, never cast thee off."

6. **So that we may boldly say**—We, in such circumstances, while cleaving to the Lord, may confidently apply to ourselves what God spake to Joshua and to Solomon; and what he spake to David, "The Lord is my helper, I will not fear: what can man do unto me?" God is omnipotent, man's power is limited; howsoever strong he may be, he can do nothing against the Almighty.

unto me. **7** ⁱRemember them which ^hhave the rule over you, who have spoken unto you the word of God: ¹whose faith follow, considering the end of *their* conversation. **8** Jesus Christ ^mthe same yesterday, and to day, and forever. **9** ^aBe not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace;

ⁱ Verse 17. — *k* Or, *are the guides*. — ¹ Chap. 6. 12. — ^m John 8. 58; chap. 1. 12; Rev. 1. 4. — ^a Eph. 4. 14; 5. 6; Col. 2. 4, 8; 1 John 4. 1.

7. Remember them which have the rule over you—This clause should be translated, *Remember your guides, τῶν ἡγουμένων, who have spoken unto you the doctrine of God*. Theodoret's note on this verse is very judicious: "He intends the saints who were dead—Stephen the first martyr, James the brother of John, and James called the Just. And there were many others who were taken off by the Jewish rage. 'Consider these, (said he,) and, observing their example, imitate their faith.'" This remembrance of the dead saints, with admiration of their virtues and a desire to imitate them, is, says Dr. Macknight, the only worship which is due to them from the living. **Considering the end of their conversation**—Ὁν ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς, *the issue of whose course of life most carefully consider*. They lived to get good and do good; they were faithful to their God and his cause; they suffered persecution; and for the testimony of Jesus died a violent death. God never left them; no, he never forsook them; so that they were happy in their afflictions, and glorious in their death. Carefully consider this; act as they did; keep the faith, and God will keep you.

8. Jesus Christ the same yesterday—In all past times there was no way into the holiest but through the blood of Jesus, either actually shed or significantly typified. **To day**—He is the lamb newly slain, and continues to appear in the presence of God for us. **Forever**—To the conclusion of time he will be the way, the truth, and the life, none coming to the Father but through him; and throughout eternity, εἰς τοὺς αἰῶνας, it will appear that all glorified human spirits owe their salvation to his infinite merit. This Jesus was thus witnessed of by your guides, who are already departed to glory. Remember Him; remember *them*; and take heed to *yourselves*. [The simple object is to show that Jesus Christ "ever liveth to aid his disciples."—Stuart.]

9. Be not carried about—Μὴ περιέρχεσθε, *be not whirled about*. But almost every MS. of importance has μὴ παραέρχεσθε, *be not carried away*, which is undoubtedly the true reading, and signifies here, *do not apostatize*; permit not yourselves to be carried off from Christ and his doctrine. **Divers and strange doctrines**—Διδαχαὶ ποικίλαις, *variegated doctrines*; those that blended the Law and the Gospel, and brought in the Levitical sacrifices and institutions in order to perfect the Christian system. Remember the old covenant is abolished; the new alone is in force. [Ποικίλαις καὶ ξέναις, designates doctrines different, diverse, from true Christian doctrine, and foreign (strangers) to it. Such were the doctrines of the Judaizing teachers, respecting many of their ceremonial observances and traditional rites; and to these the writer here adverts, as appears by the sequel.—Stuart.] **That the heart be established with grace**—It

not with meats, which have not profited them that have been occupied therein. **10** ^pWe have an altar, whereof they have no right to eat which serve the tabernacle. **11** For ^qthe bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. **12** Wherefore Jesus also, that he might sanctify the people

^o Rom. 14. 17; Col. 2. 16; 1 Tim. 4. 3. — ^p 1 Cor. 9. 13; 10. 18. — ^q Exod. 29. 14; Lev. 4. 11, 12, 21; 6. 20; 9. 11; 16. 27; Num. 19. 3.

is well to have the heart, the mind, and conscience fully satisfied with the truth and efficacy of the Gospel; for so the word χάριτι should be understood here, which is put in opposition to βρώμασιν, meats, signifying here the Levitical institutions, and especially its sacrifices, these being emphatically termed **meats**, because the offerers were permitted to *feast* upon them after the blood had been poured out before the Lord. (See Lev. vii, 15; Deut. xii, 6, 7.) [Including also the distinctions of *clean* and *unclean*.] **Which have not profited them**—Because they neither took away guilt, cleansed the heart, nor gave power over sin. [See the references in the margin.]

10. We have an altar—The "altar" is here put for the sacrifice on the altar; the Christian altar is the Christian sacrifice, which is Christ Jesus, with all the benefits of his passion and death. To these privileges they had no right who continued to offer the Levitical sacrifices, and to trust in them for remission of sins. [This "altar" is (figuratively) the cross on which our Lord suffered, . . . severed from which we know not Christ; laid upon which he is the power of God and the wisdom of God. *Of which they* (the priests of the old covenant) *have no right to eat*, [the right to eat of the sacrifice inhered in the priesthood.] The Jewish priests have no right to eat of our altar; let us not then tarry in the Jewish tabernacle, serving their rites, offering their sacrifices, but offer our now only possible sacrifice, that of praise, the fruit of a good confession, acceptable to God through Christ. See Alford.]

11. For the bodies of those beasts—The flesh of the sin offering might not be eaten. When the blood was sprinkled before the holy place to make an atonement for their souls, the skins, flesh, entrails, etc., were carried without the camp, and entirely consumed by fire. For, as eating the other sacrifices intimated they were made partakers of the benefits procured by them, so, not being permitted to eat of the sin offering proved that they must look to the Christ, whose sacrifice is pointed out, that they might receive that real pardon of sin which the shedding of his blood could alone procure. While, therefore, they continued offering those sacrifices, and refused to acknowledge the Christ, they had no right to any of the blessings procured by him.

12. That he might sanctify the people—That he might consecrate them to God, and make an atonement for their sins, he **suffered without the gate** at Jerusalem, as the sin offering was consumed *without the camp* when the tabernacle abode in the wilderness. Perhaps all this was typical of the abolition of the Jewish sacrifices, and the termination of the whole Levitical system of worship. Jesus left the city, denounced its final destruction, and abandoned it to its fate; and suffered without the gate to bring the Gentiles to God.

with his own blood, ^rsuffered without the gate. **13** Let us go forth therefore unto him without the camp, bearing ^shis reproach. **14** For here have we no continuing city, but we seek one to come. **15** By him therefore let us offer ^tthe sacrifice of praise to God continually, that is, ^uthe fruit of *our* lips, ^xgiving thanks to his name. **16** But to do good and to communicate forget not: for ^ywith such sacrifices God is well pleased. **17** Obey them that

have the rule over you, and submit yourselves: for ^zthey watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that ^{aa}is unprofitable for you. **18** Pray for us: for we trust we have ^{ab}a good conscience, in all things willing to live honestly. **19** But I beseech *you* ^{ac}the rather to do this, that I may be restored to you the sooner. **20** Now ^{ad}the God of peace, ^{ae}that brought again from the dead

^r John 19, 17, 18; Acts 7, 58.—^s Chap. 11, 26; 1 Pet. 4, 14.—^t Micah 2, 10; Phil. 3, 20; chap. 11, 10, 16; 12, 22.—^u Eph. 5, 20; 1 Pet. 2, 5.—^v Lev. 7, 12; Psal. 59, 14, 23; 69, 30, 31; 107, 22; 116, 17.—^w Hos. 14, 2.—^x Gr. *confessing to*.—^y Rom. 12, 13.—^z Cor. 9, 12; Phil. 4, 18; chap. 6, 10.—^{aa} Phil. 2, 29; 1 Thess. 5, 12; 1 Tim. 5, 17; verse 7.

^b Or, *guide*.—^c Ezek. 3, 17; 33, 2, 7; Acts 20, 26, 28.—^d Rom. 15, 30; Eph. 6, 19; Col. 4, 3; 1 Thess. 5, 25; 2 Thess. 3, 1.—^e Acts 23, 1; 24, 16; 2 Cor. 1, 12.—^f Philom. 22.—^g Rom. 15, 33; 1 Thess. 5, 23.—^h Acts 2, 24, 32; Rom. 4, 24; 8, 11; 1 Cor. 6, 14; 15, 15; 2 Cor. 4, 14; Gal. 1, 1; Col. 2, 12; 1 Thess. 1, 10; 1 Pet. 1, 21.

13. Let us go forth therefore unto him—Let us leave this city and system, devoted to destruction, and take refuge in Jesus alone, bearing his reproach.

14. For here have we no continuing city—Here is an elegant and forcible allusion to the approaching destruction of Jerusalem. The Jerusalem that was *below* was about to be destroyed; the Jerusalem that was *from above* was that alone which could be considered to be *μένουσαν*, *permanent*. The words seem to say: "Arise, and depart; for this is not your rest; it is polluted."

15. By him therefore let us offer the sacrifice of praise—He has now fulfilled all vision and prophecy, has offered the last bloody sacrifice which God will ever accept; and as he is the gift of God's love to the world, let us through him offer the sacrifice of praise to God continually, this being the substitute for all the Levitical sacrifices. The Jews allowed that in the time of the Messiah all sacrifices, except the sacrifice of praise, should cease. To this maxim the apostle appears to allude; and, understood in this way, his words are much more forcible. This was, in effect, quoting the authority of one of their own maxims, that *now* was the time of the Messiah; that Jesus was that Messiah; that the Jewish sacrificial system was now abolished; and that no sacrifice would now be accepted of God, except the sacrifice of praise for the gift of his Son. **That is, the fruit of our lips—**This expression is probably borrowed from Hos. xiv, 2, in the Version of the Septuagint, *καρπὸν χειλέων*, which in the Hebrew is "the heifers of our lips." This may refer primarily to the sacrifices, heifers, calves, etc., which they had vowed to God; so that the "calves of their lips" were the sacrifices which they had *promised*. **Giving thanks (ὑπολογίζεσθαι, confessing) to his name—**[That is, the name of God, as the ultimate object to which the confession *δὲ αὐτοῦ*, concerning him, Jesus, is referred.—*Alford*.]

16. But to do good and to communicate—[*But do not be unmindful of beneficence and giving, (that is, in things temporal.)*] These are continual sacrifices which God requires, and which will spring from a sense of God's love in Christ Jesus. Praise to God for his unspeakable gift, and acts of kindness to men for God's sake. Praise, prayer, and thanksgiving to God, with works of charity and mercy to man, are the sacrifices which every genuine follower of Christ must offer. [*The fruit of our lips*, offering praise and thanksgiving, is beautiful and seemly; but beyond this is sacrifice of "good works"—that is, works of beneficence.]

17. Obey them that have the rule over you—Trust your leaders, τοῖς ἡγουμένοις. (See on

verse 7.) In the former verse the apostle exhorts them to remember those who had been their leaders, and to imitate their faith; in this he exhorts them to obey the leaders they now have, and to submit to their authority in all matters of doctrine and discipline, on the ground that *they watched for their souls*, and should have to give an account of their [of those over whom they watched] conduct to God. If this conduct were improper, they must give their report before the great tribunal with **grief**, but it must be given; if holy and pure, they would give it in with **joy**. It is an awful consideration that many pastors, who had loved their flocks as their own souls, shall be obliged to accuse them before God for either having rejected or neglected the great salvation.

18. Pray for us—[Here, as elsewhere, it is not to be supposed that the first person plural indicates the writer alone.—*Alford*.] Even the success of apostles depended, in a certain way, on the prayers of the Church. Few Christian congregations feel, as they ought, that it is their bounden duty to pray for the success of the Gospel, both among themselves and in the world. The Church is weak, dark, poor, and imperfect, because it prays little. **We trust we have a good conscience—**We are persuaded that we have a conscience that not only acquits us of all fraud and sinister design, but assures us that in simplicity and godly sincerity we have laboured to promote the welfare of you and of all mankind. [This appears to point at some offence of the same kind as we know to have been taken at the life and teachings of St. Paul with reference to the law and Jewish customs.—*Alford*.] **To live honestly—**Ἐν πάσιν κατὰ τὸν θεόν ἀναστρέφεσθαι, *willing in all things to conduct ourselves well—to behave with decency and propriety.*

19. The rather to do this—That is, pray for us, that, being enabled to complete the work which God has given us here to do, we may be the sooner enabled to visit you. It is evident from this, that the people to whom this epistle was written knew well who was the author of it; nor does there appear, in any place, any design in the writer to conceal his name; and how the epistle came to lack a name it is impossible to say. A part of the beginning may have been lost, as it not only begins without a name, but begins very abruptly.

20. Now the God of peace—We have often seen that "peace" among the Hebrews signifies *prosperity* of every kind. "The God of peace" is the same as the God of all blessedness, who has at his disposal all temporal and eternal good; who loves mankind, and has provided them a complete salvation. **Brought again from the dead our Lord—**As our Lord's sacrificial death is considered

our Lord Jesus, 'that great Shepherd of the sheep, 'through the blood of the everlasting covenant, **21** "Make you perfect in every good work to do his will, "working in you that which is well pleasing in his sight, through Jesus Christ; 'to whom be glory forever and ever. Amen. **22** And I beseech you, brethren,

¹ Isa. 40, 11; Ezek. 34, 23; 37, 24; John 10, 11, 14; 1 Pet. 2, 25; 5, 4.—² Zech. 9, 11; chap. 10, 29.—³ Or, *testament*.—⁴ m 2 Thess. 2, 17; 1 Pet. 5, 10.

as an atonement offered to the divine justice, God's acceptance of it as an atonement is signified by his raising the human nature of Christ from the dead; and hence this raising of Christ is, with the utmost propriety, attributed to *God the Father*, as this proves his acceptance of the sacrificial offering. **That great Shepherd of the sheep**—This is a title of our blessed Lord, given to him by the prophets. (Isa. xl, 11; Ezek. xxxiv, 23; Zech. xiii, 7.) In all these places the term "shepherd" is supposed to belong to our blessed Lord; and he appropriates it to himself, (John x, 11,) by calling himself *the good Shepherd, who lays down his life for the sheep*. **Through the blood of the everlasting covenant**—Some understand this in the following way: that "God brought back our Lord from the dead on account of his having shed his blood to procure the everlasting covenant." Others, (and better,) that "the Lord Jesus became the great Shepherd and Saviour of the sheep by shedding his blood to procure and ratify the everlasting covenant." [Or the whole verse may be translated:] "Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, make you, through the blood of the everlasting covenant, perfect in every good work to do his will." The Christian system is termed the "everlasting covenant," to distinguish it from the temporary covenant made with the Israelites at Mount Sinai; and to show that it is the last dispensation of grace to the world, and shall endure to the end of time.

21. Make you perfect—*Καταρτίσαι ὑμᾶς*, put you completely *in joint*. (See on 2 Cor. xiii, 9.) They were to do the will of God in every good work, from God working in them that which is well pleasing in his sight. 1) This necessarily implies a complete change in the whole soul, that God may be *well pleased* with whatsoever he sees in it; and this supposes its being cleansed from all sin. 2) This complete *inward purity* is to produce an outward conformity to God's will, so they were to be made perfect **in every good work**. 3) The *perfection within* and the *perfection without* were to be produced *by the blood of the everlasting covenant*; for although God is love, yet it is not according to the economy of his grace to communicate any good to mankind but through his Son, and through him as having died for our offences. **To whom be glory forever**—As God does all *in, by, and through* Christ Jesus, to him be the honour of his own work ascribed through time and eternity. Amen.

22. Suffer the word of exhortation—Bear the word or doctrine of this "exhortation." This seems to include this whole epistle; and as the apostle had in it shown the insufficiency of the Levitical system to atone for sin and save the soul; and had proved that it was the design of God that it should be abolished; and had proved also that it was now abolished by the coming of Christ, whom

ren, suffer the word of exhortation: for **I** have written a letter unto you in few words. **23** Know ye that *our* brother Timothy 'is set at liberty; with whom, if he come shortly, I will see you. **24** Salute all them 'that have the rule over you, and all the saints. They of Italy salute you. **25** 'Grace be with you all. Amen.

¹ Or, *doing*.—² Phil. 2, 13.—³ Gal. 1, 5; 2 Tim. 4, 13; Rev. 1, 6.—⁴ 1 Pet. 5, 12.—⁵ 1 Thess. 3, 2.—⁶ 1 Tim. 6, 12.—⁷ Verses 7, 17.—⁸ Tit. 3, 15.

he had shown to be a greater priest than Aaron, higher than all the angels, the only Son of God, and the Creator, Governor, and Judge of all; and that their city was shortly to be destroyed; he might suppose that they would feel prejudiced against him, and thus lose the benefit of his kind intentions toward them; therefore he entreats them to bear the exhortation which, notwithstanding the great extent of the subject, he had included in a short compass. **I have written a letter unto you in few words**—Perhaps it would be better to translate *διὰ βραχέων ἐπέστειλα ὑμῖν, I have written to you briefly, as ἐπιστέλλειν often signifies simply to write, and this appears to be its meaning here.*

23. Know ye that our brother Timothy—The word *ἡμῶν, our*, which is supplied by our translators, is very probably genuine; [and it is now generally accepted.] **Is set at liberty**—*Ἀπολειψμένον, is sent away*; for there is no evidence that Timothy had been imprisoned. It is probable that the apostle refers here to his being sent into Macedonia, (Phil. ii, 19–24,) in order that he might bring the apostle an account of the affairs of the Church in that country. In none of St. Paul's epistles, written during his confinement in Rome, does he give any intimation of Timothy's *imprisonment*, although it is probable (Phil. i, 1, Col. i, 1, Philem. 1) that he was with Paul during the greater part of the time. **With whom, if he come shortly, I will see you**—Therefore Paul himself, or the writer of this epistle, was now at liberty, as he had the disposal of his person and time in his own power.

24. Salute all them that have the rule over you—*Salute all your leaders or guides, τοὺς ἡγουμένους ὑμῶν*. See on verses 7 and 17. **And all the saints**—All the *Christians*; for this is the general meaning of the term. But a *Christian* was then a *saint*, that is, by profession a holy person; and most of the primitive Christians were actually such. But in process of time the term was applied to all that bore the Christian name; as *elect, holy people, sanctified*, etc., were to the nation of the Jews, when both their piety and morality were at a very low ebb. **They of Italy salute you**—Therefore it is most likely that the writer of this epistle was then in some part of Italy, from which he had not as yet removed after his being released from prison. These salutations show what a brotherly feeling existed in every part of the Christian Church: even those who had not seen each other yet loved one another, and felt deeply interested for each other's welfare.

25. Grace be with you all—May the divine favour ever rest upon you and among you; and may you receive, from that source of all good, whatsoever is calculated to make you wise, holy, useful, and happy! And may you be enabled to *persevere* in the truth to the end of your lives! **Amen.**

PREFACE TO THE GENERAL EPISTLE

OF

JAMES.

THE PERSON OF THE WRITER.

THE author styles himself "James, a servant of God and of the Lord Jesus Christ." (Chapter i, 1.) There were among the apostles two persons of the name of James: one the son of Zebedee, and brother of John, (Matt. x, 2, Mark iii, 17, Luke vi, 14, Acts xii, 2;) the other the son of Alphaeus, (Matt. x, 3, Mark iii, 18, Luke vi, 15,) called also "James the Less," in Mark xv, 40. The first of these (the son of Zebedee) was put to death by Herod about twelve years after the crucifixion of Christ. (Acts xii, 1, 2.) It is by no means likely that he was the author of the epistle. After his death we find, in the history in the Acts, and also in Galatians ii, 9, and 1 Cor. xv, 7, a very prominent man among the apostles by the name of James, and it has been greatly disputed whether he is one of the twelve apostles, the son of Alphaeus, called also James the Less, or one of the brothers of Christ, called James, mentioned in Matt. xiii, 55, and Mark vi, 3. In Galatians i, 19, Paul mentions having seen at Jerusalem James, the Lord's brother.

Luke mentions only two persons by the name of James, one of whom he puts among the twelve apostles, and associates him with John, (chapter vi, 14, ix, 28, 54,) and whom he calls the son of Zebedee, (chapter v, 10;) the other, James the son of Alphaeus, whom he also mentions as one of the twelve apostles. (Chapter vi, 15.) He names among the apostles Judas the brother of James, (chapter vi, 16;) and mentions Mary the mother of James in chapter xxiv, 10. This James is, doubtless, [perhaps,] the apostle who was the son of Alphaeus.

In the Acts of the Apostles we find, in the list of the apostles who assembled in the upper room in Jerusalem after the ascension of Christ, James associated with Peter and John, and James the son of Alphaeus. (Chapter i, 13.) We next find mention of both in Acts xii, where it is stated that Herod killed James the brother of John with the sword; and when, a little while after, Peter was released from prison, he said, "Go show these things unto James and to the brethren." This, it has been supposed, was the surviving apostle of that name.

In the assembly of apostles and elders at Jerusalem, a few years later, James, after Peter, addressed the assembly and gave the decision, which seems to imply, [but does not prove,] that he was certainly an apostle, and perhaps the recognised head of the assembly. When Paul visited Jerusalem, (about A.D. 38,) he tells us: "Other of the apostles saw I none, save James the Lord's brother," (Gal. i, 19,) which includes the James who was known as "the Lord's brother" among the

apostles, and by that title he was distinguished from James the son of Zebedee, who was then living. After the death of the latter, Paul mentions James without any other designation. (1 Cor. xv, 7, Gal. ii, 9.) According to Hegesippus, Clopas was the brother of Joseph, (husband of the mother of our Lord.) In John xix, 25, Mary, the sister of the mother of Jesus, is called the wife of Clopas; but Clopas and Alpheus are regarded as two different ways of writing in Greek the Hebrew *Chalephay*, so that James the son of Alpheus is the son of Clopas, and accordingly a cousin of Christ. That an apostle thus nearly related to Christ should be called his brother is not contrary to the confessed use of the language of Scripture.

Hegesippus, in the last half of the second century, speaks of James the brother of the Lord, called "the Just," who received with the apostles the government of the Church in Jerusalem, and suffered martyrdom before the destruction of the city. He does not state whether this James was an apostle. Also Josephus mentions James the brother of Jesus, who was called Christ, and his martyrdom.

In the "Gospel according to the Hebrews" James the Just appears as one of those who sat at the table with the Lord before his crucifixion, and to whom he appeared after his resurrection. In a fragment of Papias, Mary, the wife of Clopas or Alpheus, appears as the mother of James, bishop and apostle. Clement of Alexandria regarded James the Just, bishop of Jerusalem, as an apostle. This also appears to have been the view of Jerome, and of Chrysostom. On the other hand, Origen distinguishes James the brother of the Lord, (Matt. xiii, 55,) afterward bishop of Jerusalem, from James the Less, an apostle.

Among the moderns, Bleek regards James the brother of the Lord as no apostle, (which view is favoured by Neander, De Wette, and Hilgenfeld,) while, on the other hand, Hug regards James the brother of the Lord and James the son of Alpheus as the same person who is placed among the brothers of Jesus in Matt. xiii, 55. Michaelis, on the other hand, remarks: "All things considered, I see no ground for the assertion that James the son of Zebedee was not the author of this epistle. One circumstance affords, at least, a presumptive argument in favour of the opinion that it was really written by the elder James, and at a time when the Gospel had not been propagated among the Gentiles; namely, that it contains no exhortations to harmony between the Jewish and Gentile converts, which, after the time that the Gentiles were admitted into the Church, became absolutely necessary. Had it been written after the apostolic council at Jerusalem, mentioned Acts xv, and by the younger James, we might have expected that at least some allusion would be made in it to the decree of that council, which was propounded by the younger James in favour of the Gentile converts; and that the epistle would contain an admonition to the Jewish converts to consider the Gentile converts as their brethren."—*Introduction to the New Testament*.

[Modern critics are agreed, with almost entire unanimity, that "James the brother of our Lord," who seems to have been recognised as the chief minister of the Church at Jerusalem, was the author of this epistle, but they are not so agreed in respect to who that person was; whether he were the son of Alpheus, one of the twelve commonly known as James the Less, or whether he were really the uterine brother of our Lord. Canon Farrar, in his recent work on the "Early Days of Christianity," decidedly favours the latter view, and fortifies his position by both strong and plausible arguments. The notion of the perpetual virginity of Mary he dismisses as a suggestion of the asceticism that grew up in the Church during the first centuries, which has been perpetuated through the joint influences of the superstition and the ecclesiasticism of the Church of Rome. The plea that the

term "brother" is used in the Bible for other than the children of a common parentage is not denied, but such a use of the term is declared to have been not frequent, and only when that more remote relation was clearly indicated. As applied to James, it is insisted that it can be legitimately interpreted in no other than the proper and stronger sense. The testimony of the Church Fathers, before the time of Jerome, in the fourth century, is claimed to be decidedly in favour of this view of the subject, while Jerome's theory of the more remote relationship of the James of Jerusalem to our Lord is shown to have been invented by that Father to serve dogmatical rather than historical purposes.]

GENUINENESS AND CANONICITY.

Though it has not the same uniform authority of antiquity that is possessed by most other portions of the New Testament, this epistle, is nevertheless, sustained by some of the earliest Fathers and other authorities. It is found in the Peshito-Syriac Version, where it bears the inscription, "The Epistle of James the Apostle." It is also found in the Memphitic, Thebaic, Æthiopic, and Armenian Versions, but is wanting in the Canon of Muratori. There seems to be some reference to it in the Epistle of Clement of Rome to the Corinthians, and clearly so in the "Pastor" of Hermas. Irenæus quotes a passage from the second chapter, but Clement of Alexandria does not refer to it, nor Tertullian, nor Cyprian. Origen quotes from it as "the epistle that bears the name of James," but in his commentary on the epistle to the Romans, (which, however, exists only in the Latin version of Rufinus, which is confessedly freely interpolated,) the epistle of James is twice quoted.

Eusebius, speaking of James, remarks: "The first of the epistles called Catholic is said to be his. But it must be known that it is spurious, (*ροθεύεται*) since not many of the ancients have mentioned it; nor that called the epistle of Jude, which is also one of the seven called Catholic. Nevertheless, we know that these also, with the rest, are received as canonical in most Churches." In another place he puts it among the disputed writings.

Jerome, speaking of James, bishop of Jerusalem, whom he considers to be the cousin of Christ, says: "He wrote only one epistle, which belongs to the seven Catholic epistles, and which is asserted to have been put forth by some one else under his name, but has gradually obtained authority in the course of time."

Didymus, who was head of the Catechetical School of Alexandria in the last part of the fourth century, wrote an exposition of this epistle, which he attributed to the apostle James. It was received by Athanasius, Gregory Nazianzen, Cyril of Jerusalem, Chrysostom, Augustine, and Epiphanius, but was rejected by Theodore of Mopsuestia.

At the time of the Reformation Erasmus spoke of it doubtfully, and Luther is known to have treated it as of but little value, not, however, for any lack of authorization, but for dogmatic reasons. The internal evidence is decidedly favourable to its genuineness. Its canonicity was not universally accepted by the early Church, though the later Fathers pretty generally accepted it, and it appears in most Versions made after the second century. At length it was received into the canon by ecclesiastical authority, and it is now generally accepted by both Catholics and Protestants, though some scholars still account it of uncertain authority. The excellence of its practical teachings is universally conceded.

TIME.

Many expressions and references in the epistle make it pretty certain that it was written before the destruction of Jerusalem. It also seems to indicate that Christianity had already been in existence for a considerable number of years, and was calling for instruction in practical duties, and for reproofs for remissness. The fact that the Christians' place of worship is called a synagogue (chap ii, 2) proves nothing as to the non-separation of the Jewish believers from the unbelievers, for among the Greeks the assembly of Christians for worship was called by the name of the political assemblies at Athens, *ecclesia*. It would seem from a comparison of all the evidence that can be made to bear upon the case, that the epistle could not have been written earlier than A. D. 50, nor later than A. D. 62. See Harman's *Introduction*.

If written by James the son of Zebedee, its date, of course, must precede that of his martyrdom, about A. D. 44. If, on the other hand, it be ascribed to James the Less, who was martyred about A. D. 62, its date may be brought down to nearly that time. The year 61 is accepted in this work as its date, though the probabilities of a much earlier, as well as that it is the work of an unknown author, are not to be summarily rejected.

CHARACTER AND CONTENTS.

The epistle itself is quite different in its complexion from all others in the sacred canon: the style and manner are more that of a Jewish prophet than a Christian apostle. It scarcely touches on any subject purely Christian. Our blessed Lord is only mentioned twice in it, (chapter i, 1, ii, 1;) but it has nothing of his miracles or teaching, of his death or resurrection, nor of any redemption by him. It begins without any apostolical salutation, and ends without any apostolical benediction. In short, had it not been for the two slight notices of our blessed Lord, we had not known it was the work of any Christian writer. It may be considered a sort of connecting link between Judaism and Christianity, as the ministry of John Baptist was between the old covenant and the new. There is neither plan nor arrangement in it; but it contains many invaluable lessons which no serious person can read without profit.

THE GENERAL EPISTLE

OF

JAMES.

CHAPTER I.

JAMES, ^a ^bservant of God and of the Lord Jesus Christ, ^c to the twelve tribes ^d which are scattered abroad, greeting. **2** My brethren,

^a Acts 12, 17; 15, 13; Gal. 1, 19; 2, 9; Jude 1. — ^b Tit. 1, 1. — ^c Acts 26, 7. — ^d Deut. 32, 26; John 7, 35; Acts 2, 54, 8, 1;

NOTES ON CHAPTER I.

1. **James, a servant of God** — See the preface. He neither calls himself an apostle, nor does he say that he was the brother of Christ, or bishop of Jerusalem; whether he was James the elder, son of Zebedee, or James the less, or he who was called our Lord's brother, or some other person, we know not. The Church has always received him as an *apostle* of Christ. **To the twelve tribes . . . scattered abroad**—To the Jews converted to Christianity who lived out of Judea, and sojourned among the Gentiles. At this time there were Jews partly *travelling*, partly *sojourning*, and partly *resident* in most parts of the civilized world; particularly in Asia, Greece, Egypt, and Italy. I see no reason for restricting it to those Jewish believers who were scattered abroad at the persecution raised concerning Stephen. (Acts viii, 1, etc.; xi, 19, etc.) That the twelve tribes were in actual existence when James wrote this epistle, Dr. MacKnight thinks is evident from [various references in the New Testament. (See Acts xxvi, 7.)] Though Cyrus allowed all the Jews in his dominions to return to their own land, yet many of them did not return. This happened agreeably to God's purpose in permitting them to be carried captive into Assyria and Babylonia; for he intended to make himself known among the heathen by means of the knowledge of his being and perfections which the Jews, in their dispersion, would communicate to them. This also was the reason that God determined that the ten tribes should never return to their own land. (Hos. i, 6; viii, 8; ix, 3, 15–17.) Comparatively few of the twelve tribes returned in consequence of Cyrus's decree, but continued to live among the Gentiles, as appears from the fact that in the days of Ahasuerus, one of the successors of Cyrus, it was said, "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws." (Esther iii, 8.) By thus adhering to their own usages they kept themselves distinct from all the nations among whom they lived. [So, also, in connexion with the transactions of the day of pentecost it is said: "There were dwelling at Jeru-

count it all joy [when ye fall into divers temptations; **3** Knowing *this*, that the trying of your faith worketh patience. **4** But let patience have *her* perfect work, that ye

1 Pet. 1, 1. — ^e Matt. 5, 12; Acts 5, 41; Heb. 10, 34; 1 Pet. 4, 13, 16. — ^f 1 Pet. 1, 6. — ^g Rom. 5, 3.

salem Jews, devout men, out of every nation under heaven; . . . Parthians, and Medes, and Elamites," etc.; (Acts ii, 5–9,) so that the Jews were then widely dispersed through all the countries of the world.] When Paul travelled through Asia and Europe, he found the Jews so numerous that in all the noted cities of the Gentiles they had synagogues in which they assembled for the worship of God, and were joined by multitudes of proselytes from among the heathens, to whom likewise he preached the Gospel. The same apostle, in his speech to King Agrippa, affirmed that the twelve tribes were then existing, and that they served God day and night, in expectation of the promise made to the fathers. (Acts xxvi, 6.) Josephus (*Ant.* i, 14, cap. 12) tells us that one region could not contain the Jews, but they dwelt in most of the flourishing cities of Asia and Europe, in the islands and continent, not much less in number than the heathen inhabitants. From all this it is evident that the Jews of the dispersion were more numerous than even the Jews in Judea, and that James very properly inscribed this letter to the *twelve tribes that were in dispersion*, seeing the twelve tribes really existed then, and do still exist, although not distinguished by separate habitations, as they were anciently in their own land. **Greeting**—*Χαίρειν*, *health*; a mere expression of benevolence, a wish for their prosperity; a common form of salutation. (See Acts xv, 23; xxiii, 26; 2 John 11.)

2. **Divers temptations**—The word *πειρασμοῖς*, which we translate "temptation," signifies *affliction*, *persecution*, or *trial* of any kind; and in this sense it is used here, not intending diabolic suggestion only, or what is generally understood by the word temptation.

3. **The trying of your faith**—[Τὸ δοκιμαζον, *the proving*.] Trials put religion, and all the graces of which it is composed, to proof; the man that *stands* in such trials gives proof that his religion is sound, and the evidence afforded to his own mind induces him to take courage, bear patiently, and persevere. [*Δοκιμαζον* must be taken here as abstract, "the proving," not as concrete, the "*medium of proof*," namely, the temptations.—*Alford*.]

4. **Let patience have her perfect work**—

may be perfect and entire, wanting nothing. **5** ^b If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and ^c it shall be given him. **6** ^d But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. **7** For let not that man think that he shall receive any thing of the Lord. **8** ^e A doubteminded man *is* unstable in all his ways.

^a 1 Kings 2, 9, 11, 12; Prov. 2, 3.—^b i Matt. 7, 7; 21, 22; Mark 11, 24; Luke 11, 9; John 14, 13; 15, 7; 16, 23.—^c Jer. 29, 12; 1 John 5, 14, 15.—^d i Mark 11, 24; 1 Tim. 2, 8.—^e m Chap. 4, 8.

That is, Continue faithful, and your patience will be crowned with its full reward; for in this sense is *ἐργον*, which we translate "work," to be understood. It is any effect produced by a cause, as interest from money, fruit from tillage, gain from labour, a reward for services performed; the "perfect work" secures the full reward. [The words are to be taken simply and literally: *ὑπομονή*, (patience,) as the abstract *endurance*; and *ἐργον*, the work wrought out by patience in its continuance.—*Alford*.] **That ye may be perfect and entire**—*Τέλειοι*, fully instructed in every part of the doctrine of God, and in his whole will concerning you. *Ὁλόκληροι*, having all your parts, members, and portions; that ye may have every grace which constitutes the mind that was in Christ, so that your knowledge and holiness may be complete, and bear a proper proportion to each other. These expressions seem to be borrowed from the sacrifices under the law. A victim was *τέλειος*, perfect, that was perfectly sound, having no disease; it was *ὁλόκληρος*, entire, if it had all its members, having nothing redundant, nothing deficient. Be ye to the Lord what he required his sacrifices to be; let your whole heart, your body, soul, and spirit, be sanctified to the Lord of hosts, that he may fill you with all his fulness.

5. If any of you lack wisdom—Wisdom signifies in general knowledge of the best end, and the best means of attaining it; but in Scripture it signifies the same as true religion, the thorough, practical knowledge of God, of one's self, and of a Saviour. **Let him ask of God**—Because God is the only teacher of this wisdom. **That giveth to all men liberally**—Who has all good, and gives all necessary good to every one that asks fervently. He who does not ask thus does not feel his need of divine teaching. [It is one of the privileges of Christians that they may not only go to God and ask him for that general wisdom which is needful for them in life, but that whenever a particular emergency arises—a case of perplexity and difficulty in regard to duty—they may bring that particular thing before the throne with the assurance that he will guide them. (See Ps. xxv, 9; Isa. xxxvii, 14; Joel ii, 17.)—*Barnes*.]

6. Let him ask in faith—Believing that God *is*; that he has all good; and that he is ever ready to impart to his creatures whatever they need. **Nothing wavering**—*Μηδὲν διακινῶμενος*, not judging; having no doubt, and never supposing that God will permit him to ask in vain when he asks sincerely and fervently. [To waver is not the same as to disbelieve, but it includes the essential character of unbelief. While faith says YES, and unbelief NO, to waver is the mixture of "yes" and "no," but so that no is the weightier. It is that inward giving way which leans not to faith, but to

9 Let the brother of low degree ^arejoice in that he is exalted: **10** But the rich, in that he is made low: because ^bas the flower of the grass he shall pass away. **11** For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. **12** ^cBlessed is the man that endureth temptation: for when he is tried, he

^a n Or, glory.—o Job 14, 2; Ps. 37, 2; 90, 5, 6; 102, 11; 103, 15; Isa. 40, 6; 1 Cor. 7, 31; chap. 4, 14; 1 Pet. 1, 24; 1 John 2, 17.—p Job 5, 17; Prov. 3, 11, 12; Heb. 12, 5; Rev. 3, 19.

unfaith.—*Huther*.] **Is like a wave of the sea**—He is in a state of continual agitation, as a thing driven by the wind, and tossed; now rising by hope, now sinking by despair.

7. Let not that man think—The man whose mind is divided, who is not properly persuaded either of his own wants or God's sufficiency. Such persons may pray, but, having no faith, they can get no answer.

8. A doubteminded man—*Ἀνὴρ διψυχος*. The man of two souls, who has one for earth and another for heaven; who wishes to secure both worlds; he will not give up earth, and he is loth to let go heaven. This was a usual term among the Jews, to express the man who attempted to worship God, and yet retained the love of the creature. A man of this character is continually distracted; he will neither let earth nor heaven go, and yet he can have but one. [This *doubtemindedness*, *διψυχία*, is the result of using human reason as a governing element in the practical exercise of faith. Faith sees God; reason, only nature, or, at best, only God within nature.]

9. Let the brother of low degree—The poor, destitute Christian may glory in the cross of Christ, and the blessed hope laid up for him in heaven; for, being a child of God, he is an heir of God, and a joint heir with Christ; he is *ἐν τῷ ὕψει*, among the highest.

10. But the rich, in that he is made low—*Ἐν τῇ ταπεινώσει*, in his humiliation; in his being brought to the foot of the cross to receive, as a poor and miserable sinner, redemption through the blood of the cross; and especially let him rejoice in this, because all outward glory is only as the flower of the field, and, like that, will wither and perish. (Jer. ix, 24.)

11. For the sun is no sooner risen—This is unavoidable, for in many cases the very cause of their growth becomes the cause of their decay and destruction. Earthly possessions are subject to mutations. God gives and resumes them at his pleasure, and for reasons which he seldom explains. He shows them to be uncertain, that they may never become an object of confidence to his followers, and that they may put their whole trust in him. If for righteousness' sake any of those who were in affluence suffer loss, or spoiling of their goods, they should consider that, while they have gained that of infinite worth, they have lost what is of but little value, and with which, in the nature of things, they must soon part.

12. Blessed is the man that endureth temptation—This is a Jewish sentiment, and on it they speak some excellent things: "Blessed is the man who stands in his temptation: for there is no man whom God does not try. He tries the rich, to see

shall receive ⁹ the crown of life, ¹⁰ which the Lord hath promised to them that love him. **13** Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with ¹¹ evil, neither tempteth he any man: **14** But every man is tempted, when he is

drawn away of his own lust, and enticed. **15** Then ¹² when lust hath conceived, it bringeth forth sin; and sin, when it is finished, ¹³ bringeth forth death. **16** Do not err, my beloved brethren. **17** ¹⁴ Every good gift and every perfect gift is from above, and cometh

q1 Cor. 9. 25; 2 Tim. 4. 8; chap. 2. 5; 1 Pet. 5. 4; Rev. 2. 10.—
r Matt. 10. 23; 19. 28, 29; chap. 2. 5.

s Or, evils.—t Job 15. 35; Psa. 7. 14.—u Rom. 6. 21. 23.—
v John 3. 27; 1 Cor. 4. 7.

if they will open their hands to the poor. He tries the poor, to see if they will receive affliction and not murmur. If, therefore, the rich stand in his temptation, and give alms to the poor, he shall enjoy his riches in this world, and his horn shall be exalted in the world to come, and the holy, blessed God shall deliver him from the punishment of hell. If the poor stand in his temptation, and do not repine, (kick back,) he shall have double in the world to come." This is exactly the sentiment of James. Every man is in this life in a state of temptation or trial, and in this state he is a candidate for another and a better world; he that stands in his trial shall receive the crown of life, which the Lord hath promised to them that love him. It is only faith in God (tempered with love) that can enable a man to endure the trials of life. [No image derived from athletes must be thought of in this verse, as is done by many. Such an image would be foreign to the ideas of the Jews, with whom the receiving a crown from God was a familiar image, irrespective of any previous contest for a prize. (See Psa. xxi. 3; Wisd. v. 16).—Alford.]

13. Let no man say—Lest the former sentiment should be misapplied, as the word temptation has two meanings, solicitation to sin and trial from providential situation or circumstances, James, taking up the word in the former sense after having used it in the latter, says: "Let no man say, when he is tempted," (solicited to sin,) "I am tempted of God;" for God cannot be tempted with evil, "neither tempteth he (thus) any man." Thus the author has explained and guarded his meaning.

14. But every man is tempted—Successfully solicited to sin. **When he is drawn away of his own lust**—When, giving way to the evil propensity of his own heart, he does that to which he is solicited by the enemy of his soul. Among the rabbins we find some fine sayings on this subject. In *Midrash hamaalam*, fol. 20, and *Yalcut Rubeni*, fol. 17, it is said: "This is the custom of evil concupiscence. To-day it saith, Do this; to-morrow, Worship an idol. The man goes and worships. Again it saith, Be angry." "Evil concupiscence is, at the beginning, like the thread of a spider's web; afterward it is like a cartrope."—*Sanhedrin*, fol. 99. In the words, "drawn away of his own lust and enticed," *ἐκ τῆς ὁμιᾶς ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος*, there is a double metaphor; the first referring to the dragging a fish out of the water by a hook which it had swallowed, because concealed by a bait; the second, to the enticements of impure women, who draw away the unwary into their snares, and involve them in their ruin. Illicit connexions of this kind the writer has clearly in view; and every word that he uses refers to something of this nature, as the following verse shows. [In each case, and in every form, the power of the temptation is laid in some propensity of our nature. . . . The word rendered "lust" (*ἐπιθυμία*) is not employed here in the narrow sense in which it is now commonly used, as denoting libid-

inousness. It means desire in general, and earnest wish for any thing, (but usually within the range of the appetites.) It seems here to be used with reference to the original (innate) propensities of our nature, the desires implanted in us, which are a stimulus to employment.—Barnes.]

15. When lust hath conceived—When the evil propensity works unchecked. **It bringeth forth sin**—the evil act is perpetrated. **And sin, when it is finished**—When this breach of the law of God and of innocence has been completed. **Bringeth forth death**—The deformed offspring of the criminal connexion, and the evidence of that death or punishment due to the transgressors. Any person acquainted with the import of the verbs *ἐνζυγαίωσθαι*, *τίκτειν*, and *ἀποκτείν*, will see that this is the metaphor, and that I have not exhausted it. *ἐνζυγαίωσθαι* signifies concipio sobolem, *que comprehenditur utero*; concipio factum: *τίκτω*, pario, genero, efficio; *ἀποκτείν*, ex ἀπό et κτείν, *prægnans sum*, in utero genero. *Verbum proprium prægnantium, que factum maturum enuntiat. Interdum etiam gignendi notionem habet.*—MAITIS, *Obscr. Sacr.*, vol. ii, page 184. Sin is a small matter in its commencement; but by indulgence it grows great, and multiplies itself beyond all calculation. To use the rabbinical metaphor, it is, in the commencement, like the thread of a spider's web—almost imperceptible through its extreme tenuity or fineness, and as easily broken, for it is as yet but a simple irregular imagination; afterward it becomes like a cartrope—it has, by being indulged, produced strong desire and delight; next, consent; then, time, place, and opportunity serving, that which was conceived in the mind and finished in the purpose, is consummated by act. [The inner act (by which sin is conceived) is the union of the will with the *ἐπιθυμία*, the natural impulse;] the *τίκτειν* (the bringing forth) denoting the extension into outward act. Then the second or completed *ἀμαρτία*, (sin,) the sinful purpose completed in overt action, with its resultant influences, bringing the man under bondage to sin—this brings forth spiritual and eternal death.—Alford.]

16. Do not err—By supposing that God is the author of sin, or that he impels any man to commit it.

17. Every good gift and every perfect gift is from above—Whatever is good is from God; whatever is evil is from man himself. As from the sun, which is the father or fountain of light, all light comes; so from God, who is the infinite Fountain, Father, and Source of good, all good comes. And whatever can be called "good," or pure, or light, or excellence of any kind, must necessarily spring from him, as he is the only source of all goodness and perfection. **With whom is no variableness**—The sun, the fountain of light to the whole of our system, may be obscured by clouds; or the different bodies which revolve round him, and particularly the earth, may from time to time suffer a diminution of his light

down from the Father of lights, * with whom is no variableness, neither shadow of turning. **18** * Of his own will begat he us with the word of truth, † that we should be a kind of *firstfruits of his creatures. **19** Wherefore, my beloved brethren, † let every man be swift to hear, ‡ slow to speak, § slow to wrath:

¹⁰ Num. 23. 19; 1 Sam. 15. 29; Mal. 3. 6; Rom. 11. 29. —
¹¹ John 1. 13; 3. 3; 1 Cor. 4. 15; 1 Pet. 1. 23. — ¹² Eph. 1. 12. —
¹³ Jer. 2. 3; Rev. 14. 4. — ¹⁴ Eccles. 5. 1. — ¹⁵ Prov. 10. 19; 17. 27; Eccles. 5. 2.

by the intervention of other bodies eclipsing his splendour. But there is nothing of this kind with God; he is never affected by the changes and chances to which natural things are exposed. By reason of the sun's revolution through the ecliptic, its light and heat are, to the inhabitants of the earth, either constantly increasing or decreasing: but God, the Creator and Preserver of all things, is eternally the same, dispensing his good and perfect gifts, his earthly and heavenly blessings, to all his creatures. Men may hide themselves from his light by the works of darkness, but his goodwill to his creatures is permanent; he wills not the death of a sinner, but rather that he may come unto him and live; and no man walks in wretchedness or misery but he who *will not come unto God that he may have life*. **Neither shadow of turning**—[The sun has not only its annual but its diurnal solstice. The moon and the stars rise and set and leave us in absolute night. But God is in a very different sense the Light of the world, a Sun that never sets. (Psa. cxxxix, 9-12; Job xxiv, 22.) . . . Now if the heavenly bodies, as the created symbols of the divine Being of light, are not without shadow and night, we get the antithesis that God, the Father of the lights, is eternally the same, not only *per se*, (in his own person,) but also in the phenomena of these lights; that is to say, He makes no revelation with the Old Testament which could cast a night-shadow on the New, nor does he suffer the New Testament to cast a night-shadow on the Old. The Father of lights remains unchanged, even in this antithesis.—*Lange*.]

18. Of his own will begat he us—God's "will," here, is opposed to the *lust of man*, (verse 15;) his *truth*, the means of human salvation, to the *sinful means* referred to in the above verse; and the *new creatures*, to the *sin conceived and brought forth*, as above. As the will of God is essentially good, all its productions must be good also; as it is infinitely pure, all its productions must be holy. The word or doctrine of truth, what St. Paul calls the word of the truth of the Gospel, (Col. i. 5,) is the means which God uses to convert souls. **A kind of firstfruits of his creatures**—By "creatures," we are here to understand the Gentiles, and by "firstfruits," the Jews to whom the Gospel was first sent; and those of them that believed were the "firstfruits" of that astonishing harvest which God has since reaped over the whole Gentile world. (See on Rom. viii, 19, etc.) [The spiritual birth, not the natural, is meant. . . . His gracious purpose with regard to us (the writer and those particularly addressed) was, that we should be, etc. . . . The first Christians, to whom St. James is writing, were as the firstborn of the great family, dedicated as firstfruits to God.—*Alford*.]

19. Swift to hear—"Talk little and work much," is a rabbinical adage. The son of Sirach says, (cap. v, 11,) *Γίνου ταχὺς ἐν τῇ ἀκρόασει σου*,

20 For the wrath of man worketh not the righteousness of God. **21** Wherefore † lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, † which is able to save your souls. **22** But † be ye doers of the word, and not hearers only, deceiving your own selves.

¹ c Prov. 14. 17; 16. 22; Eccles. 7. 9.—² d Col. 3. 8; 1 Pet. 2. 1.—
³ e Acts 13. 26; Rom. 1. 16; 1 Cor. 15. 2; Eph. 1. 13; Tit. 2. 11; Heb. 2. 3; 1 Pet. 1. 9.—⁴ f Matt. 7. 21; Luke 6. 46; 11. 28; Rom. 2. 13; 1 John 3. 7.

καὶ ἐν μακροθυμίᾳ φέγγον ἀποκρισιν; "Be swift to hear, and with deep consideration give answer." **Slow to wrath**—Those who are hasty in speech are generally of a peevish or angry disposition. A person who is careful to consider what he says is not likely to be soon angry. [The reading, as to the first particle, is much disputed. The text from which our Authorized Version was made had *ὥστε*, (*wherefore*), which is sustained by some good authorities, including Tischendorf, Lachmann, and the Codex Sinaiticus. But the preponderance of authorities is in favour of *ἵστε*, (*know ye*, or *ye know*), which is the reading of Alford, Westcott and Hort, and of the other uncial MSS. The sense is substantially the same in either case.]

20. The wrath of man—A furious zeal in matters of religion is detestable in the sight of God; he will have no sacrifice that is not consumed by fire from his own altar. The zeal that made the Papists persecute and burn the Protestants was kindled in hell. This was "the wrath of man," and did not work any *righteous act for God*; nor was it the means of working righteousness in others; the bad fruit of a bad tree. **Worketh not**—[*Ὀὐκ ἐργάζεται*, (*doth not work out, make effectual*),] the righteousness of God, the purposes of the divine goodness. Intemperate zeal serves no good purpose in the kingdom of God. (Luke ix, 54-56.)]

21. All filthiness—*Πᾶσαν ῥυπαρίαν*. This word, applied to the mind, implies all impure and unholty affections, such as those spoken of verse 15, which pollute the soul; it is so used by the best Greek writers. **Superfluity of naughtiness**—*Περσσεύειν κακίας*, the overflowing of wickedness. Put all these evil dispositions aside, for they blind the soul, and render it incapable of receiving any good, even from that ingrafted word of God which otherwise would have saved their souls. **The ingrafted word**—That doctrine which has already been planted among you, which has brought forth fruit in all them that have meekly and humbly received it, and is as *powerful to save your souls* as the souls of those who have already believed. I think this to be the meaning of *ἐμφύτον λόγον*, the *ingrafted word or doctrine*. The seed of life had been sown in the land; many had received it to their salvation; others had partially credited it, but not so as to produce in them any saving effects. He therefore exhorts them to receive the doctrine of Christ, which would be the means of saving them unto eternal life. And when those who were Jews, and who had been originally planted by God as altogether a right vine, received the faith of the Gospel, it is represented as being ingrafted on that right stock, the pure knowledge of the true God and his holy moral law. This indeed was a good stock on which to implant Christianity.

22. But be ye doers of the word—[Even the word of God, *heard and believed*, (assented to as

23 For ^aif any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: **24** For he be- holdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. **25** But ^bwhoso looketh into the per- fect ¹law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the

^a Luke 6, 47, etc. See chap. 2, 14, etc.—^b 2 Cor. 3, 18.—¹ Chap. 2, 12.—^c John 13, 17.—^d Or, *doing*.

true,) cannot save the soul without the helpful coöperation of the soul that is to be saved.] They had heard this doctrine; they had believed it; but they had put it to no practical use. They were downright Antinomians, who put a sort of stupid, inactive faith in the place of all moral righteousness. This is sufficiently evident from the second chapter. **Deceiving your own selves**—*ἑαυτοὺς ἀπα- λογιζόμενοι* *ἐαυτοῖς*, imposing on your own selves by sophistical arguments; this is the meaning of the words. [The “*hearer only*” does this when he infers that the mere sound of the word received in his outward ear will suffice for him.—*Alford*.]

23. Beholding his natural face in a glass—This metaphor is at once very simple and very expressive, [and its application is very easy.] The doctrines of God, faithfully preached, are such a mirror; he who hears cannot help discovering his own character, and being convinced of his own deformity; he sorrows, and purposes amendment; but when the preaching is over, the mirror is re- moved, and not being careful to examine the records of his salvation, the *perfect law of liberty*, (verse 25,) or *not continuing to look therein*, he soon forgets what manner of man he was; or, reposing some unscriptural trust in God’s mercy, he reasons himself out of the sense of the necessity of repent- ance and amendment of life, and thus deceives his soul.

25. But whoso looketh into the perfect law—The word *ᾠραίνω*, which we translate “looketh into,” is very emphatic, and signifies that deep and attentive consideration given to a thing or subject which a man cannot bring up to his eyes, and therefore must *bend forward, stooping down*, that he may see it to the greater advantage. The “*law*” of liberty must mean the Gospel; it is a law, for it *imposes obligations* from God, and prescribes a *rule of life*; and it punishes transgressors and rewards the obedient. It is, nevertheless, a law that gives “liberty” from the guilt, power, dominion, and in- fluence of sin; and it is “perfect,” providing a *ful- ness of salvation* for the soul; and it may be called “perfect,” here, in opposition to the law which was a system of types and representations, of which the Gospel is the sum and substance. Some think that the word *τέλειον*, *perfect*, is added here to sig- nify that the *whole* of the Gospel must be consid- ered and received, not a *part*; all its threatenings with its promises, all its precepts with its privi- leges. [The *perfect law, which is of liberty*—not the Gospel as contrasted with the law, nor the cove- nant of faith as more perfect than that of legal obedience; but the rule of life as revealed in the Gospel, which is (both) perfect and perfecting, but not in contrast with the former law, as being not perfect and not able to make perfect. . . . This whole epistle is founded on this perfect law of Christ, more especially on that declaration of it contained in the Sermon on the Mount.—*Alford*.]

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work, ^athis man shall be blessed in his ¹deed. **26** If any man among you seem to be relig- ious, and ^bbridleth not his tongue, but de- ceiveth his own heart, this man’s religion *is* vain. **27** Pure religion and undefiled before God and the Father is this, ^cTo visit the fa- therless and widows in their affliction, ^dand to keep himself unspotted from the world.

^m Psa. 34, 13; 39, 1; 1 Pet. 3, 10.—ⁿ Isa. 1, 16, 17; 58, 6, 7; Matt. 25, 36.—^o Rom. 12, 2; chap. 4, 4; 1 John 5, 18.

And continueth—*ἰσχυρίζεται*. Takes time to see and examine the state of his soul, the grace of God, the extent of his duty, and the height of the promised glory. **He being not a forgetful hearer**—This seems to be a reference to Dent. iv, 9: “Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life.” [But a doer of the work.—*Ἔργον*, an abstract noun, something that brings a result with it.—*Alford*.] [A worker, one who not only hears and believes, but also obeys, with active service.] **Shall be blessed in his deed**—[Not *by* the deed, but *in* it; the life of (ac- tive) obedience is the element (condition) wherein the blessedness is found and consists.—*Alford*.] As the path of duty is the way of safety, so it is the way of happiness; he who obeys God from a loving- heart and pure conscience will infallibly find con- tinual blessedness.

26. Seem to be religious—[Imagines that he *is* religious, *θησεὶς*; one who plumes himself on his pretended serving of God. . . . There is no one word in English which gives the exact meaning of *θησεὶς* and *θησεῖα*. The words *religious* and *religion* were formerly used in the sense of outward ceremonial worship.—*Lange*.] Whatever its derivation may be, the word is used both to signify true religion and superstition, or heterodoxy. See Hesychius, and see on verse 27. **Bridleth not his tongue**—He who speaks not according to the oracles of God, whatever pretences he makes to religion, only shows, by his want of scriptural knowledge, that his religion is *false, μάταιος, or empty* of solid truth, profit to others, and of good to himself. Such a person should *bridle his tongue*, put the *bit in his mouth*; and particularly if he be a professed teacher of religion. It matters not where he has studied, or what else he has learned, if he have not learned religion he can never teach it. And re- ligion is of such a nature that no man can learn it but by *experience*; he who does not feel the doctrine of God to be the power of God to the salvation of his soul can neither teach religion nor act accord- ing to its dictates.

27. Pure religion and undefiled—[The two adjectives, *καθάρᾳ* . . . *ἁγίαν*, *pure* and *undefiled*, seem to be used merely to bring out the positive and negative sides of purity in the two sides of the apodosis, (the result of comparison).—*Alford*.] St. James’s definition rather refers to the *effects* of *pure religion* than to its *nature*. The *life of God in the soul of man*, producing *love to God and man*, will show itself in the acts which St. James men- tions here. It is “*pure*” in the *principle*, for it is divine truth and divine love. It is “*undefiled*” in all its operations; it can produce nothing *unholy*, because it ever acts in the *sight of God*; and it can produce no *ungentle* word nor *unkind* act, because it comes from the **Father**. **To visit the father-**

CHAPTER II.

MY brethren, have not the faith of our Lord Jesus Christ, ^athe Lord of glory, with ^brespect of persons. **2** For if there come unto your ^cassembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; **3** And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ^din a good place; and

^a 1 Cor. 2, 8.—^b Lev. 19, 15; Deut. 1, 17; 16, 19; Prov. 24, 23; 25, 21; Matt. 22, 16; verse 9; Jude 16.—^c Gr. *synagogue*.—^d Or, *well*, or, *seemly*.—^e John 7, 48; 1 Cor. 1, 26, 28.—^f Luke 12, 21; 1 Tim. 6, 18; Rev. 2, 9.

less and widows in their affliction—Works of charity and mercy are the proper fruits of religion; and none are more especially the objects of charity and mercy than the orphans and widows. False religion may perform acts of mercy and charity; but its motives not being pure, and its principle being defiled, the flesh, self, and hypocrisy spot the man, and spot his acts. True religion does not merely give something for the relief of the distressed, but it *visits* them, it takes the oversight of them, it takes them under its care; so ἐπισκέπτεσθαι means. It goes to their houses and speaks to their hearts; it relieves their wants, sympathizes with them in their distresses, instructs them in divine things, and commends them to God. And all this it does for the Lord's sake. This is the religion of Christ. The religion that does not prove itself by works of charity and mercy is not of God. Reader, what religion hast thou? Has thine ever led thee to cellars, garrets, cottages, and houses, to find out the distressed? Hast thou ever fed, clothed, and visited a destitute representative of Christ?

NOTES ON CHAPTER II.

1. **My brethren, have not**—This verse is by some read interrogatively: *My brethren, do ye not make profession of the faith or religion of our glorious Lord Jesus Christ with acceptance of persons?* [but the imperative sense is usually preferred.] The fault named (though probably the case is supposititious) is, preferring the rich to the poor merely because of their riches, and not on account of any moral excellence, personal piety, or public usefulness. Πίστις, *faith*, is put here for religion; and τῆς δόξης, *of glory*, should, according to some critics, be construed with it, as the Syriac and Coptic have done. Some connect it with our Lord Jesus Christ—the religion of our glorious Lord Jesus Christ. Others translate thus: *the faith of the glory of our Lord Jesus*. There are many various readings in the MSS. and Versions on this verse; the meaning is clear enough, though the construction may be rather obscure.

2. **If there come unto your assembly**—Εἰς τὴν συναγωγὴν, *into the synagogue*. It appears from this that the apostle is addressing Jews who frequented their synagogues. Our word “assembly” does not express the original; and we cannot suppose that these synagogues were at this time occupied with Christian worship, but that the Christian Jews continued to frequent them for the purpose of hearing the law and the prophets read, as they had formerly done, previously to their conversion to the Christian faith. But St. James may refer here to proceedings in a court of justice. [The word may well be understood of a Christian assembly, or as merely of an assembly in general. . . . But it is most likely here, from the allusions to sit-

say to the poor, Stand thou there, or sit here under my footstool: **4** Are ye not then partial in yourselves, and are become judges of evil thoughts? **5** Harken, my beloved brethren, ^eHath not God chosen the poor of this world ^frich in faith, and heirs of ^gthe kingdom ^hwhich he hath promised to them that love him? **6** But ⁱye have despised the poor. Do not rich men oppress you, ^kand

^g Or, *that*.—^h Exod. 20, 6; 1 Sam. 2, 20; Prov. 8, 17; Matt. 5, 3; Luke 6, 20; 12, 32; 1 Cor. 2, 9; 2 Tim. 4, 8; chap. 1, 12.—ⁱ 1 Cor. 11, 22.—^k Acts 13, 50; 17, 6; 18, 12; chap. 5, 6.

ting or standing below, a place of Christian worship, the name being a natural one, considering by whom the epistle was written and to whom it is addressed.—*Alford*.] [If the article (τὴν) is used with συναγωγὴν, (the *synagogue*), which some claim and others disallow, then, as is claimed by Van Oosterzee, the reference may be “to the one synagogue of the entire Jewish-Christian dispersion . . . symbolically described by the name of the Jewish place of worship.” The word *church* has a similar application.] **With a gold ring, in goodly apparel**—The ring on the finger and the rich garb would be proofs of the man's opulence; and his *ring* and his *coat*, not his worth, moral good qualities, or the righteousness of his cause, would procure him the respect of which St. James speaks. **There come in also a poor man in vile raiment**—[*In sordid, shabby clothes*. The reference here seems to be, not to those who commonly attended on public worship, or who were members of the Church, but to those who might accidentally drop in to witness the services of Christians. (See 1 Cor. xiv, 24).—*Barnes*.]

3. **Sit thou here . . . stand thou there**—[A simple but forcible putting of a very plain case, and one not unlikely to occur.]

4. **Are ye not then partial**—Οὐ διεκρίθητε; *do ye not make a distinction*, [not according to merit, but only on account of wealth and poverty.] **Judges of evil thoughts**—Κριταὶ διαλογισμῶν πονηρῶν, *judges of evil reasonings*; that is, *judges who reason wickedly*; who say, We will honour the *rich*, because they can befriend us; we will neglect and despise the poor, because they cannot help us, nor have they power to hurt us. **In yourselves**—[*Ἐν ἑαυτοῖς*. The evil thoughts were among themselves, in their own hearts, their minds and actions being at issue with their faith.]

5. **Hath not God chosen (did not God choose) the poor of this world**—[*Τῷ κόσμῳ, as regards the world*.] This seems to refer to Matt. xi, 5: *and the poor have the Gospel preached to them*. These believed on the Lord Jesus, and found his salvation; while the rich despised, neglected, and persecuted him. These had that faith in Christ which put them in possession of the choicest spiritual blessings, and gave them a right to the kingdom of heaven. While, therefore, they were despised of men, they were highly prized of God. [Poverty is not a virtue—often it is the fruit of vice; nor is wealth a vice, but it is nevertheless true that as a rule the moderately poor rather than the rich have honoured the Gospel of Christ and been honoured by God.]

6. **Do not rich men oppress you**—The administration of justice was at this time in a miserable state of corruption among the Jews; but a Christian was one who might expect no justice

draw you before the judgment seats? **7** Do not they blaspheme that worthy name by the which ye are called? **8** If ye fulfil the royal law according to the Scripture, *Thou shalt love thy neighbour as thyself*, ye do well: **9** But ^{if} ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. **10** For whosoever shall keep the whole law, and yet offend in one *point*, ^{he}

⁷ Lev. 19, 18; Matt. 22, 39; Rom. 13, 8, 9; Gal. 5, 14; 6, 2.—
⁸ Verse 1.—⁹ Deut. 27, 26; Matt. 5, 19; Gal. 3, 10.—¹⁰ Or,
that law which saith.

anywhere but from his God. The words *καταδυναστεύουσιν*, *exceedingly oppress*, and *ἐλκουσιν εἰς κριτήρια*, *drag you to courts of justice*, show how grievously oppressed and maltreated the Christians were by their countrymen the Jews, who made *law* a pretext to afflict their bodies and spoil them of their property.

7. Blaspheme that worthy name—They took every occasion to asperse the Christian name and the Christian faith. It is evident that these were Jews of whom St. James speaks; no Christians in these early times could have acted the part here mentioned.

8. The royal law—*Νόμον βασιλικόν*. This epithet is, among all the New Testament writers, peculiar to James; but it is frequent among the Greek writers in the sense in which it is here used. *Βασιλικόν*, *royal*, is used to signify any thing that is of general concern, is suitable to all, and necessary for all, as brotherly love is. This commandment, *Thou shalt love thy neighbour as thyself*, is a “royal” law, not only because it is ordained of God and proceeds from his kingly authority, but because it is so useful, suitable, and necessary to the present state of man; and as it was given us particularly by Christ himself, (John xiii, 34, xv, 12,) who is our king as well as prophet and priest, it should ever put us in mind of his authority over us, and our subjection to him. As the regal state is the most excellent for secular dignity and civil utility, so we give the epithet “royal” to whatever is pre-eminently excellent, noble, grand, or useful.

9. But if ye have respect to persons—If in judgment, or in any other way ye discriminate against the poor, **ye commit sin** against God, and are **convinced**, *ἐλεγχόμενοι*, *adjudged guilty of the law*, by this royal law, *Thou shalt love thy neighbour as thyself*.

10. For whosoever shall keep the whole law, etc.—Every sin is against the divine authority; and he who has committed one transgression is guilty; and by his one act dissolves, as far as he can, the sacred connexion that subsists between all the divine precepts and the obligation which he is under to obey, and thus casts off, in effect, his allegiance to God. For if God should be obeyed in any one instance he should be obeyed in all, as the authority and reason of obedience are the same in every case; he, therefore, who breaks one of these laws is in effect, if not in form, guilty of the whole. [The law (*νόμος*) is *one*, a non-composite and indivisible *unity*, of which the various commandments (*ἐντολαί*) are specific applications. The *ἐν* (*one*) named in the text must mean *ἐν ἐντάματι*, one precept, or specific commandment of the law; the *ἀλλ*, *πάντων*, of which the offender is in part guilty, is not each and all of the precepts, *ἐντάγματα*,

is guilty of all. **11** For ^{he} that said, ^{Do} not commit adultery, said also, ^{Do} not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. **12** So speak ye, and so do, as they that shall be judged by ^{the} law of liberty. **13** For ^{he} shall have judgment without mercy, that hath showed no mercy; and ^{mercy} ^{rejoiceth} against judgment. **14** ^{What doth it profit},

¹¹ Exod. 20, 13, 14.—¹² Chap. 1, 25.—¹³ Job 22, 6, etc.; Prov. 21, 13; Matt. 6, 15; 18, 35; 25, 41, 42.—¹⁴ 1 John 4, 17, 18.—
¹ Or, *glorieth*.—² Matt. 7, 26; chap. 1, 23.

but the one law (*νόμος*) viewed in its many forms and applications. See the next verse.]

11. For he that said—That is, the authority that gave one commandment gave also the rest; and he who breaks one resists this authority; so that the breach of any one commandment may be justly considered a breach of the whole law. [The reason for this assertion is the *unity* of the divine Author of the whole law, and of that law as the exponent of his will.—*Alford*.]

12. So speak ye, and so do—Have respect to every commandment of God, for this the **law of liberty**—the Gospel of Jesus Christ—particularly requires; and this is the law by which all mankind must be judged. But all along St. James particularly refers to the precept, *Thou shalt love thy neighbour as thyself*.

13. For he shall have judgment—He who shows no mercy to man, or, in other words, he who does not exercise himself in works of charity and mercy to his needy fellow creatures, shall receive no mercy at the hand of God; for he hath said, *Blessed are the merciful, for they shall obtain mercy*. The unmerciful, therefore, are *cursed*, and they shall obtain no mercy. **Mercy rejoiceth against judgment**—In the great day, though justice might condemn every man according to the rigour of the law, yet God will cause mercy to triumph over justice in bringing those into his glory who, for his sake, had fed the hungry, clothed the naked, ministered to the sick, and visited the prisoners. (See Matt. xxv, 31–46.) [“Judgment,” which would condemn any and all of us, is, in the case of the merciful, overpowered by the blessed effects of mercy; and (so) mercy prevails over it.—*Alford*.] The spirit of the saying may be found in another scripture, *I will have mercy and not sacrifice*—I prefer works of charity and mercy to every thing else, and especially to all acts of worship. The **ROYAL LAW**, *Thou shalt love thy neighbour as thyself*, should particularly prevail among *men*, because of the miserable state to which all are reduced by sin, so that each particularly needs the help of his brother.

14. What doth it profit . . . though a man say he hath faith—We now come to a part of this epistle which has appeared to some eminent men to contradict other portions of the divine records. It has been thought by some that James teaches the doctrine of justification by the merit of good works, while Paul asserts that to be insufficient, and that man can be justified only by faith. Luther, supposing that James did actually teach the doctrine of justification by works, which his good sense showed him to be absolutely insufficient for salvation, was led to condemn the epistle *in toto*, as a production unauthenticated by the Holy Spirit, and consequently worthy of no regard; he there-

my brethren, though a man say he hath faith, and have not works? can faith save him? **15** * If a brother or sister be naked, and destitute of daily food, **16** And * one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what

doth it profit? **17** Even so faith, if it hath not works, is dead, being * alone. **18** Yea, a man may say, Thou hast faith, and I have works: show me thy faith * without thy works, * and I will show thee my faith by my works. **19** Thou believest that there is one God; thou doest well: * the devils also be-

v See Job 31, 19, 20; Luke 3, 11. — w 1 John 3, 18. — x Gr. by itself. — y Some copies read, by thy works.

z Chap. 3, 13. — a Matt. 8, 29; Mark 1, 24; 5, 7; Luke 4, 34; Acts 16, 17; 10, 15.

fore termed it *epistola straminea*, a chaffy epistle, an epistle of straw, fit only to be burnt. Learned men have spent much time in striving to reconcile these two writers, and to show that St. Paul and St. James perfectly accord; one teaching the pure doctrine, the other guarding men against the abuse of it. From chapter i, 22, the apostle has been enforcing Christian practice. He now applies it to those who neglect this under the pretence of faith. St. Paul had taught that a man is justified by faith without the works of the law. This some already began to wrest to their own destruction. Wherefore St. James, purposely repeating (verses 21, 23, 25) the same phrases, testimonies, and examples which St. Paul had used, (Rom. iv, 3; Heb. xi, 17, 31,) refutes, not the doctrine of St. Paul, but the error of those who abused it. [There is certainly no contradiction between the apostles: they both delivered the truth of God, but in a different manner, as having to do with different kinds of men. This verse is a summary of what follows: *What profiteth it*, is enlarged on in verses 15-17; *though a man say*, in verses 18, 19; *can that faith save him*, verse 20. It is not *though he have faith*, but *though he say, I have faith*. Here, therefore, true living faith is meant. But in other parts of the argument the apostle speaks of a dead, speculative faith. He does not therefore teach that true faith *can*, but that it *cannot*, subsist without works. Nor does he oppose *faith to works*, but that empty name of faith to real faith working by love. *Can that faith which is without works save him?* No more than it can profit his neighbour. — Wesley.] [With James πίστις (*faith*) is the necessary ground of σωτηρία, (*salvation*), (see chapter i, 18-21,) but of course that πίστις which is not without works. In disputing the former delusion, James adopts his characteristic mode of first stating in clear and well-defined language the fundamental thought on which all the rest depends, and he does it by the introduction of brief interrogative sentences which reject that false opinion. — *Huther*.] That St. James quotes the same scriptures, and uses the same phrases, testimonies, and examples which St. Paul has done, is fully evident; but it does not follow that he wrote after St. Paul. It is scarcely possible that one had seen the epistle of the other, since neither of them quotes the other. I am inclined to think that James is evidently the elder writer, but probably Paul had never seen his epistle. Allowing them both to be inspired, God could teach each what was necessary for the benefit of the Church, without their having any knowledge of each other. As the Jews in general were very strenuous in maintaining the necessity of good works, or righteousness, in order to justification, wholly neglecting the doctrine of faith, it is not to be wondered at that those who were converted, and saw the absolute necessity of faith in order to their justification, should have gone into the contrary extreme. **Can faith save him**—[The writer

had just designated a defective form of faith, shown to be such by its unfruitfulness, and now he asks, "Can (this) faith save him?" so denying that it can."] See on verses 19, 24, 25.

15. If a brother or sister be naked—That is, ill-clothed; for γυμνοί, *naked*, has this meaning in several parts of the New Testament, signifying bad clothing, or the want of some particular article of dress. (See Matt. xxv, 36, 38, 43, 44, and John xxi, 7.) It has the same comparative signification in most languages.

16. Be ye warmed and filled—Your saying so to them, while you give them nothing, will just profit them as much as your professed faith, without those works which are the genuine fruits of true faith, will profit you in the day when God comes to sit in judgment upon your soul.

17. If it hath not works, is dead—The faith that does not produce works of charity and mercy is without the living principle which animates all true faith, that is, love to God and love to man. They had faith, such as a man has who credits a well-circumstanced relation because it has all the appearance of truth; but they had nothing of that faith that a sinner, convinced of his sinfulness, God's purity, and the strictness of the divine laws, must have in the Lord Jesus, in order to be saved from his sins.

18. Show me thy faith without thy works—Your pretending to have faith while you have no works of charity or mercy, is utterly vain; for as "faith," which is a principle in the mind, cannot be discerned but by the effects, that is, *good works*, he who has no good works has, presumptively, no faith. **I will show thee my faith by my works**—My works of charity and mercy will show that I have faith; and that it is the living tree whose root is love to God and man, and whose fruit is the good works here contended for.

19. Thou believest that there is one God—Believing in the being and unity of God distinguished the Jews from all the nations of the world; and having been brought into the covenant, they reckoned themselves secure of salvation. The insufficiency of this St. James immediately shows. **Thou doest well**—[So to have learned of God, and to believe in his being and character, is good as far as it goes, but all this is entirely short of believing unto life.] **The devils also believe, and tremble**—Even the "devils" believe this, and yet so far from justifying or saving them, it leaves them in their lost state. [Both the nature of the faith in question and its insufficiency are shown by this identifying it with the merely intellectual faith of "the devils," (demons.) *They shudder*—Φρίσσει, *their hair stands on end*. Their belief (because it is only of the head, and not of the heart) does nothing for them but certify to them their own misery.—*Alford*.] [The demons, by their knowledge of spiritual things, clearly apprehend the being and nature of God; and they also see that all

lieve, and tremble. **20** But wilt thou know, O vain man, that faith without works is dead? **21** Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? **22** Seest thou how faith wrought with his works, and by works was faith made perfect? **23** And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for right-

eousness: and he was called 'the Friend of God. **24** Ye see then how that by works a man is justified, and not by faith only. **25** Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? **26** For as the body without the spirit it is dead, so faith without works is dead also.

b Gen. 22. 9, 12. — *c* Or, *Thou seest.* — *d* Heb. 11. 17. — *e* Gen. 15. 6; Rom. 4. 3; Gal. 3. 6.

f 2 Chron. 20. 7; Isa. 41. 8. — *g* Josh. 2. 1; Heb. 11. 31. — *h* Or, *breath.*

this glorious majesty and power is engaged against them; therefore they are horrified at what they see. But that fear does not tend to salvation.]

20. But wilt thou know—Be instructed in the nature of true saving faith, and to that end attend to the following examples?

21. Was not Abraham . . . justified by works—That is, did not the conduct of Abraham, in offering up his son Isaac on the altar, sufficiently prove that he believed in God, and that it was his faith in him that led him to this extraordinary act of obedience?

22. Seest thou how faith wrought—Here is a proof that faith cannot exist without being active in works of righteousness, [and that only the faith that works is genuine.] His faith in God would have been of no avail to him had it not wrought in him obedience to the commands of God. It dictated obedience, he obeyed; and thus faith, ἐρελευσθη, had its consummation. Even true "faith" will soon die if it does not develop the spirit of obedience. [Even among the ancestors of Jesus the blessing and the promised salvation was transmitted through the righteousness which is by faith, as distinguished from legal righteousness. This appears not only from the lives of Abraham and David, the fathers of the faithful, and from the pious sovereigns among their descendants, but also from the ancestresses of Jesus, Thamar, Rahab, Ruth, and Bathsheba, specially mentioned by the evangelist.—*Lange*, (on Matt. i.)]

23. The Scripture was fulfilled—He believed God; and this faith was accounted to him for righteousness; and being justified by (through) thus believing, his life of obedience showed that he had not received the grace of God in vain. (See on Rom. iv, 3; Gal. iii, 6.) **The Friend of God**—The highest character ever given to man. God took Abraham into immediate communion with himself, and poured out upon him the choicest of his blessings; for as God can never be in want, because he possesses all things, so Abraham his "friend" could never be destitute, because God was his friend. [The fulfilling denotes throughout the completed, decided, and manifested development of a seed of faith which until then was, germ-like, concealed, whether it be a prophecy or a type. (See 1 Kings ii, 27; Matt. ii, 15.) The righteousness of faith of Abraham reached its fulfilment, (πληρωσις,) or completion, (τελειωσις,) in its proof and verification, as it was sealed by the now openly stated divine testimony. The act of faith itself, and the subsequent sealing in the life of individual believers, answer to the Old Testament Abrahamic foundation and the New Testament completion. . . . And this fulfilment was manifested in his being called "the friend of God."—*Van Oosterzee*.] [So in substance in the Old Testament, but here first put into a form of words.]

24. Ye see then how—It is evident from this example that Abraham's faith was not merely intellectual and speculative believing, but a principle that led him to credit God's promises relative to the future Redeemer, and to implore God's mercy; this he received, and was justified by faith. His faith now began to work by love, and therefore he was found ever obedient to the will of his Maker. He brought forth the fruits of righteousness; and his works justified—proved the genuineness of—his faith; and he continued to enjoy the divine approbation, which he could not have done had he not been thus obedient; for the Spirit of God would have been grieved, and his principle of faith would have perished. Obedience to God is essentially requisite to the maintenance of faith. Faith lives only as it works; and good works have their being and excellence from faith. Neither can subsist without the other, and this is the point which St. James labours to prove, in order to convince the Antinomians of his time that their faith was a delusion, and that the hopes built on it must needs perish.

25. Rahab the harlot—See Joshua ii, 1, and Heb. xi, 31. "Rahab" had the approbation due to genuine faith, which she actually possessed, and gave the fullest proof that she did so by her conduct. As justification signifies not only the pardon of sin, but the receiving God's approbation, James seems to use the word in this latter sense. God approved of them because of their obedience to his will; and he approves of no man who is not obedient. [Rahab's belief, and her practice based upon it, not her moral character, are here considered.] [To the example of Abraham, who was the prototype of all true faith, is now added another as remote from it as possible, that of a woman, a Canaanite, a harlot (the article (ἡ πόρνῃ,) denotes that she was the historically known personage without intensifying the idea (expressed by the word,) which, however, must not be weakened by the exposition *hospita*, (inn keeper,) or *idolatra*, (heathen,) although she was both in reality.) The apostle's motive, however, must be taken even more concretely. Doubtless Rahab stands here as the representative of Gentile Christians in their work of faith. . . . She was justified not only in that her life was spared, (Josh. ii, 6, 22,) but that she became a highly honoured mother in Israel. (See Matt. i, 5.)—*Lange*.]

26. For as the body without the spirit . . . so faith without works—There can be no more a genuine faith without good works than there can be a living human body without a soul.

Some persons, known to St. James, must have taught that men are justified by merely believing in the one true God; or he would not have taken such pains to confute it. Crediting the unity of

CHAPTER III.

MY brethren, ^abe not many masters, ^bknow-
ing that we shall receive the greater ^ccon-
demnation. **2** For ^din many things we offend
all. ^eIf any man offend not in word, ^fthe
same ^gis a perfect man, ^hand able also to bridle
the whole body. **3** Behold, ⁱwe put bits in
the horses' mouths, that they may obey us;
and we turn about their whole body. **4** Be-

^a Matt. 23, 8, 14; Rom. 2, 20, 21; 1 Pet. 5, 3. — ^b Luke 6, 37.
— ^c Or, *judgment*. — ^d 1 Kings 8, 46; 2 Chron. 6, 26; Prov.
20, 9; Eccles. 7, 20; 1 John 1, 8. — ^e Psa. 34, 13; chap. 1, 26;

hold also the ships, which though *they be* so
great, and *are* driven of fierce winds, yet are
they turned about with a very small helm,
whithersoever the governor listeth. **5** Even
so ^jthe tongue is a little member, and ^kboast-
eth great things. Behold, how great ^la mat-
ter a little fire kindleth! **6** And ^mthe tongue
is a fire, a world of iniquity: so is the tongue
among our members, that ⁿit defileth the

1 Pet. 3, 10. — ^f Matt. 12, 37. — ^g Psa. 32, 9. — ^h Prov. 12, 18;
15, 2. — ⁱ Psa. 12, 3; 73, 8, 9. — ^k Or, *wood*. — ^l Prov. 16, 27.
— ^m Matt. 15, 11, 18, 19, 20; Mark 7, 15, 20, 23.

the Godhead, and the doctrine of a future state,
was that faith through which both the Jews in St.
James's time and the Mohammedans of the present
day expect justification; [and this is about the
whole of the faith of not a few in these times
who pretend to be Christians.] St. James, in deny-
ing such a faith to be of avail, because unaccom-
panied with good works, has said nothing more
than what St. Paul has said in other words, (Ro-
mans ii,) where he combats the same Jewish error,
and asserts that not the hearers but the doers of
the law will be justified, and that a knowledge of
God's will, without the performance of it, serves
only to increase men's condemnation.—*Michaelis.*

NOTES ON CHAPTER III.

1. Be not many masters—Do not affect the
teacher's office, for many wish to be teachers who
have more need to learn. [Evidently designed to
censure the false mania for teaching—the dogmatiz-
ing contentiousness which is thoroughly character-
istic of the Judaizing Christian.—*Lange.*] [**Great-
er condemnation**—*Μεῖζον κρίμα*, a heavier *responsi-
bility*, not necessarily condemnatory, though de-
volving a responsibility which, in case of failure,
must be followed by greater condemnation. (See
Matt. xxiii, 13.)]

2. In many things we offend all—*Παύμεν
ἀπαντες*; we all *stumble*. "As the general course
of life is called a way, and particular actions steps,
so going on in a regular course of right action is
styled walking uprightly; and acting amiss, tripping
or stumbling."—*Burrows.* There are very few who
walk so closely with God, and inoffensively with
men, as never to stumble; and yet it is the privi-
lege of every follower of God to be *sincere and
without offence to the day of Christ*. Were failure
unavoidable, it would be useless to make it a sub-
ject of blame; but as every man may receive grace
from his God to enable him to walk *uprightly*, it is
to be deplored that so few live up to their privi-
leges. [The apostle, indeed, says that "we all
stumble in many things;" but to *stumble* is not
necessarily to *sin*, and from this, if faithful, we
shall be kept by the power of grace. (See Psa.
xxvii, 23, 24.)] **If any man offend (stumble)
not in word, (doctrine,) the same is a perfect
man**—*If any man offend not, (ὅν πταίει, trip not),
ἐν λόγῳ, in doctrine*, teaching the truth, the same is,
τέλειος ἄνθρωπος, a man fully instructed in divine things.
The man who advanced no false doctrine, and gave
no imperfect view of any of the great truths of
Christianity, proved himself thereby to be thor-
oughly instructed in divine things; to be no novice,
and consequently among the "many teachers" to
be a *perfect master*, and worthy of the sacred voca-
tion. **Able also to bridle the whole body**—
Grotius, by "body," believed that the Church of
Christ was intended; and this the above view ren-

ders very probable. [He is thus qualified to *guide*
(as a horse is governed by the bridle) the whole
Church, the associated body of believers.] If it be
objected "that *χαλινάγων ὅσαι* is not elsewhere ap-
plied to the government of the Church of Christ,"
it may be answered that St. James is a very pec-
uliar writer; and that his phraseology, metaphors,
and diction in general are different from all the
rest of the New Testament writers, so as to have
scarcely any thing in common with them.

3. Behold, we put bits in the horses' mouths
—In order to show the necessity of regulating the
tongue, to which St. James was led by his exhorta-
tion to them who wished to thrust themselves into
the teacher's office, supposing, because they had
the gift of a ready flow of speech that therefore
they might commence teachers of divine things; he
proceeds to show that the tongue must be bridled
as the horse, and governed as the ships; because,
though it is small, it is capable of ruling the whole
man, and of irritating and offending others. [Just
as the reference here is not to the physical tongue
as such, but only as the organ and symbol of readi-
ness of speech, so St. James does not set "body" as
such in opposition to *man*, as a relative dependent
power which offers moral resistance to the will
of the *ego* (the self;) but the body denotes here
the organ and symbol of all human action, with the
exception of speech. . . . He who truly masters his
words will master his works.—*Lange.*]

4. Behold also the ships—[The organ of guid-
ing, (*bits, χαλινός*;) probably connected with the
natural unruliness of the horse, was the principal
idea of the first figure, the mouth, the tongue; in
the second figure it is the contrast between the
smallness of the organ—the fine touch required to
influence it—and the greatness as well as the storm-
tossed condition of the ship to be turned. . . . The
little rudder is here obviously the antitype of the
little tongue.—*Lange.*]

5. Boasteth great things—That is, *can do
great things*, whether of a good or evil kind. James
seems to refer here to the powerful and all com-
manding eloquence of the Greek orators: they
could carry the great mob whithersoever they
wished; calm them to peaceableness and submis-
sion, or excite them to furious sedition. [*Μεγάλα
ἀνέχει*, has a bad rather than a good sense.] **Be-
hold, how great a matter**—See what a flame of
discord and insubordination one man, merely by his
persuasive tongue, may kindle among the common
people.

6. The tongue is a fire—[The figure is a spark,
or very small "fire," producing a widespread con-
flagration, here applied to illustrate the incendiary
action of unruly speech.] **A world of iniquity**
—This is an unusual form of speech, but the mean-
ing is plain enough; "world" signifies here a *mass*,
a *great collection*, an *abundance*. The *Syriac* gives

whole body, and setteth on fire the "course of nature; and it is set on fire of hell. 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: 8 But the tongue can no man tame; it is an unruly evil, full of deadly poison. 9 Therewith bless we God, even the Father; and therewith curse we

men, which are made after the similitude of God. 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11 Doth a fountain send forth at the same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and

n Gr. wheel.—o Gr. nature.—p Gr. nature of man.

q Psa. 140. 3.—r Gen. 1. 26; 5. 1; 9. 6.—s Or, hole.

a curious turn to the expression: *And the tongue is a fire; and the world of iniquity is like a wood.* Above, the same version has: *A little fire burns great woods.* So the world of iniquity is represented as inflamed by the wicked tongues of men; the world being fuel, and the tongue a fire. **So is the tongue among our members.** [Ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλονύσα ὅλον τὸ σῶμα, literally, *the tongue is seated among our members, that (one) defiling the whole body.* (There is nothing in the original to which the particle of comparison "so" answers.) The tongue, when made the organ of unregulated passion, circulates and magnifies the evil qualities of the whole man; not chiefly the physical, but especially the moral and spiritual. (See Rom. xii, 1)] I think St. James refers here to those well known speeches of the rabbins, *Vayakra Rabba*, sec. 16, fol. 159, "Rabbi Eleazar said, Man has one hundred and forty-eight members, some confined, others free. The tongue is placed between the jaws; and from under it proceeds a fountain of water, (the great sublingual salivary gland,) and it is folded with various foldings. Come and see *what a flame the tongue kindles!* Were it one of the unconfined members, what would it not do?" **Setteth on fire the course of nature.**—ἀποτρέφουσα τὸν τροχὸν τῆς γενέσεως, and *setteth on fire the wheel of life.* [Inflames the whole round (τροχὸν) of developing life, (γενέσεως), an expression evidently intended to indicate the radical and complete possession and perversion of the soul by the reflex influence of the unbridled tongue. (See Matt. xii, 37.)] [It is the *tongue* (the *outgivings* of the corrupt heart in man, Matthew xii, 34, Luke vi, 45) which changes the wheel (course) of the human development of life into a burning firewheel. . . . Alford renders "the orb of creation," and Wordsworth "the wheel of nature." The idea in both is really the same.—*Lange.*] [And it is set on fire of hell.—ὑπὸ τῆς γέεννης, *by or from gehenna*—not *hades.*] [The fire of gehenna is brought about by the immanent heat of devilish passion which proceeds (goes out) from the devil through his kingdom. This devilish heat is here described as the causality of that fanatical heat of men. (See verse 15.)—*Lange.*]

7. **Every kind of beasts**—That is, every species of wild beasts, *πάντα φύσιν θηρίων, is tamed*; that is, brought under man's power and dominion. [A general truth in natural history, to which, however, there may be exceptions, without at all changing the truthfulness and aptitude of the fact as cited.]

8. **But the tongue can no man tame**—No cunning, persuasion, or influence has ever been able to silence it. Nothing but the grace of God can bring it under subjection. [The untamableness of the tongue shows that there is something devilish in its excitement, over which human nature, left to itself, has no power.—*Lange.*] **It is an unruly evil.**—Ἀκατάσχετον κακόν, *an evil that cannot be*

restrained; it breaks all bounds. **Full of deadly poison**—A reference to the tongues of serpents, supposed to be the means of conveying their poison into wounds made by their teeth. Throughout the whole of this poetic and highly declamatory description, St. James must have the tongue of the *slanderer, calumniator, backbiter, whisperer, and tale-bearer* particularly in view. Vipers, basilisks, and rattlesnakes are not more dangerous to life than these are to the peace and reputation of men.

9. **Therewith bless we God**—And yet the tongue is capable of being used for the highest and holiest purposes. **And therewith curse we men**—These are the *common swearers*, whose mouths are generally full of direful imprecations against those with whom they are offended. The consideration that man is made after the image of God should restrain the tongue of the profane; but there are many who, while they pretend to sing the high praises of God, are ready to wish the direst imprecations either on those who offend them, or with whom they choose to be offended. [This likeness we ought to revere in ourselves and in others, and he who curses, despises it.—*Alford*] [James makes these declarations in the *first person*, (*we*), so including himself and his among the offenders, (see verse 2,) either as a confession which becomes all to make, or else, speaking as a Jew to Jews, he makes this confession and complaint for the whole nation, possibly not without reference to the spirit and practice of persecution then prevalent.]

10. **Out of the same mouth**—This saying is something like that in Prov. xviii, 21: "Death and life are in the power of the tongue." A saying very like that of St. James is found in Rabbi Tanchum, fol. 10, 4: "The mouth desires to study in the law, and to speak good words; to praise God, to glorify him, and to celebrate him with hymns; but it can also slander, blaspheme, reproach, and swear falsely." **My brethren, these things ought not so to be**—[Ὁὐ χρὴ, *it is not fitting* (it is monstrous) *that these things should be so.*]

11. **Doth a fountain send forth . . . sweet water and bitter**—No such inconsistency is found in the natural world as this blessing and cursing in man. No fountain, at the same opening, sends forth sweet water and bitter; no fig tree can bear olive berries; no vine can bear figs; nor can the sea produce salt water and fresh from the same place. Such things would be contradictions, and indeed impossibilities, in nature. It is depraved man alone that can act such a monstrous part.

12. **So can no fountain both yield salt water and fresh**—Here are four distinct comparisons: 1) A fountain cannot produce sweet water and bitter; 2) A fig tree cannot produce olive berries; 3) A vine cannot produce figs; 4) Salt water (the sea) cannot be made sweet. That is, according to the ordinary operations of nature, these things are impossible. Chemical action is out of the question. [The incongruity of goodness and badness

fresh. **13** "Who *is* a wise man and endued with knowledge among you? let him show out of a good conversation *his works* with meekness of wisdom. **14** But if ye have *bitter envying* and strife in your hearts, *glory not*, and lie not against the truth. **15** "This wisdom descendeth not from above, but *is* earthly, *sensual*, *devilish*. **16** For *where envying and strife is*, there *is* *confusion* and every evil

g Gal. 6. 4. — *o* Chap. 2. 18. — *p* Chap. 1. 21. — *q* Rom. 13. 13. — *r* Rom. 2. 17, 23. — *s* Phil. 3. 19; chap. 1. 17. — *t* Or, natural, Jude 19. — *u* 1 Cor. 3. 3; Gal. 5. 20. — *v* Gr. tumult, or, inquietness.

proceeding out of the same heart, and being produced in the same life, is the lesson taught. The depraved soul can only exercise itself within the bounds of its depravity, the fountain must be cleansed, the tree made good, in order that the results shall be good. (Luke vi, 43-45.)

13. Who is a wise man and endued with knowledge—*Kaì ἐπιστήμων*, [who among you claims to be able to teach.] **Let him show**—Let him by a holy life and chaste conversation show, through meekness and gentleness, that he is a Christian indeed; his works and his spirit proving that God is in him of a truth; and that from the fulness of a holy heart his feet walk, his hands work, and his tongue speaks. We may learn from this that genuine wisdom is ever accompanied with meekness and gentleness. Those proud, overbearing, and disdainful men, who pass for great scholars and eminent critics, may have *learning*, but they have not *wisdom*. Their learning implies their correct knowledge of the structure of language, and of composition in general; but *wisdom* they have none, nor any self-government. That learning is not only little worth, but despicable, that does not teach a man to govern his own spirit, and to be humble in his conduct toward others. [Let him by his "walk" and "conversation" justify his claim to be heard as a teacher and guide by "good works," and not a "dead faith."] **14. If ye have bitter envying and strife**—If ye be under the influence of an unkind, fierce, and contemptuous spirit, even while attempting or pretending to defend true religion, do not boast either of your exertions or success in silencing an adversary; ye have no religion, and no true wisdom; and to profess either is to *lie against the truth*. Let all writers on what is called polemic divinity lay this to heart.

15. This wisdom descendeth not from above—God is not the author of it, because it is bitter, not meek. **Is earthly**—Having this life only in view. **Sensual**—*ψυχική*, animal; having for its object the gratification of the passions and animal propensities. **Devilish**—*δαμονιώδης*, demoniacal. [After the characteristics of demons, rather than inspired by them. The tempting power of demons is not taught in the New Testament.]

16. For where envying and strife is—*Ζήλος καὶ ἐριθία*, [emulation (in the bad sense) and strife, where these are, and become stimulating influences, (especially in the Church of God,) *confusion and every evil work* is the inevitable result.] The Jews were the most intolerant of all mankind; it was a maxim with them to kill those who would not conform to their law; and their salvation they believed to be impossible. This has been the spirit of popery, and of the Roman Church at large; in vain do they attempt to deny it; they have written

work. **17** But *the wisdom that is from above* is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, *without partiality*, and without hypocrisy. **18** *And the fruit of righteousness is sown in peace of them that make peace.*

CHAPTER IV. FROM whence come wars and *fightings*

or 1 Cor. 2. 6, 7. — *or* Or, without wrangling. — *g* Rom. 12. 9; 1 Peter 1. 22; 2. 1; 1 John 3. 18. — *z* Prov. 11. 18; Hos. 10. 12; Matt. 5. 9; Phil. 1. 11; Heb. 12. 11. — *a* Or, brackings.

it in characters of blood and fire even in this country, (England,) when they were possessed of political power. [And even Protestant Christendom has not always been faultless in this matter.]

17. The wisdom that is from above—The pure religion of the Lord Jesus, bought by his blood, and infused by his Spirit. **Is first pure**—*Ἀγνή*, chaste, holy, and clean. **Peaceable**—*Εἰρηνική*, peaceful itself and promoting peace among men. **Gentle**—*Ἐπεικής*, meek, modest, of an equal mind, taking every thing in good part, and putting the best construction upon all the actions of others. **Easy to be entreated**—*Εὐπειθής*, not stubborn nor obstinate; of a yielding disposition in all indifferent things, docile, ready to forgive. **Full of mercy**—Disposed to grant favours and to perform every possible act of kindness. **Good fruits**—[Habitually bringing about beneficent results.] **Without partiality**—*Ἀδιόκριτος*, without making a difference—rendering to every man his due; and being never swayed by self-interest, worldly honour, or the fear of man; knowing no man after the flesh. **Without hypocrisy**—*Ἀνυπόκριτος*, without dissimulation; without pretending to be what it is not; acting always in its own character.

18. And the fruit of righteousness is sown—The whole is the principle of righteousness in the soul, and all the virtues are the fruits of that righteousness. **Is sown in peace**—When the peace of God rules the heart, all these virtues and graces grow and flourish abundantly. **Of them that make peace**—The peacemakers are continually recommending this wisdom to others, and their own conduct is represented as a sowing of heavenly seed, which brings forth divine fruit. This is not only the proper disposition for every teacher of the Gospel, but for every follower of the Lord Jesus. To enjoy the peace of God in the conscience, and to live to promote peace among men, is to answer the end of our creation, and to enjoy as much happiness ourselves as the present state of things can afford. They who are in continual broils live a wretched life, and they who love the life of the salamander must share no small portion of the demoniacal nature. In domestic society such persons are an evil disease; they are a canker in the Church and a pest in the State.

NOTES ON CHAPTER IV.

1. From whence come wars and fightings—[A painful transition from the ideal to the actual. Hitherto the language has been general, but now it is "among you." . . . Whether these were strifes of (so-called) religious parties, or individual rivalries for selfish ends, as the following words may suggest, they were the works of the flesh. (See Gal. v, 19-21.) Coming of their lusts, *ἡδονῶν*, pleasures,

among you? *come they* not hence, *even* of your
lusters that war in your members? **2** Ye
lust, and have not: ye ^akill, and desire to
have, and cannot obtain: ye fight and war, yet
ye have not, because ye ask not. **3** ^eYe ask,
and receive not, ^fbecause ye ask amiss, that ye

¹ Or, *pleasures*. So verse 3. — ^c Rom. 7. 23; Gal. 5. 17;
1 Pet. 2. 11. — ^d Or, *enmity*. — ^e Job 27. 9; 33. 12; Psa. 13. 41;
Prov. 1. 24; Isa. 1. 15; Jer. 11. 11; Micah 3. 4; Zech. 7. 13.

not unlike *ἐπιθυμίαν*, appetites, and yet something
more, namely, desire gratified in luxurious indul-
gences. See Speaker's Com.] [*Πόλεμος καὶ μάχαι*,
Wars and strifes. Not public or national wars, nor
yet conflicts in the courts, but rather quarrels grow-
ing out of their selfishness and uncharitableness.]
**Come they not hence . . . of your lusts that
war in your members** — [*Pleasures that make
war in your members*.] [The word member, *μέλος*,
denotes properly a limb, or member of the body;
but it is used in the New Testament to denote the
members of the body collectively, that is, the body
itself as the seat of the desires and passions, (Rom.
vi. 13, 19; vii. 5, 23; Col. iii. 5;) the *warring* refers
to conflicts between those passions which have
their seat in the flesh, and (among themselves)
with the better principles of the mind and con-
science, producing a state of agitation and conflict.
— *Barnes*.]

2. Ye lust, and have not—Ye are ever covet-
ous, and ever poor, [longing for what ye have not.]
Ye kill, and desire to have—[Apparently the
only defensible rendering of the word *φονεύετε* ("ye
kill") is that given in our common translation, and
then, according to Alford, we are to "understand
it to allude to such cases as David and Ahab, who
in their desire to possess committed murder. . .
In the state of Jewish society during the apostolic
age, it is to be feared that examples of [such
atrocities] were but too plentiful, and there is no
telling how far the Christian portion of Jewish
communities may have suffered themselves to be-
come entangled in such quarrels and their murder-
ous consequences." (See the case of St. Paul, Acts
xxiii.)] **Ye have not, because ye ask not**—Ye
get no especial blessing from God, as your fathers
did, because ye do not pray. Worldly good is your
god; ye leave no stone unturned in order to get
it; and as ye ask nothing from God but to *consume
it upon your evil desires and propensities*, your
prayers are not heard.

**3. Ye ask, and receive not, because ye ask
amiss**—[The general sense is: if you really prayed
aright, this feeling of continual craving after more
of worldly things would not exist. All your proper
wants would be supplied; and these improper
ones, which beget wars and fightings among you,
would not exist.—*Alford*.] *Κακῶς αἰτεῖσθε, ye ask
enilly, wickedly*. Ye have not the proper disposi-
tions of prayer, and ye have an improper object.
Ye ask for worldly prosperity, that ye may employ
it in riotous living. This is properly the meaning
of the original, *ὅτι ἐν ταῖς ἡδοναῖς ὑμῶν παραινέσθε*,
that ye may expend it upon your pleasures.

4. Ye adulterers and adulteresses—The Jews,
because of their covenant with God, are repre-
sented as being espoused to him; and hence their
idolatry, and their iniquity in general, are repre-
sented under the notion of *adultery*. And although
they had not, since the Babylonish captivity, been
guilty of *idolatry*, according to the *letter*; yet what
is intended by *idolatry*—having their hearts

may consume it upon your lusts. **4** ^hYe
adulterers and adulteresses, know ye not that
the friendship of the world is enmity with
God? ^kwhosoever therefore will be a friend
of the world is the enemy of God. **5** Do ye
think that the Scripture saith in vain, ^lThe

² Psa. 66. 18; 1 John 2. 22; 5. 14. — ^g Or, *pleasures*. —
^h Psa. 73. 27. — ⁱ 1 John 2. 15. — ^k 1 John 15. 19; 17. 11; Gal.
1. 10. — ^l See Gen. 6. 5; 8. 21; Num. 11. 29; Prov. 21. 10.

estranged from God, and seeking their portion in
this life and out of God—is that of which the Jews
were then notoriously guilty. [An overwhelming
balance of the best modern authorities reject the
words *μοιχοὶ καὶ*, (*adulterers and*), and retain only
μοιχαῖδες, (*adulteresses*).] The (spiritual) adultery
here designated is that of a wife against her hus-
band, in which relation the Church stands to
Christ; and as each believer is personally espoused
to him, of which espousal their baptism is the "sign
and seal," so their infidelity to him partakes of the
nature of the criminality of the unfaithful wife.
The use of the masculine form (*μοιχοὶ*) is therefore
out of harmony with the spirit of the text, as well
as wanting in critical authority. Of this correction
of the accepted reading, Alford very justly re-
marks, "This is one of those cases where the testi-
mony of our ancient MSS. is so valuable, in re-
storing to us the nervous and pregnant rebuke of
the original." **The friendship of the world**—
"The world" was their god; here they committed
their *spiritual adultery*, and they cultivated this
friendship in order that they might gain this end.
Whosoever . . . will be a friend of the world
—How strange it is that people professing Chris-
tianity can suppose that with a worldly spirit,
worldly companions, and their lives governed by
worldly maxims, they can be in the favour of God,
or have a place in the kingdom of heaven! When
"the world" gets into the Church, the Church be-
comes a painted sepulchre; its spiritual vitality
being extinct.

**5. Do ye think that the Scripture saith in
vain**, etc.—It is impossible to tell what scripture
St. James refers to; many have been produced by
learned men as that which he had particularly in
view. Some think Gen. vi. 5: "Every *imagi-
nation* of the thoughts of his heart was *only evil*
continually." Gen. viii. 21: "The *imagination*
of man's heart is evil from his youth." Num. xi. 29:
"Moses said unto him, *Enruest thou for my sake?*"
and Prov. xxi. 10: "The soul of the wicked *de-
sireth evil*." None of these scriptures, nor any
other, contain the precise words of this verse; and
therefore St. James may probably refer not to any
particular portion, but to the spirit and design of
the Scripture in those various places where it speaks
against *covising, covetousness, worldly associations*,
etc. [This verse has been variously interpreted,
each one having his own scheme, with which, how-
ever, even the interpreter himself is often not sat-
isfied. Its interrogation and *quasi* negative form is
evidently designed to be equivalent to a strong
affirmation: "The Scripture says so, emphatically."
This appeal to the Scripture is in the form com-
monly used in making verbal quotations, but the
words here given—the latter clause of the verse—are
not found, in that precise shape, in either the Old
or the New Testament. They must, therefore, be
taken as an expression of the general teaching of
God's word on the subject. But the chief difficulty
is found in fixing the meaning of the two words,

spirit that dwelleth in us lusteth ^{to} envy? **6** But he giveth more grace. Wherefore he saith, "God resisteth the proud, but giveth grace unto the humble. **7** Submit yourselves therefore to God. ⁸ Resist the devil, and he will flee from you. ⁹ Draw nigh to God, and he will draw nigh to you. ¹⁰ Cleanse your

^m Or, *enviously*.—ⁿ Job 22, 29; Psal. 138, 6; Prov. 3, 34; 29, 23; Matt. 23, 12; Luke 1, 52; 14, 11; 18, 14; 1 Pet. 5, 5.—^o Eph. 4, 27; 6, 11; 1 Pet. 5, 9.—^p 2 Cor. 15, 2.

ῥόδον, *envy*, and *πνεῦμα*, *spirit*, the sense of the former of which depends largely on that of the latter. If, as evidently intended in the English Version, the latter is the spirit of fallen and worldly men, then its rendering of the former "envy" is a near approach to the true sense, and the whole verse constitutes simply a reminder and a warning; as if it had said, you are warned in Scripture that your hearts are instinctively inclined to evil; therefore, (implied, but not immediately expressed,) seek God's grace, draw near and submit to God, resist the devil, mourn for your carnality, and humble yourselves before God. (Verses 6–10.) But the form of words used (*πνεῦμα ὁ κατακρίνων ἐν ἡμῖν*) is precisely that usually employed to indicate the indwelling of the Holy Spirit, and therefore it is claimed that it should be rendered, "The Spirit that he (God) placed in you;" and then the words *πρὸς ῥόδον ἐπιποθεῖ* must be interpreted so as to express an action of the Holy Spirit. This has been attempted by making *πρὸς* equivalent to *against*, or *in opposition to*, which would be a very unusual application of that preposition. By this construction the sentence becomes indirectly an assuring promise of the indwelling Spirit's assistance in resisting envy, (*ῥόδον*), which is also directly and largely affirmed in what immediately follows. Either sense is good enough in itself, and altogether in harmony with the teachings of the Scriptures; but to reach either of them, very considerable liberties must be used in construing the words of the original.]

6. But he giveth more grace.—*Μεῖζονα χάριν*, a greater benefit, [enlarged measures of the power of the Holy Spirit, by which to effectually resist the evil tendency (*ἐπιποθείς*) of the depraved heart, (verse 5,) and so to effectually antagonize the "evil heart of unbelief." (Heb. iii, 12.)] **God resisteth the proud.**—*Ἀντιτάσσεται*, sets himself in battle array against him. **Giveth grace unto the humble.**—The sure way to please God is to submit to the dispensations of his grace and providence; and when a man acknowledges him in all his ways, he will direct all his steps. The covetous man grasps at the *shadow* and loses the *substance*.

7. Submit . . . to God.—Continue to bow to all his decisions, and to all his dispensations. **Resist the devil.**—He cannot conquer you if you continue to resist. Strong as he is, God never permits him to conquer the man who continues to resist him. He who, in the *terrible name* of JESUS, opposes even the devil himself, is sure to have a speedy and glorious conquest. [There is here an evident reference to Christ's temptation. (Matt. iv, 10, 11.) These scriptures (see 1 Peter 5–7) testify to the personality of the tempter, (see also Luke xxii, 31,) who appears (as elsewhere) as the prince of this world; whose thralls the friends of the world necessarily become. (John xii, 30; xiv, 30.)—*Speaker's Commentary*.]

8. Draw nigh to God.—Approach Him, in the
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hands, *ye sinners*; and ¹purify *your hearts, ye* ²doubleminded. **9** Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. **10** Humble yourselves in the sight of the Lord, and he shall lift you up. **11** Speak not evil one of another, brethren. He that

^q Isa. 1, 16.—^r 1 Pet. 1, 22; 1 John 3, 3.—^s Chap. 1, 8.—^t Matt. 5, 4.—^u Job 22, 29; Matt. 23, 12; Luke 14, 11; 18, 14; 1 Pet. 5, 6.—^v Eph. 4, 31; 1 Pet. 2, 1.

name of Jesus, by faith and prayer, and **he will draw nigh to you**; he will meet you at your coming. When a soul sets out to seek God, God sets out to meet that soul; so that while we are drawing near to him, he is drawing near to us. The delicacy and beauty of these expressions are, I think, but seldom noted. **Cleanse your hands, ye sinners.**—*Washing or cleansing the hands* was a token of innocence and purity. [See the case of Pilate, Matt. xxvii, 24, also Psal. xxvii, 6.] **Purify your hearts.**—[Since only the "pure in heart" (the really and earnestly sincere) can truly and effectually "draw near to God." (See Psal. ix, 12, Isa. vii, 15.)] **Ye doubleminded.**—[See chapter i, 8. *Doublemindedness* is incompatible with real sincerity; it is therefore an uncleanness and must be removed.] As a man is a *sinner*, he must have his *hands cleansed* from wicked works; as he is *doubleminded*, he must have his *heart sanctified*. *Sanctification* belongs to the *heart*, because of *pollution of mind*; *cleansing* belongs to the *hands*, because of *sinful acts*.

9. Be afflicted, and mourn.—Without true and deep repentance ye cannot expect the mercy of God. **Let your laughter be turned to mourning.**—It appears most evidently that many of those to whom St. James addressed this epistle had lived a very irregular and dissolute life. He had already spoken of their lust and pleasures; and he had called them adulteresses. He speaks here of their laughter and their joy; and all the terms taken together show that a dissolute life is intended. What a strange view is thus given of the character of primitive Christianity! [which is often spoken of as worthy of all imitation; but it is not so presented in the apostolic writings, nor in those of the primitive fathers.]

10. Humble yourselves in the sight of the Lord.—In verse 7 they were exhorted to *submit* to God; here they are exhorted to "humble" themselves in his sight. Submission to God's authority will precede humiliation of soul, and genuine repentance is performed as in the "sight" of God; for when a sinner is truly awakened to a sense of his guilt and danger he seems to see, whithersoever he turns, the face of a justly incensed God turned against him. **He shall lift you up.**—Mourners and penitents lay on the ground, and rolled themselves in the dust. When comforted and pardoned, they arose from the earth, shook themselves from the dust, and clothed themselves in their better garments. God promises to raise men from the dust, when they are truly humbled.

11. Speak not evil one of another.—Perhaps this exhortation refers to evil speaking, slandering and backbiting in general, the writer having no particular persons in view. It may, however, refer to the *contentions* among the *Zelots* and different *factions* then prevailing among this wretched people, or to their calumnies against those of their brethren who had embraced the Christian faith.

* speaketh evil of *his* brother,* and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. **12** There is one lawgiver, * who is able to save and to destroy: y who art thou that judgest another? **13** ²Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get

¹⁰ Matt. 7. 1: Luke 6. 37; Rom. 2. 1: 1 Cor. 4. 5.—¹¹ Matt. 10. 28.—¹² y Rom. 14. 4, 13.—¹³ Prov. 27. 1: Luke 12. 18, etc.—¹⁴ Or, For it is.—¹⁵ Job 7. 7: Psa. 102. 3: chapter 1. 10; 1 Pet.

[*Evil speaking*, as the outflow of an uncharitable and depraved spirit, is the sure indication of the absence of that genuine charity which is the most eminent of the Christian graces.] **He that speaketh evil**—[That judges harshly and censoriously, condemning without the authority to condemn. **His brother**—Rather, a “brother,” using the term indefinitely.] **Speaketh evil of the law**—[Not merely the specific precept “judge not,” (Matt. vii. 1,) but identical with “the royal law,” (ii. 8,) which embraces all. Such a violation of the spirit of the “great commandment” is, in fact, a censure of the law itself, which is summed up in these words. (See Rom. ii. 1, 13.) . . . To judge or criticise the law one must be outside of and above it. . . . It is by “doing” it that a man comes to understand it, (John vii. 17;) and the doer is not likely to criticise.—*Speaker's Com.*]

12. There is one lawgiver—*Kai kperis, and judge*, is added here by [the common verdict of the best modern scholarship.] The man who breaks the law, and teaches others so to do, in effect sets himself up as a “lawgiver” and judge. But there is only one such lawgiver and judge—God Almighty, who is able to save all those who obey him, and to destroy all those who trample under feet his testimonies. **Who art thou that judgest another**—Who art thou who darest to usurp the office and prerogative of the supreme Judge? But what is that law of which St. James speaks? and who is this lawgiver and judge? Most critics think that the law mentioned here is the same as that which he elsewhere calls the *royal law*, and the *law of liberty*, thereby meaning the Gospel, and that Christ is the person who is called the lawgiver and judge. This, however, is not clear to me. I believe James means the Jewish law; and by the lawgiver and judge, God Almighty, as acknowledged by the Jewish people. I find, or think I find, from the closest examination of this epistle, but few references to Jesus Christ or his Gospel. His Jewish creed, forms, and maxims this writer keeps constantly in view; and it is proper he should, considering the persons to whom he wrote. Some of them were, doubtless, *Christians*; some of them probably *no Christians*; and some of them *half Christians and half Jews*. [There is nothing more decidedly condemned in the Scriptures than the habit of pronouncing a judgment on the motives and conduct of others. There is nothing in which we are more liable to err, or to indulge in wrong feelings; and there is nothing which God claims more for himself as his peculiar prerogative.—*Barnes.*]

13. Go to now—*Aye rin, come now*, the same in meaning as the “come” of Gen. xi. 3, 4, 7. **To day or to morrow we will go**—[As James looks upon Judaism as a solidarity, in guilt and perverseness attaching to the whole people, al-

gain: **14** Whereas ye know not what *shall* be on the morrow. For what *is* your life? ¹⁴It is even a vapour, that appeareth for a little time, and then vanisheth away. **15** For that ye ought to say, *If the Lord will, we shall live, and do this, or that.* **16** But now ye rejoice in your boastings: ¹⁶all such rejoicing is evil. **17** Therefore ¹⁷to him that knoweth to do good, and doeth it not, to him it is sin.

1. 21; 1 John 2. 17.—c Acts 18. 21; 1 Cor. 4. 19; 16. 7; Heb. 6. 3.—¹⁴ 1 Cor. 5. 6.—¹⁵ Luke 12. 47; John 9. 41; 15. 22; Rom. 1. 29; 21. 32; 2. 17, 18, 21.

though mostly to the unbelieving Jews, so all his exhortations and warnings are addressed through the Jewish Christians to all Jews.—*Lange.*] This worldliness and presumption on a precarious life is well expressed by an English poet:

Who, counting on long years of pleasure here,
Are quite unfurnished for the world to come.—*B'air.*

And continue there a year, and buy and sell—This was the custom of those ancient times; they traded from city to city, carrying their goods on the backs of camels. It is to this kind of itinerant mercantile life that St. James alludes.

14. Whereas ye know not—It is not only impious, but grossly absurd, to speak thus concerning futurity, when ye know not what a day may bring forth. Life is utterly precarious, and God has not put it within the power of any creature to command one moment of what is future. **It is even a vapour**—*Arpis rap istan, it is a smoke*, always fleeting, uncertain, evanescent, and obscured with various trials and afflictions. (See Psa. cii. 11; Job viii. 9; 1 Chron. xxix. 15.) “All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass.” St. James had produced the same figure, chapter i. 10, 11. But there is a very remarkable saying in the book of Ecclesiasticus, which should be quoted: “As of the green leaves of a thick tree some fall and some grow, so is the generation of flesh and blood: one cometh to an end, and another is born.” (Ecclus. xiv. 18.)

15. For that ye ought to say—*Arti tou zeyen ipas, instead of which ye should say. If the Lord will, we shall live*—[Not only our doing depends on the will of the Lord, but also, first of all, life itself.—*Lange.*]

16. But now ye rejoice in your boastings—Ye glory in your proud and self-sufficient conduct, exulting that ye are free from the trammels of superstition, and that ye can live independently of God Almighty. **All such rejoicing is evil**—Rather, *such boasting is wicked, porupia istan, is impious.*

17. To him that knoweth to do good—As if the writer had said: After this warning none of you can plead *ignorance*; if, therefore, any of you shall be found to act their ungodly part, not acknowledging the divine providence, the uncertainty of life, and the necessity of standing every moment prepared to meet God—as you will have the greater sin, you will infallibly get the greater punishment. This may be applied to all who know better than they act. He who does not the Master's will because he does *not know* it will be beaten with few stripes; but he who knows it and does not do it, shall be beaten with many. (Luke

CHAPTER V.

GO *to now, ye rich men, weep and howl for your miseries that shall come upon you. **2** Your riches are corrupted, and your garments are moth-eaten. **3** Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. **4** Ye have heaped treasure together for the last days. **4** Behold, ^athe

^a Prov. 11, 28; Luke 6, 24; 1 Tim. 6, 9. — ^b Job 13, 28; Matt. 6, 20; chap. 2, 5. — ^c Rom. 2, 5. — ^d Lev. 19, 13; Job 24, 10, 11; Jer. 22, 13; Mal. 3, 3.

xii, 47, 48.) St. James may have the Christians in view who were converted from Judaism to Christianity. They had more light and religious knowledge than the Jews had; and God would require a proportionable improvement from them. [This conclusion of St. James is added as the summing up of the argument, in the same manner as the aphorism with which St. Paul closes his reasonings concerning a *doubting conscience*, when he says, "Whatsoever is not of faith is sin;" that is, whenever a man does any thing without *being persuaded* in his mind that he *may* lawfully do it, he is guilty of sin. (Rom. xiv, 23.)—Wordsworth.]

NOTES ON CHAPTER V.

1. **GO to now**—See on chapter iv, 13. **Ye rich men**—[Οἱ πλούσιοι, *you that are rich*.] [The reference is not at all to individuals as such; the persons addressed are those who, according to the last warning, harden themselves by the self-delusion of their being theocratically rich. The entire prophetic lamentation must be judged according to its analogies in the Old Testament and in the New Testament. (Isa. ii, 22; iii, 19; Matt. xxiii; Rev. xviii.)—Lange.] **Weep and howl**—Referring to the near approach of the divine judgment. (See Isa. xiii, 6.) **For your miseries that shall come**—[These miseries are not to be thought of (primarily) as the natural and determined end of all worldly riches, but are the judgment connected with the coming of the Lord, ἡ παρουσία τοῦ Κυρίου, (verse 8,) evidently referring to the destruction of Jerusalem.—Alford.]

2. **Your riches are corrupted**—Σέσηπε, are putrefied. The term πλοῦτος, *riches*, is to be taken here, not for gold, silver, or precious stones, (these could not putrefy,) nor for the produce of the fields and flocks, the different stores of grain, wine, and oil, etc., [but generically for all kinds of property having a money value which is proverbially liable to loss or perishing. (See Matt. vi, 19.)]

3. **Your gold and silver is cankered**—Instead of helping the poor, and thus honouring God with your substance, ye have, through covetousness, kept all to yourselves. [Gold and silver do not contract rust, but as these things are named as figures for wealth, so the corruption and wasting of wealth are expressed by terms that apply to metallic substances. Some have interpreted the expression as of the dimness of their burnish. (See Isa. i, 22; Lam. iv, 1.) Or the figure may have been chosen for its contrariety to nature, to illustrate the unnaturalness of the dimming of the glory of the covenant people by their worldliness and blackslidings.] **The rust of them shall be a witness against you**—Your putrefied stores, your moth-eaten garments, and your tarnished coin, are so many proofs that it was not for want of property that you assisted not the poor, but through avarice,

hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and ^ethe cries of them which have reaped are entered into the ears of the Lord of Sabaoth. **5** ^f'Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. **6** ^g'Ye have condemned and killed the just; and he doth not resist you. **7** ^hBe

^e Deut. 24, 15. — ^f Job 21, 13; Amos 6, 1, 4; Luke 16, 19, 25; 1 Tim. 5, 6. — ^g Chap. 2, 6. — ^h Or, *Be long patient, or, Suffer with long patience*.

loving money for its own sake. This was the very character given to this people by our Lord himself; he called them φιλάργυροι, *lovers of money*. **Shall eat your flesh as it were fire**—This is a very bold and striking figure. The writer represents the rust of their coin as becoming a canker that should produce gangrenes and ulcers in their flesh, till it should be eaten away from their bones. **Ye have heaped treasure together**—[*You have treasured up, ἠθσαυρίσατε*, accumulated and laid up in store, (no object is named, nor needed,) ye have gotten, and kept.] **For the last days**—Not the day of judgment, nor specifically the last days of the Jewish commonwealth, [but, in a general way, for the time to come, or, more comprehensively, for all after lifetime. (Luke xii, 19.)]

4. **The hire of the labourers**—(See Lev. xix, 13; Deut. xxiv, 15; Mal. iii, 5.) To such things James seems particularly to allude when he says, *The cries of them which have reaped are entered into the ears of the Lord of hosts*; and the rabbins say, "The vapour arising from the sweat of the hard-worked labourer ascends up before God." [How terribly direct was this denunciation against the whole system of slavery, as it formerly existed, in this country, but is now happily removed, though at a great price of blood and treasure. The spirit of the admonition may still be applied to all the relations of capital and labour, employers and employes.] **The Lord of Sabaoth**—*Lord of hosts*, or Lord of armies, is a frequent appellation of God in the Old Testament; and signifies his uncontrollable power, and the infinity of means he has for governing the world and defending his followers, and of punishing the wicked.

5. **Ye have lived in pleasure**—Ἐτρήψατε, *ye have lived luxuriously*; feeding yourselves without fear, pampering the flesh. **And been wanton**—Ἐσπαλάσσατε, *ye have lived lasciviously*; ye have indulged all your sinful and sensual appetites to the uttermost; and your lives have been scandalous. **Ye have nourished your hearts**—Ἐθρέψατε, *ye have fattened your hearts*, and have rendered them incapable of feeling, as in a day of slaughter, ἡμέρα σφαγῆς, *a day of sacrifice*, where many victims are offered at once, and where the people feast upon the sacrifices; many, no doubt, turning, on that occasion, a holy ordinance into a riotous festival. [By "day of slaughter" some understand the day of judgment, a rendering that the text will not bear. The transaction named and censured is past, and nothing is said in this connexion about any thing future.]

6. **Ye have condemned and killed the just**—Several, by τὸν δίκαιον, *the just one*, understand Jesus Christ, (Acts iii, 14; vii, 52; xxii, 14;) but the structure of the sentence, and the connexion in which it stands, seems to require that we should consider this as applying to the "just" or righteous

patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive ¹the early and latter rain. **8** Be ye also patient; stablish your hearts: ²for the coming of the Lord draweth nigh. **9** ^{1m}Grudge not one against another, brethren, lest ye be condemned: behold, the judge ³standeth before the door.

¹ Deut. 11. 14; Jer. 5. 24; Hos. 6. 3; Joel 2. 23; Zech. 10. 1.—² Phil. 4. 5; Heb. 10. 25, 37; 1 Pet. 4. 7.—³ Or, *Grown*, or, *Grievous* not.—^m Chap. 4. 11.—ⁿ Matt. 24. 33; 1 Cor. 4. 5.

in general, who were persecuted and murdered by those oppressive rich men; and their death was the consequence of their *dragging them before the judgment seats*, (chapter ii, 6,) where, having no influence, and none to plead their cause, they were unjustly condemned and executed. **And he doth not resist you**—In this, as in *τὸν δίκαιον, the just*, there is an enallage of the singular for the plural number. And in the word *οὐκ ἀντιτάσσεται*, “he doth not resist,” the idea is included of *defence in a court of justice*. These poor righteous people had none to plead their cause; and if they had had, it would have been useless, as their oppressors had all power and all influence, and those who sat on these judgment seats were lost to all sense of justice and right. Some think that “he doth not resist you” should be referred to God; as if he had said, God permits you to go on in this way at present, but he will shortly awake to judgment, and destroy you as enemies of truth and righteousness.

7. Be patient therefore—[And thus we have, as it were standing before us, the slain and unresisting righteous man, when, lo! the curtain falls: “Be patient, brethren;” wait! (See Amos ii, 6, 7.)] Because God is coming to execute judgment on this wicked people, therefore be patient till he comes. The writer here refers to the coming of the Lord to execute judgment on the Jewish nation, which shortly afterward took place. **The husbandman waiteth**—The seed of your deliverance is already sown, and by and by the harvest of your salvation will take place. God’s counsels will ripen in due time. **The early and latter rain**—The rain of seed time, and the rain of ripening before harvest: the first fell in Judea about the beginning of November, after the seed was sown; and the second toward the end of April, when the ears were filling, and this prepared for a full harvest. Without these two rains the earth would have been unfruitful. These God had promised. (Deut. xi, 14.) And for these they were not only to wait *patiently*, but also to *pray*. (Zech. x, 1.) [And after this example the Jewish Christians of that time were exhorted to await patiently their approaching deliverance in the overthrow of the Jewish state, which had become their chief persecutor. The lesson has also a broader and a perpetual application.]

8. Be ye also patient—Wait for God’s deliverance, as ye wait for his bounty in providence. **Stablish your hearts**—Take courage; do not sink under your trials. **The coming of the Lord draweth nigh**—*ἡ γὰρ, is at hand; [leads on, approaches.]* He is already on his way to destroy this wicked people, to raze their city and temple, and to destroy their polity forever; and this judgment will soon take place.

9. Grudge not—*Μὴ στενάζετε, groan not;*

10 “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, ¹we count them happy which endure. Ye have heard of ²the patience of Job, and have seen ³the end of the Lord; that ⁴the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, ¹swear not, neither by heaven, neither by the earth,

¹ o Matt. 5. 12; Heb. 11. 25, etc.—² p Psal. 94. 12; Matt. 5. 10, 11; 10. 22.—³ q Job 1. 21, 22; 2. 10.—⁴ r Job 42. 10, etc.—^s Num. 14. 18; Psal. 103. 8.—^t Matt. 5. 34, etc.

grumble not; do not murmur through impatience; and let not any ill treatment which you receive induce you to vent your feelings in imprecations against your oppressors. Leave all this in the hands of God. **Lest ye be condemned**—By giving way to a spirit of this kind you will come under the condemnation of the wicked. **The judge standeth before the door**—His eye is upon every thing that is wrong in you, and every wrong that is done to you; and he is now entering into judgment with your oppressors. [You will have to wait only a little while.]

10. Take . . . the prophets—The prophets who had spoken to their forefathers by the authority of God were persecuted by the very people to whom they delivered the divine message; but they suffered affliction and persecution with patience, commending their cause to Him who judgeth righteously; therefore, imitate their example.

11. We count them happy which endure—According to that saying of our blessed Lord, *Blessed are ye when men shall revile you, and persecute you, for so persecuted they the prophets which were before you.* (Matt. v, 11, etc.) **Ye have heard of the patience of Job**—[*ὑπομονῇ, steadfast endurance.*] Stripped of all his worldly possessions, deprived at a stroke of all his children, tortured in body with sore disease, tempted by the devil, harassed by his wife, and calumniated by his friends, he nevertheless held fast his integrity, resigned himself to the divine dispensations, and charged not God foolishly. **And have seen the end of the Lord**—The issue, *τέλος*, to which God brought all his afflictions and trials, giving him children, increasing his property, lengthening out his life, and multiplying to him every kind of spiritual and secular good. This was God’s end with respect to him; but the devil’s end was to drive him to despair, and to cause him to blaspheme his Maker. [In like manner do ye endure, in the *patience of faith*; God’s issue will assuredly be a happy one.] “The end of the Lord” is a Hebraism for the issue to which God brings any thing or business. **The Lord is very pitiful, and of tender mercy**—*πολύσπλαγχνος, of much sympathy*, his commiseration is easily excited, and is great or abundant. [Our Lord, because he is “touched with the feeling of our infirmities,” (Heb. iv, 15,) is not only merciful as our God, but also, and eminently, *sympathizing*, “bearing our sorrows.”]

12. Above all things . . . swear not—What relation this exhortation can have to the subject in question, I confess I cannot see. It may not have been designed to stand in any connexion, but to be a separate piece of advice, as in the several cases which immediately follow. That the Jews were notoriously guilty of common swearing is allowed

neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation. **13** Is any among you afflicted? let him pray. Is any merry? "let him sing

α Eph. 5. 19; Col. 3. 16.

on all hands; and that swearing by heaven, earth, Jerusalem, the temple, the altar, different parts of the body, was not considered by them as binding oaths, has been sufficiently proved. (See on Matt. v. 23, etc.) [The parallelism of this passage with the words of our Lord (Matt. v. 33-37) is substantially complete, making it probable that the apostle had these in his mind. It does not appear, however, why the subject is projected with so much emphasis, *πρὸ πάντων, above all things*, (if indeed that is its meaning,) into the thread of his exhortations to patience and faith; nor are the commentators agreed as to the import of the dehortation. Most of them, noticing that swearing by the name of God is not specifically forbidden, (as also by our Lord's words,) conclude that judicial oaths are not intended. If, as intimated by Dr. Clarke, the reference is to the prevalent gross and offensive profanity of the Jews at that time, against which the apostle found it necessary so earnestly and tenderly to warn his brethren, then it also affords us a painful illustration of the bad moral and religious condition of the people at that time, of which, indeed, other evidence is not wanting. But Van Oosterzee gives entirely another turn to this whole passage. "The fundamental idea," he remarks, "which connects this verse with verses 11 and 13, is the allaying of the fanatical excitement which was constantly growing up among the Jews, and was threatening . . . to deprive the Jewish Christian Churches of their composure. The history of the banding together of more than forty men against the life of St. Paul (Acts xxiii, 12-22) (evidently with the concurrence of the priests, and possibly winked at by some who professed to be Christians) proves the bias of the Judaistic zealots (Acts xxi, 20, 21) to enter into conspiracies." He accordingly renders *μὴ ὀμνέετε, join no conspiracies*, of which the oath was the distinctive feature.] **Lest ye fall into condemnation**—*ἵνα μὴ ἐπὶ κρίσει πέσῃτε, lest ye fall under judgment*, [for profaning the name of the Lord. (Exod. xx, 7).—Burnes.] Jews taught that there might be mental reservation that would annul the oath, how solemnly soever it was taken; and the object of St. James may have been to guard against that hypocritical method of taking an oath, which is subversive of all moral feeling, and must make conscience itself callous.

13. Is any among you afflicted? let him pray—[The word *κακοπαθεῖ*, usually indicates outward suffering, (see 2 Tim. ii, 3, 9, iv, 5,) but here, in contrast with *εὐθυμεῖ, merry, joyful*, it implies the inward sense of suffering, (the result of hardships.) The remedy is *prayer*: not necessarily to obtain the removal of the trial, but at any rate for the increase of faith, to raise the spirits, so that we be *comforted* and of good cheer.—*Speaker's Com.*] **Is any merry? let him sing psalms**—These are all general but very useful directions. It is natural for a man to sing when he is cheerful and happy. And as God alone is the author of all that good which makes a man happy, then his praise should be the subject of the song of him who is glad. (Psa. xxxiii, 1; xxxii, 11.)

14. Is any sick among you? let him call for

psalms. **14** Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: **15** And the prayer of

σ Mark 6. 13; 16. 18.

the elders—St. James very properly sends all such to the elders of the Church, who especially had power with God through the great Mediator, that they might pray for them. **Anointing him with oil**—That St. James certainly means neither any kind of incantation nor of miracle, nor such extreme unction as the Romish Church prescribes, [nor the "faith cures" of modern fanatics,] will be sufficiently evident from these considerations. What is here recommended was to be done as a natural means of restoring health, which, while they used prayer and supplication to God, they were not to neglect. "Oil" was, in Judea, celebrated for its sanative qualities; so that the people rarely took a journey without carrying oil with them, (see in the case of the good Samaritan,) with which they anointed their bodies, healed their wounds, bruises, etc. It was the custom of the Jews to apply it as a means of healing, and to that St. James evidently refers. They had, therefore, recourse to this as a natural remedy; and we find that the disciples used it also in this way to heal the sick, not exerting the miraculous power but in cases where natural means were ineffectual. *And they cast out many devils, and anointed with oil many that were sick, and healed them.* (Mark vi, 13.) In short, "anointing the sick with oil," in order to their recovery, was a constant practice among the Jews. And here I am satisfied that it has no other meaning than as a natural means of restoring health; and that St. James desires them to use natural means while looking to God for an especial blessing.

That the "anointing" recommended here by St. James cannot be such as the Romish Church prescribes, (and it is on this passage principally that they found their sacrament of extreme unction,) is evident from these considerations: That he orders the sick person to be anointed in reference to *his cure*, but they anoint the sick in the *agonies of death*, when there is no prospect of his recovery; and never administer that sacrament, as it is called, while there is any hope of life. St. James orders this "anointing" for the cure of the body, but they apply it for the cure of the soul; in reference to which use of it no directions are here given; and what is said of the forgiveness of sins (verse 15) is rather to be referred to *faith and prayer*, which may also become the means of restoring lost health, and preventing premature death, when natural means, the most skillfully used, have been useless. The "anointing with oil," if ever used as a means or symbol in working miraculous cures, was only applied in a *very few cases*, but the Romish Church uses it in every case; and makes it necessary to the salvation of every departing soul. St. James's unction, and the extreme unction of the Romish Church, are therefore essentially different things.

15. And the prayer of faith shall save the sick—That is, God will often make these the means of a sick man's recovery; but there often are cases where "faith" and "prayer" are both ineffectual, because God sees it best that the patient should not be restored; and therefore all faith and prayer on such occasions should be put

faith shall save the sick, and the Lord shall raise him up; ^wand if he have committed sins, they shall be forgiven him. **16** Confess *your* faults one to another, and pray one for another, that ye may be healed. ^aThe effectual fervent prayer of a righteous man availeth much. **17** Elias was a man ^vsubject to like passions as we are, and ^zhe prayed ^aearnestly that it might not rain: ^band it rained not on

^w Isa. 33. 21; Matt. 9. 2. — ^a Gen. 20. 17; Num. 11. 2; Deut. 9. 18, 19, 20; Josh. 10. 12; 1 Sam. 12. 18; 1 Kings 13. 6; 2 Kings 4. 34; 19. 15, 20; 20. 2, 4, etc.; Psa. 10. 17; 34. 13; 145. 18; Prov. 15. 29; 24. 9; John 9. 31; 1 John 3. 22.

forth with this qualification: "If it be most for thy glory, and the eternal good of this man's soul, let him be restored; if otherwise, Lord, pardon him, purify him, and take him to thy glory." **The Lord shall raise him up**—Not the *elders*, how faithfully and fervently soever they have prayed. **And if he have committed sins**—We find that in the miraculous restorations to health under the powerful hands of Christ, the sin of the party is generally said to be *forgiven*, and this, also, before the miracle was wrought on the body. Here then it is God that *remits the sin*, not in reference to the *unction*, but in reference to the cure of the body, which he is miraculously to effect. [The practice of anointing with oil with a view to recovery from sickness was continued in the Eastern and Western Churches even after the Church had lost the miraculous gift of healing. It is continued in the Eastern Church for this purpose to this day, but the Reformed communions have abandoned the practice.—*Lange*.]

16. Confess your faults one to another—This is a good general direction to Christians who endeavour to maintain among themselves the communion of saints. This social confession tends much to humble the soul, and to make it watchful. [Confession must always be voluntary on the part of those who make it; no man has the right to require it of another. It is possible only where Christian communion is very intimate, and is safe only when most sacredly guarded. The promiscuous proclamation of particular sins is insufferable, nor should the Christian pastor permit his ear and heart to be polluted with the images of secret sins which he can neither undo nor pardon. In not a few cases a man's particular sins had better remain undivulged secrets in his own heart, told only to God, who alone can pardon and cleanse the soul.] **And pray one for another**—There is no instance in auricular confession where the penitent and the priest pray together for pardon; but here the people are commanded to pray for each other that they may be healed. [The common confession of *transgressions*, *παρὰπτωματα*, fallings: way, which should be made *generally* by all, and *more specifically* according to the conditions in each case, *should*, and naturally *would*, prompt to mutual prayer for spiritual healing, that is, restoration and strengthening.] **The effectual fervent prayer of a righteous man availeth much**—The words *δυνατις ενεργουμένη* signify *energetic supplication*, or such a prayer as is *suggested to the soul and wrought in it by a divine energy*. When God designs to do some particular work in his Church he pours out on his followers the spirit of grace and supplication; and this he does sometimes when he is about to do some especial work for an individual. When such a power of prayer is granted,

the earth by the space of three years and six months. **18** And ^che prayed again, and the heaven gave rain, and the earth brought forth her fruit. **19** Brethren, ^dif any of you do err from the truth, and one convert him; **20** Let him know, that he which converteth the sinner from the error of his way ^eshall save a soul from death, and ^fshall hide a multitude of sins.

^v Acts 14. 15. — ^z 1 Kings 17. 1. — ^a Or, in his prayer. — ^b Luke 4. 25. — ^c 1 Kings 18. 42, 45. — ^d Matt. 18. 15. — ^e Rom. 11. 14; 1 Cor. 9. 22; 1 Tim. 4. 16. — ^f Prov. 10. 12; 1 Peter 4. 8.

faith should be immediately called into exercise, that the blessing may be given: the spirit of prayer is the proof that the power of God is present to heal.

17. Elias (Elijah) was a man subject to like passions—The word *ὁμοιωπαθής* signifies of the same constitution, a human being just as ourselves are. (See on Acts xiv, 15.) There was some reason to apprehend that because Elijah was [believed to have been] translated, that therefore he was more than human, and if so, his example could be no pattern for us; and as the design of St. James was to excite men to pray, expecting the divine interference whenever that should be necessary, therefore he tells them that Elijah was a man like themselves, of the same constitution, liable to the same accidents, and needing the same supports. **And he prayed earnestly**—*Προσευχῇ προσήκετο*, he prayed with prayer; a Hebrewism for, he prayed fervently. **That it might not rain**—See this history in 1 Kings xvii, 1, etc. **And it rained not on the earth**—*Ἐπὶ τῆς γῆς*, on that land, namely, the land of Israel; for this drought did not extend elsewhere. **Three years and six months**—This is the term mentioned by our Lord, (Luke iv, 25;) but this is not specified in the original history. In 1 Kings xviii, 1, it is said, *In the third year the word of the Lord came to Elijah*, that is, concerning the rain; but this third year is to be computed from the time of his going to live at Zarephath, which happened many days after the drought began, as is plain from this, that he remained at the brook Cherith till it was dried up, and then went to Zarephath, in the country of Zidon. (1 Kings xvii, 7-9.) Therefore the *three years and six months* must be computed from his announcing the drought, at which time that judgment commenced.—*Macknight*.

18. And he prayed again—This second prayer is not mentioned in the history in express words, but it is said, (1 Kings xvii, 42,) *He cast himself down upon the earth, and put his face between his knees*; that was probably the time of this second prayer, namely, that rain might come, as this was the proper posture of prayer.

19. Err from the truth—Stray away from the Gospel of Christ. **And one convert him**—Reclaim him from his error, and bring him back to the fold of Christ. [This is the climax of love; more than brotherly, Christ-like! In connexion with the exhortation to pray for one another, (verse 16,) this may be looked on as *praying with the hands*, working as God's ministers, (servitors,) toward the fulfilment of that which has been uttered by the lips.—*Speaker's Com.*]

20. Let him know—[*Ἐνθάρσει*, be ye assured.] Let it be duly considered, that he who is the instrument of converting a sinner shall save a soul from

eternal death, and shall hide a multitude of sins; for in being the means of his conversion we bring him back to God, who, in his infinite mercy, *hides or blots out* the numerous sins which he had committed during the time of his backsliding. It is not the man's sins who is the means of his conversion, but the sins of the backslider, which are here said to be *hidden*. Some have supposed that the *hiding a multitude of sins* is here to be understood of the person who converts the backslider; but this is a dangerous doctrine, and such as the Holy Spirit never taught to man. As one immortal soul is of more worth in the sight of God than all the material creation, every man who knows its worth should labour for its salvation. To be the means of depriving hell of its expectation, and adding even one soul to the Church triumphant, is a matter of infinite moment; and he who is such an instrument has much for which to thank God. He who lays out his accounts to do good to the souls of men will ever have the blessing of God in his own. Besides, God will not suffer him to labour in vain, or spend his strength for naught. At first he may see little fruit; but the bread cast upon the waters shall be found after many days; and if he should never see it in this life, he may be assured that whatsoever he has done for God, in simplicity and godly sincerity, has been less or more effectual.

CONCLUDING OBSERVATIONS.

I have said but little relative to the controversy concerning the *apostleship* of James, our Lord's brother; for, as I am still in doubt whether he was the author of this epistle, I do not judge it necessary to enter into the question. I will, however, add some general observations on the epistle itself, and the evidence it affords of the learning and science of its author.

1. I have already conjectured that this epistle ranks among the most ancient of the Christian writings; its total want of reference to the great facts which distinguish the early history of the Church, namely, the calling of the Gentiles, the disputes between them and the Jews, the questions concerning circumcision, and the obligation of the law in connexion with the Gospel, etc., shows that it must have been written before those things took place, or that they must have been wholly unknown to the author; which is incredible, allowing him to have been a Christian writer.

2. The style of this epistle is much more elevated than most other parts of the New Testament. It abounds with figures and metaphors at once bold, dignified, just, and impressive. Many parts of it are in the genuine prophetic style, and much after the manner of the prophet Zephaniah, to whom there is a near resemblance in several passages.

3. An attentive reader of this epistle will perceive the author to be a man of deep thought and considerable learning. He had studied the Jewish prophets closely, and imitated their style; but he appears also to have read the Greek poets; his language is such as we might expect from one who had made them his study, but who avoided to quote them. We find a perfect Greek hexameter in chapter i, 17, and another may be perceived in

chapter iv, 4; but these are probably not borrowed, but are the spontaneous, undesigned effort of his own well-cultivated mind. Images from natural history are not unfrequent.

4. His constant attention and reference to the writings and maxims of his own countrymen is peculiarly observable. Several of his remarks tend to confirm the antiquity of the Talmud; and the parallel passages in the different tracts of that work cast much light on the allusions of St. James. Without constant reference to the ancient Jewish rabbins, we should have sought for the meaning of several passages in vain.

5. St. James is in many places obscure; this may arise partly from his own deep and strong conceptions, and partly from allusions to arts or maxims which have not come down to us, or which lie yet undiscovered in the Mishna or Talmud. To elucidate this writer I have taken more than common pains, but dare not say that I have been always successful, though I have availed myself of all the helps within my reach. To Schoettgen's *Horæ Hebraicæ* I am considerably indebted, as also to Dr. Macknight, Kypke, Rosenmüller, etc., but in many cases I have departed from all these and others of the same class, and followed my own light.

6. On the controversy relative to the doctrine of justification, as taught by Paul and James, I have not entered deeply; I have produced in the proper places what appeared to me to be the most natural method of reconciling these writers. I believe St. James not to be in opposition to St. Paul, but to a corrupt doctrine taught among his own countrymen relative to this important subject. The doctrine of justification by faith in Christ Jesus, as taught by St. Paul, is both rational and true. St. James shows that a bare belief in the God of Israel justifies no man; and that the genuine faith that justifies, works by love, and produces obedience to all the precepts contained in the moral law; and that this obedience is the evidence of the sincerity of that faith which professes to have put its possessor in the enjoyment of the peace and favour of God.

7. This epistle ends abruptly, and scarcely appears to be a finished work. The author probably intended to add still more, but was prevented, perhaps, by death. James, our Lord's brother, was murdered by the Jews, as we have already seen. James, the son of Zebedee, had probably a short race; but whether either of these were its author we know not. The work was probably posthumous, not appearing till after the author's death; and this may have been one reason why it was so little known in the earliest ages of the primitive Church.

8. The spirit of Antinomianism is as dangerous in the Church as the spirit of Pharisaism; to the former the epistle of James is a most powerful antidote; and the Christian minister who wishes to improve and guard the morals of his flock will bring its important doctrines, in due proportion, into his public ministry. It is no proof of the improved state of public morals that many who call themselves evangelical teachers scarcely ever attempt to instruct the public by texts selected from this epistle.

PREFACE TO THE FIRST EPISTLE

OF

PETER.

—♦♦—
ITS AUTHOR.

THERE is no reason to doubt that this epistle was written by the apostle Peter, properly called Simon, (*Simeon*, Acts xv, 14,) 2 Peter i, 1, whose name appears so frequently and prominently in the Gospels and the Acts. He was originally of Bethsaida, (John i, 44,) and his father's name was Jonas, (or *John*, *Ἰωάννῃς*, John i, 43; xxi, 15,) with whom and with his (supposed elder) brother Andrew he carried on the trade of a fisherman at Capernaum, where he resided, being a married man, and having his wife's mother residing in his house. He was among those first called to the apostleship, and he received at the time of his calling the name *Kēphas*, Aramaic, *Petros*, Greek, both signifying a stone or rock. In the company of the apostles, while with Christ, Peter usually takes the lead in answering the Master's questions, and in asking questions arising from our Lord's remarks; but apparently chiefly from his impetuosity of spirit and his readiness of utterance. His name usually stands first in the list of the apostles, and he is also first named of the three (with James and John) selected by Christ to accompany him on occasions of peculiar interest. His characteristics, tempered by his earnest devotion to his Master, are seen in his frequent professions of undying devotion; but they also became the occasion of his sad defection when he found himself assailed by severe temptation, at the time of his Master's arraignment.

After the ascension, and the gift of the Holy Spirit on the day of Pentecost, Peter, as had been his custom, became the chief speaker for the whole body of the apostles, and by him the Gospel of the risen and ascended Christ was first openly proclaimed. He was also the divinely designated agent for the introduction of the first Gentile converts to the privileges of the Gospel, in the case of Cornelius and his friends. After this, Paul becomes the leading character in the apostolical history, and Peter gradually passes out of sight. He appeared at the apostolic council at Jerusalem, (Acts xv,) where he pleaded for the liberty of the Gentile converts, supporting his plea by citing his experience and action in the case of Cornelius and his family. St. Paul refers to him in several places in his epistles, but without casting any appreciable light upon his personal history.

Peter's later life is given with considerable fulness by St. Jerome; but on account of his remoteness in time, (three hundred years,) with little more than oral traditions or written legends for authorities, his accounts can be trusted only when they are subjectively probable. He is spoken of as bishop of Antioch, of which Church Eusebius makes him the founder, in opposition to Acts xi, 19-22.

He is also said to have laboured extensively among the Churches of Asia Minor, which is very briefly and rather indefinitely noted by Origen, but it seems to be corroborated by the local references at the beginning of this epistle. His journey to Rome to oppose Simon Magus is also related—a story founded on some references by Justin Martyr, which have since been proved to be not well founded. It is also claimed that during the last twenty-five years of his life he was bishop of Rome, for which there is really no authority, and as to most of that term, there is a chronological impossibility, unless his death is placed at a much later period than is generally accepted. There is, indeed, no trustworthy record of his ever having been in Rome, except the account of his martyrdom. That event is said to have occurred during the Neroan persecution, (about A.D. 68,) but for the legend of his having been crucified head downward there is no authority worthy of serious consideration.

ITS GENUINENESS.

No other of the apostolical epistles has a better record in respect to its genuineness than the first epistle of Peter. It seems to have been universally acknowledged by the ancient Church as a part of the Christian Scriptures. It is referred to in the Second Epistle, (chapter iii, 1,) and aside from the question of the proper canonicity of that epistle its antiquity, reaching back to the later age of the apostle, is unquestionable. It was recognised as Peter's by Polycarp and Irenæus, Clement of Alexandria, (in frequent quotations, all credited to the apostle as their author,) by the (so-called) heretic Theodotus, by Origen and Tertullian. It is found in the Peshito Version, with only two others of the catholic epistles, and though it is wanting in the imperfect Canon of Muratori, its absence is scarcely any proof against it. It has been suspected that Theodore of Mopsuestia, and also some of the Paulicians, rejected it, but the evidence of this is not satisfactory; and with the exception of these two uncertain instances we have the united testimony of antiquity in its favour. The objections brought against it by the modern sceptical schools of Germany, based upon its style and matter, its want of relevancy to the supposed conditions of times and persons, are of very little weight; so that, in the words of Alford, from whom the foregoing has been abridged, "whether we consider external evidence, or the futility of internal objections, we can have no hesitation in accepting the epistle as the undoubted work of the apostle whose name it bears." Even Renan admits it to be "one of the writings of the New Testament which is the most anciently and the most unanimously cited as authentic."

TO WHOM ADDRESSED.

This seems to be satisfactorily answered in the opening sentence of the epistle: "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." It has been thought by some of the most respectable authorities, both ancient and modern, that only Jewish Christians were included in this reference, which indeed may have been the case, though there is nothing in the language used to require such a limitation, since the dispersion (*παρεπιδιμωτες*) spoken of, may be understood in a spiritual sense, recognising them, with all Christians, as strangers and pilgrims on earth. The Church in the places named were certainly largely composed of converted Gentiles, as well as Jews, and it is not to be supposed that Peter would have written to the latter to the exclusion of the former. Many passages in the epistle appear also to be especially adapted to the conditions of the former. (See chapter i, 14; ii, 10, etc.) The state of the

disciples and Churches addressed appear to very well agree with what Paul has said of them in his epistles, and in his exhortation to the elders of the Church of Ephesus, in Acts xx. There are also frequent allusions to the persecutions to which those addressed were exposed, which indicate that they arose on account of the disciples having separated themselves from the licentious shows and amusements of the heathen. (See chapter iii, 17; iv, 4, 5.) The internal state of the Churches, and the lives of the individuals, as implied in the apostle's admonitions and exhortations, correspond with all reasonable exactness with those of St. Paul, whose epistles were certainly addressed to Gentile as well as Jewish converts. It seems better, therefore, to understand this epistle as addressed to all classes of believers in the places named.

TIME AND PLACE OF WRITING.

Respecting the place of writing, which may also have some influence on the question of its time, a clause translated in our English Version, "The Church that is in Babylon," etc., has naturally given rise to the opinion that the epistle was written in the Assyrian capital. See this subject examined at length at the close of the epistle, where it is shown that most probably the epistle was written in Rome, which even then had begun to be known by the symbolical name of Babylon, a name that was certainly given to that city before the end of the age of the apostles. (See the note at the end of this epistle.)

It has been claimed, but without sufficient authority, that the epistle must have been written in view of one of the great persecutions, either that under Nero or that under Trajan. With more probability its date has been fixed at a short time before the outbreaking of the former of these, for certainly Peter was acquainted with Paul's epistles, written during his first captivity at Rome, and if the tradition that both these apostles suffered martyrdom during that persecution be true, then the date of this epistle would fall very near to the death of its author; while if the genuineness of the second epistle is accepted, he must have written that one sometime, though not necessarily long, after the first. The personal references agree very well with this theory, especially those respecting Silvanus and Marcus, both of whom had before been with Paul in Rome. While, therefore, nothing can be positively asserted in respect to the place from which this epistle was sent, the probabilities seem to be in favour of Rome, and the time not far from that generally accepted, namely, about A.D. 67 or 68.

ITS CHARACTER AND STYLE.

Here we cannot do better than adopt the words of Canon Farrar: "It is not so much a letter as a treatise addressed to Christians in general. It is mainly hortative, and its exhortations are founded on Christian hope, and on the effects of the death of Christ. It is not, however, a *scholastic* treatise, but rather a practical address, at once conciliatory in tone and independent in character. It may with equal truth be called Pauline and Judeaco-Christian. It is Judeaco-Christian in its sympathies, yet without any Judaic bitterness. It is Pauline in its expressions, yet with no polemic purpose. In both respects it accords with the character and circumstances of the great apostle. It is completely silent about the law, and enters into none of the once vehement controversies about the relations of the law to the gospel, or of faith to works. There is no premeditated attempt to reconcile opposing parties; but all party watchwords are either impartially omitted or stripped of their sterner antitheses.

"It was worthy of St. Peter's high position and authority to express the common practical consciousness of the Christian Church in a form which avoided party disagreements. The views of St. Paul are presented by St. Peter in their everyday bearing rather than in their spiritual depths, and in their moral rather than their mystical significance. St. Peter adopts the views of his great brother apostle, but he clothes them in simpler and in conciliatory terms."

[In respect to the characteristics of this epistle, we first remark the extreme simplicity of the general structure. It is divided broadly, at the eleventh verse of the second chapter, into two sections. The first presents us with a portraiture of the Christian in his high privileges, elect by the divine will, in full possession of the means of salvation, animated by a new life in virtue of his regeneration, overflowing with spiritual emotions, rooted in faith, abounding in hope, full of unfeigned and fervent love, especially developed in the relationships of the new family; we have the dogmatic truths of the preexistence, the divinity, the majesty, of the Head of the Church set before us with a vividness and completeness unsurpassed in the sacred writings; while the Church stands out as a temple of which every stone is instinct with spiritual life, the home and realization of the ideal Israel, ever present to the minds of God's heralds and interpreters, in which the old people become a true spiritual people, and those who had been for ages wholly alien were made full partakers of all blessings, brought out of the darkness of heathendom into marvellous light, showing forth the praises and thanksgiving which attest their union with each other in Christ.

[In the following section, to the close of the epistle, the apostle dwells in detail upon the duties which spring from that new relationship, with special reference to the temptations to which, at that time, all classes of his converts were exposed. In the foremost and central place we find the inculcation of purity as the condition of victory, both in the desperate struggle between the flesh and the spirit, (ii, 11,) and in the great work assigned to Christians of evangelizing the Gentile world, (ii, 12.) Then come in order the duties of Christians as subjects and citizens, (ii, 13-17,) recalling the exhortation of St. Paul, but dwelling with peculiar force upon the possible abuse of Christian liberty—a point urged elsewhere by the younger apostle, but here introduced with singular aptness in reference to civil and political subordination.

[Next come exhortations to Christians in a state of servitude, again reminding us, and doubtless recalling to the readers' minds, the exhortation of St. Paul in the Epistle to the Ephesians, but having one most impressive peculiarity. In that epistle St. Paul dwells on the relation of all classes to Christ, and on the future reward; St. Peter, in his special capacity as "witness of the sufferings of Christ," fixes his attention upon Christ as the one example of all Christians, especially of those who are called upon to suffer in his name and for his sake.

[Then follows a singularly complete and condensed summary of the duties of men called to inherit a common blessing, and warnings against undue terror and despondency, remarkable not only for force and persuasiveness, but for their combination with a survey of the deepest mysteries of grace, with a presentation of the Saviour's work on earth and in the unknown region of spirits, and of his present exaltation to dominion over all the powers of the universe. The whole is wound up with exhortations and warnings which present in the most condensed and completest form the claims of the Father as the source, and the Son as the channel, of all spiritual strength and life.—*Speaker's Commentary.*]

THE FIRST GENERAL EPISTLE

OF

PETER.

CHAPTER I.

PPETER, an apostle of Jesus Christ, to the strangers ^ascattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

a John 7. 35; Acts 2. 5, 9, 10; James 1. 1. — *b* Eph. 1. 4; chap. 2. 9. — *c* Rom. 8. 29; 11. 2.

NOTES ON CHAPTER I.

1. **Peter, an apostle**—Simon Peter, called also Kephas; he was a fisherman, son of Jonah, brother of Andrew, and born at Bethsaida; and one of the first disciples of our Lord. See the preface. **To the strangers scattered throughout**—Jews first, who had believed the Gospel in the different countries here specified; and converted Gentiles also. Though the word “strangers” may refer to all truly religious people, (see Gen. xlvii, 9, Ps. xxxix, 12, in the Septuagint, and Heb. xi, 13,) yet the inscription may have a special reference to those who were driven by persecution to seek refuge in those heathen provinces, to which the influence of their persecuting brethren did not extend. **Pontus**—An ancient kingdom of Asia Minor, originally a part of Cappadocia, bounded on the east by Colchis, on the west by the river Halys, on the north by the Euxine Sea, and on the south by Armenia Minor. **Galatia**—The ancient name of a province of Asia Minor, now called Amasia. It was bounded on the east by Cappadocia, on the south by Pamphylia, on the north by the Euxine Sea, and on the west by Bithynia. **Cappadocia**—An ancient kingdom of Asia, comprehending all the country lying between mount Taurus and the Euxine Sea. **Asia**—That province of Asia Minor of which Ephesus was the capital. [It comprised the maritime districts of Mysia, Lydia, and Caria, with the interior of Phrygia.] **Bithynia**—An ancient kingdom of Asia. It was bounded on the west by the Bosphorus Thracicus and part of the Propontis, on the south by the river Rhyndacus and mount Olympus, on the north by the Euxine Sea, and on the east by the river Parthenius.

2. **Elect**—The persons to whom the apostle wrote were all, with propriety, said to be **elect according to the foreknowledge of God**; because, agreeably to the original purpose of God, discovered in the prophetic writings, Jews and Gentiles, indiscriminately, were called to be the visible Church, and entitled to all the privileges of the people of God, on their believing the Gospel. [Four several, but related, meanings are expressed by the word *elect*, (ἐκλεκτοίς): 1) *chosen*; 2) *separated*; 3) *excellent*; 4) *beloved*; in all of which senses

2 ^bElect ^caccording to the foreknowledge of God the Father, ^dthrough sanctification of the Spirit, unto obedience and ^esprinkling of the blood of Jesus Christ: ^fGrace unto you, and

d 2 Thess. 2. 13. — *e* Heb. 10. 22; 12. 24. — *f* Rom. 1. 7; 2 Peter 1. 2; Jude 2.

it applied to those here addressed.] (See 1 Thess. i, 4.) [*Πρόγνωσιν*, *foreknowledge*, is more than simply faith foreseen in the “elect,” it also indicates the divine will and purpose of grace toward them, and going before to effectuate its own saving designs.] Strictly speaking, there is no “foreknowledge,” no more than after knowledge, with God; but all things are known to him as present, from eternity to eternity. *Election*, in the scriptural sense, is God’s doing any thing that our merit or power has no part in. [The true predestination or fore-appointment of God is, 1) He that believeth shall be saved from the guilt and power of sin. 2) He that endureth to the end shall be saved eternally. 3) They who receive the precious gift of faith thereby become the sons of God; and, being sons, they shall receive the Spirit of holiness, to walk as Christ also walked. Throughout every part of this appointment of God, promise and duty go hand in hand. All is free gift; and yet such is the gift, that the final issue depends on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the Scripture knows not of.—*Wesley*.] **Through sanctification of the Spirit**—Through the renewing and purifying influence of the Spirit on their souls. **Unto obedience**—To engage and enable them to yield themselves up to all holy obedience, the foundation of all which is, the **sprinkling of the blood of Jesus Christ**; the atoning blood of Jesus Christ, which was typified by the sprinkling of the blood of sacrifices under the law, in allusion to which it is called the “blood of sprinkling.” [The *πρόγνωσις* is the primary movement in the work here considered, and it originates in God, without regard to any worthiness in the object. It next proceeds, ἐν ἀγιασμῷ πνεύματος, *in*, (not *through* or *by*), as if the *election* were by virtue of the *sanctification*, but contrariwise. And yet in all cases the practical effectuation of the election implies the actually accomplished “sanctification of the Spirit;” and wherever the work of sanctification is so wrought, there follows a controlling impulse *toward* (εἰς) *obedience* in life, and deeper experience of the cleansing power of grace, of which “the blood of . . . Christ” is the great and effectual cause. It is man’s

peace, be multiplied. **3** Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, **4** To an inheritance incorruptible, and undefiled,

g 2 Cor. 1, 3; Eph. 1, 3. — *h* Titus 3, 5. — *i* Gr. *much*. — *k* John 3, 3, 5; James 1, 18. — *l* 1 Cor. 15, 20; 1 Thess. 4, 14; chap. 3, 21. — *m* Chap. 5, 4. — *n* Col. 1, 5; 2 Tim. 4, 8.

part to take hold of the grace thus freely given, and to walk in the obedience of faith. It is noticeable that all the persons of the Godhead appear in this single sentence as actively cooperating in our salvation.]

3. Blessed be the God and Father—Εὐλογητός ὁ Θεὸς καὶ Πατὴρ, *blessed be God, even the Father*; or, *blessed be God, the Father of our Lord Jesus Christ*. We translate *καὶ, even*, a meaning which it frequently has in the New Testament, and so we have a very good sense: Let that God have praise who is the Father of our Lord Jesus Christ, and who deserves the praise of every human being for his infinite mercy to the world, in its redemption by Christ Jesus. **Begotten us again unto a lively hope**—I think the apostle has a reference here to his own case, and that of his fellow apostles, at the time that Christ was taken by the Jews and put to death. Previously to this time they had strong confidence that he was the Messiah, and that it was he who should redeem Israel; but when they found that he actually expired upon the cross, and was buried, they appear to have lost all hope of the great things which before they had in prospect. This is feelingly expressed by the two disciples whom our Lord, after his resurrection, overtook on the road going to Emmaus. (Luke xxiv, 13-24.) And the "hope" that with them died with their Master, and seemed to be buried in his grave, was restored by the certainty of his resurrection. From Christ's preaching, miracles, etc., they had a "hope" of eternal life, and all other blessings promised by him; by his death and burial this "hope" became nearly, if not altogether, extinct; but by his resurrection the "hope" was revived. This is very properly expressed here by being *begotten again to a living hope, εἰς ἐλπίδα ζωῶν*. As none can inherit eternal life except those who are children in the heavenly family, and none are children but those who are born again, St. Peter may be considered as laying here the foundation of the hope of eternal life in the regeneration of the soul; for none can legally inherit but the children, and none are children of God till they are spiritually begotten and born again. The Gospel alone gives a well grounded hope of eternal life; and the ground on which this hope rests is the resurrection of Christ himself. Our Lord's resurrection is the great seal of the Gospel. But the resurrection of the human nature of Christ, so incontestably assured, and his ascension into our nature to heaven, are such evidences of the possibility and certainty of the thing, [eternal life,] as forever to preclude all doubt from the hearts of those who believe in him. [The resurrection of Christ—his triumph over death in the spirit-world in human nature, and as the head of the race—constitutes every subject of his redemption an heir of eternal life. Into this inheritance he has brought us, first by the adoption of grace, and next by the renewing of regeneration.]

4. To an inheritance—Called "an inheritance" because it belongs to the children of God. Eternal life cannot be a gift to any but these; if children,

and that fadeeth not away, reserved in heaven for you, **5** Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. **6** Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through mani-

o Or, *for us*. — *p* John 10, 8, 29; 17, 11, 12, 15; Jude 1. — *q* Matt. 5, 12; Rom. 12, 12; 2 Cor. 6, 10; chap. 4, 13. — *r* 2 Cor. 4, 17; chap. 3, 10. — *s* James 1, 2.

"then heirs." **Incorruptible**—*Ἀσφάρτου*. It has no principle of dissolution or decay in it; and, therefore, must be totally different from this earth. **Undefiled**—*Ἀμίαντον*. Nothing impure can enter it; it not only has no principle or seed of dissolution in itself, but it can never admit any; therefore its deterioration is impossible. **Fadeeth not away**—*Ἀμάραντον*, *it cannot wither*, it is always in bloom; a metaphor taken from those flowers that never lose their hue nor their fragrance. **Reserved in heaven**—Such a place as that described above is not to be expected on earth; it is that which was typified by the earthly Canaan, and in reference to which the patriarchs endured all trials and difficulties in this life, as seeing Him who is invisible.

5. Who are kept—*Φρουρουμένους*, who are defended as in a fortress or castle. (See on Gal. iii, 22, 23.) The true disciples of Christ are under the continual watchcare of God, and the inheritance is guarded for them. **By the power of God**—*Ἐν ἐνδυνάμει Θεοῦ*, by the mighty and miracle-working power of God; for nothing less is sufficient to keep and preserve, in this state of continual trial, a soul from the contagion that is in the world. But this "power of God" is made effectual in behalf of the soul by **faith**; to believe is our work, the exertion of the power is of God. There is no persevering without "the power," and no "power" without "faith." **Ready to be revealed**—Rather, *prepared to be revealed*. The inheritance is prepared for you; but its glories will not be "revealed" till the last time; till ye have done with life, and passed through your probation, having held fast faith and a good conscience.

6. Wherein ye greatly rejoice—Some refer "wherein," *ἐν ᾧ*, to the salvation mentioned above; others, to the last time, *καὶρῷ ἔσχάτῳ*, (in verse 5;) others think that it applies to the being kept by the power of God through faith; and others, that it refers to all the preceding advantages and privileges. It was in the present salvation of God [expressed by *ἐν ᾧ*] that they rejoiced or gloried, though not without having an eye to the great recompense of reward. **Though now for a season**—*Ὀλίγον ἄρτι*, *a little while yet*, during your pilgrimage here below, which is but a point when compared with eternity. **If need be**—*Εἰ δεῖον ἔστι*, *if it be necessary*. Sometimes there is a kind of necessity that Christians should be afflicted. "God," said a good man, "can trust me with neither health nor money; therefore I am both poor and afflicted." But the disciples of Christ may be very happy in their souls, though grievously afflicted in their bodies and in their estates. Those to whom St. Peter wrote rejoiced greatly, danced for joy, ἀγαλλιάσθε, while they were grieved (λυπηθέντες) with various trials. To be sorrowful on account of something external to ourselves, and yet exulting in God from a sense of his goodness to us, is quite compatible; so that we may say with St. Paul, *always sorrowing, yet still rejoicing*.

fold temptations: **7** That 'the trial of your faith, being much more precious than of gold that perisheth, though 'it be tried with fire, 'might be found unto praise and honour and glory at the appearing of Jesus Christ: **8** 'Whom having not seen, ye love; 'in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full

James 1. 3, 12; chap. 4. 12.—a Job 23. 10; Psa. 65. 10; Prov. 17. 3; Isa. 48. 10; Zech. 13. 9; 1 Cor. 3. 13.—r Rom. 2. 7, 10; 1 Cor. 4. 5; 2 Thess. 1. 7-12.—ic 1 John 4. 20.—c John 20. 29; 2 Cor. 5. 7; Heb. 11. 1, 27.

7. That the trial of your faith, being much more precious than of gold—As by the action of fire gold is separated from all alloy and heterogeneous mixtures, and is proved to be gold by its enduring the action of the fire, so genuine faith is proved by adversities, especially such as the primitive Christians were obliged to pass through. [Τὸ δοκίμιον, the proof or testing of your faith; = the fact of your faith being proved, and so, by an easy transition (of thought) the result of that proof, the purified and proved faith itself.—Alford.] [Πολυτιμώτερον χρυσίου τοῦ ἀπολλυμένου, more valuable (better) than perishable gold—not the proof, but the faith.] **Though it be tried with fire**—[Though gold is the least perishable of all metals, so that only fire can try it, implying (tacitly) how much more does your faith, which is being proved for eternity, need a fiery trial! See Alford.] The earth and universal nature shall be dissolved; but he who doeth the will of God shall abide for ever, and his faith shall then be found to the praise of God's grace, the honour of Christ, and the glory or glorification of his own soul to eternity. God himself will praise such faith, angels and men will hold it in honour, and Christ will crown it with glory.

8. Whom having not seen, ye love—Faith in the Lord Jesus brings him into the heart; and by his indwelling all his virtues are proved, and an excellence discovered beyond even that which his disciples beheld when conversant with him upon earth. Thus there is more than an equality between believers in the present time and those who lived in the time of the incarnation; for Christ, to a believing soul, is the same to day that he was yesterday, and will be forever. **Ye rejoice with joy unspeakable**—Though they did not see him on earth, and men could not see him in glory, yet by that faith which is the evidence of things not seen, and the subsistence of things hoped for, they had the very highest persuasion of their acceptance with God, their relation to him as their Father, and their sonship with Christ Jesus.

[That uncreated glory which hath gained
My ravished heart, hath all thy (earth's) glory stained;
Its loveliness my soul hath prepossessed,
And left no room for any other guest.

—Lady Huntingdon.]

9. Receiving the end of your faith—The word τέλος, "end," is used to imply the issue or reward of any labour or action. [The word κοινόμενοι quite forbids the sense of present realizing; it betokens (rather) the ultimate reception of glory or condemnation from the Lord.—Alford.] [Providing for yourself (middle voice) the end of your faith. Living by faith, they were making sure their (present) salvation.]

10. Of which salvation the prophets have inquired—The incarnation and suffering of Jesus Christ for the redemption of our race were made

of glory: **9** Receiving 'the end of your faith, even the salvation of your souls. **10** 'Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: **11** Searching what, or what manner of time 'the Spirit of Christ which was in them did signify, when it testified beforehand 'the sufferings of Christ,

γ Rom. 6. 22.—z Gen. 49. 10; Dan. 2. 44; Hag. 2. 7; Zech. 6. 12; Matt. 13. 17; Luke 10. 24; 2 Peter 1. 19, 20, 21.—a Chap. 3. 19; 2 Peter 1. 21.—b Psa. 22. 6; Isa. 53. 3, etc.; Dan. 9. 26; Luke 24. 25, 26, 44, 46; John 12. 41; Acts 26. 22, 25.

known, in a general way, by the prophets; but they themselves did not know the time when these things were to take place, nor the people among and by whom he was to suffer, etc.; they therefore inquired accurately or earnestly, ἐξεζητήσαν, and searched diligently, ἐξεπαίνεσαν, inquiring of others who were then under the same inspiration, and carefully searching the writings of those who had, before their time, spoken of these things. The prophets plainly saw that the grace which was to come under the Messiah's kingdom was vastly superior to any thing that had ever been exhibited under the law; and therefore they made all possible inquiry, and searched as after grains of gold hidden among sand or compacted with ore, (for such is the meaning of the original word,) in order to ascertain the time, and the signs of that time, in which this wondrous display of God's love and mercy to man was to take place.

11. The glory that should follow—Not only the glory of his resurrection, ascension, exaltation, and the effusion of his Spirit; but that grand manifestation of God's infinite love to the world in causing the Gospel of his Son to be everywhere preached, and the glorious moral changes which should take place in the world under that preaching, and the final glorification of all them who had here received the report, and continued faithful unto death. And we may add to this the ineffable glorification of the human nature of Jesus Christ, which to all eternity will be the glorious Head of his glorified body, the Church. **The Spirit of Christ**—[The Spirit proceeding from the Father and the Son, (that is, the Holy Ghost,) so implying not only the Godhead of Christ, but also the procession of the third divine person equally from the Father and the Son.] [Τὰ εἰς Χριστὸν παθήματα, the sufferings for (εἰς) Christ, those which were appointed to him, (as the suffering and redeeming Messiah.) St. Peter was especially concerned to show that the sufferings were foretold, because one of the very chiefest points of controversy with the Jews referred to the question whether Christ was to suffer. (See Acts iii. 18; xxvi. 23; Justin Martyr, *cum Trypho*, cc. 22, 68.) Our Saviour had declared repeatedly, before and after his crucifixion, that the sufferings had been represented by all the prophets as necessary conditions of his triumph. (Luke xxiv. 25, 26.) The veil which still hangs over the Jews, (see 2 Cor. iii. 13-16.) and prevents them from recognising their own Messiah, is their invincible prejudice touching his humiliation and suffering.—Speaker's Com.] We learn from the above that it was the Spirit of Christ in the Jewish prophets that prophesied of Christ; it was that Spirit which revealed him; and it is the same Spirit which takes of the things of Christ and shows them unto us. Christ was never known by prophecy but through his own Spirit; and he never was known, nor can be known,

and the glory that should follow. **12** ^cUnto whom it was revealed, that ^dnot unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with ^ethe Holy Ghost sent down from heaven; ^fwhich things the angels desire to look into. **13** Wherefore ^ggird up the loins of your mind, ^hbe sober, and hope ⁱto the end for the grace that is to be brought unto you ^kat the revelation of Jesus Christ; **14** As obedient chil-

^c Dan. 9, 24; 12, 9, 13. — ^d Heb. 11, 13, 39, 40. — ^e Acts 2, 4, 13. — ^f Exod. 25, 20; Dan. 8, 13; 12, 5, 6; Eph. 3, 10. — ^g Luke 12, 35; Eph. 6, 14. — ^h Luke 21, 34; Rom. 13, 13; 1 Thess. 5, 6, 8; chap. 4, 7; 5, 8. — ⁱ 1 Cor. perfectly. — ^k Luke 17, 30; 1 Cor. 1, 7; 2 Thess. 1, 7. — ^l Rom. 12, 2; chap. 4, 2.

to the salvation of any soul, but by a revelation of the same Spirit. It is he alone that bears witness with our spirits that we are the children of God.

12. Unto whom it was revealed—We may presume that, in a great variety of cases, the prophets did not understand the meaning of their own predictions. When they wished to find out the times, the seasons, and the circumstances, God gave them to understand that it was not for themselves, but for us, that they did minister the things which are now reported unto us by the preaching of the Gospel. If all succeeding interpreters of the prophecies had been contented with the same information relative to the predictions still unaccomplished, (or supposed to be so,) we should have had fewer books and more wisdom. **Angels desire to look into**—Παρακίβην, to stoop down to; the posture of those who are earnestly intent on finding out a thing, especially a writing difficult to be read: they bring it to the light, place it so that the rays may fall on it as collectively as possible, and then stoop down in order to examine all the parts, that they may be able to make out the whole. There is possibly an allusion here to the attitude of the cherubim that stood at the ends of the ark of the covenant, in the inner tabernacle, with their faces turned toward the mercyseat or propitiatory in a bending posture, as if looking attentively upon it. Even the holy angels are struck with astonishment at the plan of human redemption, and justly wonder at the incarnation of that infinite object of their adoration. If, then, these things be objects of deep consideration to the angels of God, how much more so should they be to us! In them angels can have no such interest as human beings have.

13. Gird up the loins of your mind—Take courage from this display of God's love now made known to you; and though you must expect trials, yet fortify your minds with the consideration that he who has given you his Son will withhold from you no manner of good thing. The allusion here is to the long robes of the Asiatics, which, when they were about to perform any active service, they tucked in their girdles: this they did also when they waited on their superiors at meals. [Τὰς ὀσφύας τῆς διανοίας, the loins, literally, the lower part of the body, or just above the hips, where the girdle is placed.) Διάνοια is that aspect of the spiritual being of man in which it is turned toward the outer world; his mind for business and outer interests guiding him in action. (Alford.) This is here personified as a man preparing himself for active duties and service.] **Hope to the end for the grace**—Continue to expect all that God has

dren, ¹not fashioning yourselves according to the former lusts ^min your ignorance: **15** ⁿBut as he which hath called you is holy, so be ye holy in all manner of conversation: **16** Because it is written, ^oBe ye holy; for I am holy. **17** And if ye call on the Father, ^pwho without respect of persons judgeth according to every man's work, ^qpass the time of your ^rsojourning here in fear: **18** Forasmuch as ye know ^sthat ye were not redeemed with corruptible things, as silver and gold, from your

^m Acts 17, 30; 1 Thess. 4, 5. — ⁿ Luke 1, 74, 75; 2 Cor. 7, 1; 1 Thess. 4, 3, 4, 7; Heb. 12, 14; 2 Peter 3, 11. — ^o Lev. 11, 44; 19, 2; 20, 7. — ^p Deut. 10, 17; Acts 10, 34; Rom. 2, 11. — ^q 2 Cor. 7, 1; Phil. 2, 12; Heb. 12, 28. — ^r 2 Cor. 5, 6; Heb. 11, 13; chap. 2, 11. — ^s 1 Cor. 6, 20; 7, 23.

promised, and particularly that that utmost salvation, that glorification of our whole persons, which ye shall obtain at the revelation of Christ. But if the apostle alludes here to the approaching revelation of Christ to inflict judgment on the Jews for their final rebellion and obstinacy, then the "grace," χάρις, benefit, may intend their preservation from the evils that were coming upon that people, and their wonderful escape from Jerusalem at the time that the Roman armies came against it.

14. Not fashioning yourselves—[Μὴ συναρμολογεῖσθε, not putting on the manners that belong (or are germane) to your former carnality.] As the offices of certain persons are known by the garb or livery they wear, so are transgressors: where we see the world's livery we see the world's servants; they fashion or habit themselves according to their lusts, and we may guess that they have a worldly mind by their conformity to worldly fashions. [Men of the world are usually worldly men.]

15. But as he which hath called you—Heathenism scarcely produced a god whose example was not the most abominable; their greatest gods, especially, were paragons of impurity; none of their philosophers could propose the objects of their adoration as objects of imitation. Here Christianity has an infinite advantage over heathenism. God is holy, and he calls upon all who believe in him to imitate his holiness; and the reason why they should be holy is, that God, who has called them, is holy. [As Christ was "holy, harmless, undefiled, and separate from sinners," (Heb. vii, 26,) so does he call on his disciples to "come out from the world, and be separate." (2 Cor. vi, 17.)]

17. And if ye call on the Father—[The εἰ (if) introduces an hypothesis, with an understood background of fact.—If, (as is the case.)—Alford.] Seeing ye invoke the Father of our Lord Jesus Christ, and your Father through Christ, and recognise him as righteous Judge, see that ye maintain a godly reverence for this Father, walking in all his testimonies blameless. **Who without respect of persons**—Every man's work is the evidence of his conformity or nonconformity to God; and according to this evidence will God judge him. Here, then, is no respect of persons; God's judgment will be according to a man's work, and a man's work or conduct will be according to the moral state of his mind. No favoritism can prevail in the day of judgment; nothing will pass there but holiness of heart and life.

18. Ye were not redeemed with corruptible things—To redeem, λυτρώω, signifies to procure life for a captive or liberty for a slave by paying a price, and the precious blood of Christ is here

vain conversation ¹received by tradition from your fathers; **19** But ²with the precious blood of Christ, ³as of a lamb without blemish and without spot: **20** ⁴Who verily was fore-ordained before the foundation of the world, but was manifest ⁵in these last times for you, **21** Who by him do believe in God, ⁶that raised him up from the dead, and ⁷gave him glory; that your faith and hope might be in God. **22** Seeing ye ⁸have purified your souls

in obeying the truth through the Spirit unto unfeigned ⁹love of the brethren, *see that ye love one another with a pure heart fervently:* **23** ¹⁰Being born again, not of corruptible seed, but of incorruptible, ¹¹by the word of God, which liveth and abideth for ever. **24** ¹²For ¹³all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: **25** ¹⁴But the word of the Lord endureth for ever.

¹ Ezekiel 29, 18; chap. 4, 3.—² Acts 20, 28; Ephesians 1, 7; Hebrews 9, 12, 14; Revelation 5, 9.—³ Exodus 12, 5; Isaiah 53, 7; John 1, 29, 36; 1 Corinthians 5, 7.—⁴ Romans 3, 25; 16, 25, 26; Ephesians 3, 9, 11; Colossians 1, 26; 2 Timothy 1, 9, 10; Titus 1, 2, 3; Revelation 13, 8.—⁵ Galatians 4, 4; Ephesians 1, 10; Hebrews 1, 2; 9, 26.—⁶ Acts 2, 24.—⁷ Matthew 28, 18;

Acts 2, 33; 3, 13; Eph. 1, 20; Phil. 2, 9; Heb. 2, 9; chap. 3, 22.—⁸ Acts 15, 9.—⁹ Rom. 12, 9, 10; 1 Thess. 4, 9; 1 Tim. 1, 5; Heb. 13, 1; chap. 2, 17; 3, 8, 4; 8; 2 Peter 1, 7; 1 John 3, 18; 4, 7, 21.—¹⁰ John 1, 13; 3, 5.—¹¹ James 1, 18; 1 John 3, 9.—¹² Or, *For that*.—¹³ Psalm 104, 15; Isaiah 40, 6; 51, 12; James 1, 10.—¹⁴ Psalm 102, 12, 26; Isaiah 40, 8; Luke 16, 17.

stated to be the *price* at which the souls of both Jews and Gentiles were redeemed; it was a price paid down, and a price which God's righteousness required. "Corruptible things" mean here any thing that man usually gives in exchange for another; but the term necessarily includes all created things, as all these are corruptible and perishing. The meaning of the apostle is, evidently, that created things could not purchase the souls of men, else the sacrifice of Christ had not been offered; could any thing less have done, God would not have given up his only begotten Son. [The justice of God, outraged by sin, was satisfied, the satisfaction itself, however, being appointed by the love of God himself; allusions to which are found in the sacrifices of the Old Testament. (Lev. xvii, 11.)—*Lange.*] **Vain conversation**—Empty, foolish, and unprofitable conduct, full of vain hopes, vain fears, and vain wishes. **Received by tradition from your fathers**—The Jews had innumerable burdens of empty ceremonies and useless ordinances, which they received "by tradition" from their fathers, rabbins, or doctors. The Gentiles were no less encumbered. All were wedded to their vanities, because they received them from their forefathers, as *they* had done from theirs. And this antiquity and tradition have been the groundwork of many a vain ceremony and idle pilgrimage, and of numerous doctrines which have nothing to plead in their behalf but this mere antiquity.

19. The precious blood of Christ—*τιμὴν ἀγατὴν, the valuable [reverable] blood; how valuable neither is nor could be stated.* **As of a lamb**—Such as was required for a sin offering to God; and **the Lamb of God that takes away the sin of the world.** **Without blemish**—In himself, and without spot from the world; being perfectly pure in his soul, and righteous in his life.

20. Who verily was foreordained—*ἡ προεγνωμένον, foreknown; appointed* in the divine purpose to be sent into the world, because infinitely approved by the divine justice. **Before the foundation of the world**—[*καταβολῆς, the founding of the world.* The gift of Christ to redeem man was a purpose of the divine wisdom and goodness of an older date than the accomplished work of creation, but its manifestation was in the days of Christ's life and death among men.] The sacrificial system was appointed in reference to this foreappointed Lamb, and consequently from him derived all its significance and virtue. If we take the phrase *καταβολῆς κόσμου* in its common signification, the *creation of universal nature*, it shows that God, foreseeing the fall and ruin of man, appointed the remedy that was to cure the disease.

21. Who by him do believe in God—This is supposed to refer to the Gentiles, who never knew the true God till they heard the preaching of the Gospel. The Jews had known him long before, but the Gentiles had every thing to learn when the first preachers of the Gospel arrived among them. [*Who are through him believers:* not only through his manifestation, but through him personally. (1 Cor. i, 30.) That ye are redeemed from our vain conversation is owing to the blood of Christ; but that we have faith and hope in God is brought about by God having raised Christ from the dead and given him glory, and therefore both our faith and hope is in God. See Alford.]

22. Seeing ye have purified your souls—Having purified your souls in obeying the truth—by believing in Christ Jesus, through the influence and teaching of the Spirit—and giving full proof of it by unfeigned love to the brethren; ye love one another, or, ye will love each other, with a pure heart fervently. These persons, *first*, heard the truth, that is, the Gospel; *secondly*, they obeyed that truth, by believing on Him who came into the world to save sinners; *thirdly*, through this believing on the Son of God, their hearts were purified by the word of truth applied to them by the Holy Spirit; *fourthly*, the love of God being shed abroad in their hearts by the Holy Ghost, they loved the brethren with pure hearts fervently, *ἐκτενῶς, intensely*; the full proof that their brotherly love was unfeigned, *ἀφ' ἀδελφῶν ἀνθρώπων, a fraternal affection without hypocrisy.*

23. Being born again—For being born of Abraham's seed will not avail to the entering of the kingdom of heaven. **Not of corruptible seed**—Not by human generation, or earthly means. **But of incorruptible**—A divine and heavenly principle which is not liable to decay, nor to be affected by the changes and chances to which all sublunary things are exposed. **By the word of God**—*διὰ λόγου ζῶντος Θεοῦ, by the doctrine of the living God, which remaineth forever*; which doctrine shall no more change, than the Source shall whence it proceeds. [In our regeneration Christ himself is communicated to us, so that the deity thenceforth dwells in us as in a temple, and we are thus made partakers of the divine nature. (2 Pet. i, 4; James i, 18, 21.) See Lange.]

24. For all flesh is as grass—Earthly seeds, earthly productions, and earthly generations, shall fail and perish like as the grass and flowers of the field.

25. But the word of the Lord—The doctrine delivered by God concerning Christ endureth forever, having, at all times and in all seasons, the

^h And this is the word which by the gospel is preached unto you.

CHAPTER II.

WHEREFORE ^alaying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, ² ^bAs newborn

^h John 1. 1, 14: 1 John 1. 1, 3. — ^a Eph. 4. 22, 25, 31: Col. 2. 8; Heb. 12. 1; James 1. 21: 5. 9; chap. 4. 2. — ^b Matt. 18. 3; Mark 10. 15; Rom. 6. 4; 1 Cor. 14. 20; chap. 1. 23. — ^c 1 Cor.

same excellence and the same efficacy. **And this is the word**—Τὸ ῥῆμα, *what is spoken*, by the Gospel preached unto you. "This is a quotation from Isa. xl, 6–8, where the preaching of the Gospel is foretold; and recommended from the consideration that every thing which is merely human, and, among the rest, the noblest races of mankind, with all their glory and grandeur, their honour, riches, beauty, strength, and eloquence, as also the arts which men have invented and the works they have executed, shall decay as the flowers of the field. But the Gospel, called by the prophet 'the word of the Lord,' shall be preached while the world standeth."—*Macknight*. All human schemes of salvation, and plans for the melioration of the moral state of man, shall come to naught, and the doctrine of Christ crucified, though a stumbling block to the Jews, and foolishness to the Gentiles, shall be alone the power of God for salvation to every soul that believeth.

NOTES ON CHAPTER II.

1. **Wherefore laying aside**—This is in close connexion with the preceding chapter, and the subject is continued to the end of the 10th verse. **All malice**—See the notes on Eph. iv, 22–31. These tempers and dispositions must have been common among the Jews, as they are so frequently spoken against; Christianity can never admit of such; they show the mind, not of Christ, but of the old murderer.

2. **As newborn babes**—In the preceding chapter (verse 23) the apostle states that they had been *born again*; and as the newborn infant desires that aliment which nature has provided for it, so they, being *born again*—born from above—should as earnestly require that heavenly nourishment which is suited to their new nature; and this the apostle calls the **sincere milk of the word**, τὸ λογικὸν ἄδοχον γάλα, that is, the pure doctrines of the Gospel as delivered in the epistles and gospels, and as preached by the apostles and their successors. The figure is very expressive; as a child newly born shows an instinctive desire for that nourishment, and that only, which is its most proper food; so they, being *born of God*, should show that the incorruptible seed abides in them, and that they crave that which is suited to that new nature. Their spiritual growth must be by the pure doctrines of the Gospel. **That ye may grow thereby**—Εἰς σωτηρίαν, *unto salvation*, is added here by nearly all the best authorities, and the reading is undoubtedly genuine, and also very important. It shows that the ultimate design of all the processes and intermediate stages of the Christian life and experience was that they might grow up unto salvation.

3. **If so be ye have tasted**—Εἴτερ ἐγείσασθε, *seeing ye have tasted*. There could be no doubt that they had tasted the goodness of Christ *who were born again of incorruptible seed*, and whose hearts

babes, desire the sincere ^cmilk of the word, that ye may grow thereby: ³ If so be ye have ^dtasted that the Lord is gracious. ⁴ To whom coming, *as unto a living stone*, ^edisallowed indeed of men, but chosen of God, and precious, ⁵ ^f'Ye also, as lively stones, ^gare built up ^ha spiritual house, ⁱa holy priest-

3, 2; Heb. 5. 12, 13. — ^d Psa. 34. 8; Heb. 6. 5. — ^e Psa. 118. 22; Matt. 21. 42; Acts 4. 11. — ^f Eph. 2. 21, 22. — ^g Or, *be ye built*. — ^h Heb. 3. 6. — ⁱ Isa. 61. 6; 66. 21; verse 9.

were purified by the truth, and who had like *precious faith* with the apostles themselves. **That the Lord is gracious**—Οὐκ ἡμετέρος ὁ Κύριος, [*that the Lord (Jehovah) is kind*]. [In the New Testament, as a rule, Κύριος, "the Lord," means Christ. Here, however, the word represents the Hebrew Jehovah. —*Speaker's Com.*] (See Psa. xxxiv, 8.)

4. **To whom (Christ) coming, as unto a living stone**—This refers to Isaiah xxviii, 16: *Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation*. Jesus Christ is, by both the prophet and apostle, represented as the "foundation" on which the Christian Church is built, and on which it must continue to rest; and the "stone," or "foundation," is called here "living," to intimate that He is the source of life to all his followers, and that it is in union with him that they live, and answer the end of their regeneration; as the stones of a building are of no use but as they occupy their proper places in a building, and rest on the foundation. **Disallowed indeed of men**—That is, rejected by the Jews. This is a plain reference to the prophecy, Psa. cxviii, 22: *The stone which the builders refused is become the head stone of the corner*. **Chosen of God**—To be the Saviour of the world and the Founder of the Church, and the Foundation on which it rests. As Christ is the *choice* of the Father, we need have no doubt of the efficacy and sufficiency of all that he has suffered and done for the salvation of a lost world. God can never be mistaken in his *choice*; therefore he that chooses Christ for his portion shall never be confounded. **Precious**—Εὔτιμος, *honourable*. [Not the same word as above, (chapter i, 19,) τίμιος, which refers to intrinsic preciousness, this to the recognition of that preciousness by the Father. —*Speaker's Com.*] Howsoever despised and rejected by men, Jesus, as the sacrifice for a lost world, is infinitely honourable in the sight of God; and those who are united by faith to him partake of the same honour, being members of that great and glorious body of which he is the head, and stones in that superb building of which he is the foundation. [Τὰ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ Θεοῦ ἐκλεκτὸν ἐντίμιον, *by man indeed rejected*, (Isa. liii, 3,) *but with God chosen, and highly esteemed*. The word ἐκλεκτὸν has in this place all of its three chief meanings, *chosen*, (by God's free will), *beloved*, (of the Father,) *set apart* or *designated* for a purpose.]

5. **Ye also, as lively stones**—Λίθοι ζῶντες, *living stones*; each being instinct with the life which proceeds from Him who is the Foundation, called above *λίθον ζῶντα*, *a living stone*. [The stones are called *living*, and the house *spiritual*, not merely to signify that they are not dead stones, and the house not a material one, but on account of the life which Christians derive from Christ the living Stone, and of the service which they render in virtue of being a body dwelt in by the Holy Spirit.—*Alford*.] **Are built up a spiritual house**—

hood, to offer up ^kspiritual sacrifices, ^lacceptable to God by Jesus Christ. **6** Wherefore also it is contained in the Scripture, ^m"Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." **7** Unto you therefore which believe ⁿhe is "precious: but unto them which be disobedient, ^othe stone which the builders

disallowed, the same is made the head of the corner, **8** ^pAnd a stone of stumbling, and a rock of offence, ^qeven to them which stumble at the word, being disobedient: ^rwhereunto also they were appointed. **9** But ye are ^sa chosen generation, ^ta royal priesthood, ^ua holy nation, ^va peculiar people; that ye should show forth the ^wpraises of him who hath

^k Hos. 14, 2; Mal. 1, 11; Rom. 12, 1; Heb. 13, 15, 16.—^l Phil. 4, 18; chap. 4, 11.—^m Isa. 28, 16; Rom. 9, 33.—ⁿ Or, *an honour*.—^o Psal. 118, 22; Matt. 21, 42; Acts 4, 11.—^p Isa. 8, 14; Luke 24, 34; Rom. 9, 33.—^q 1 Cor. 1, 23.—^r Exod. 9, 16; Rom.

9, 22; 1 Thess. 5, 9; Jude 4.—^s Deut. 10, 15; chap. 1, 2.—^t Exod. 19, 5, 6; Rev. 1, 6; 5, 10.—^u John 17, 19; 1 Cor. 3, 17; 2 Tim. 1, 9.—^v Or, *purchased people*.—^w Deut. 4, 20; 7, 6; 14, 2; 26, 18, 19; Acts 20, 28; Eph. 1, 14; Tit. 2, 14.—^x Or, *circum-*

[Among believers, each is not to aim at separating himself into a house by himself; they should be united in the commonwealth of God, and together should constitute a spiritual temple. — *Speaker's Com.*] The Church of Christ is here represented under the figure of a *household*; and as a household or family must have a place of residence, hence, by a metonymy, the house itself, or material building, is put for the household or family which occupies it, the *container* being put for the *contained*. Here, then, is the ground of the metaphor: the "spiritual house" is the holy or Christian family or household; this family or household is composed of the sons and daughters of God Almighty; and hence the propriety of *living stones*, because this is the *living house* or *spiritual family*. As a building rests upon a foundation, and this foundation is its support; so a family or household rests on the father, who is properly considered the foundation or support of the building. But as every father is mortal and transitory, none can be called a living stone, foundation, or support, but He who liveth forever, and has life independent; so none but Jesus, who hath *life in himself*, that is, *independently*, and who is the *Way, the Truth, and the Life*, can be a permanent foundation or support to the whole spiritual house.

6. Behold, I lay in Sion—This intimates that the foundation of the Christian Church should be laid at Jerusalem; and there it was laid, for there Christ suffered, and the preaching of the Gospel commenced. [The imagery is taken from the founding of the temple on Mount Zion, but in its spiritual sense "Sion" represents the living Church *in* (and *of*) which Christ is the great *corner stone*.] **A chief corner stone**—This is the same as the foundation stone; and it is called here the *chief corner stone* because it is laid in the foundation at an angle of the building where its two sides form the groundwork of a *side* and *end* wall. [The term is applied to any principal person, as the princes of Egypt. (Isa. xix, 12, margin.) It is thus applied to our Lord. (Psa. cxviii, 22; Isa. xxviii, 18; Matt. xxi, 42; Eph. ii, 20.)—*Smith's Bib. Dict.*] **Elect, precious**—Chosen and honourable. See on verse ⁴. **Shall not be confounded**—These words are quoted from Isa. xxviii, 16; but rather more from the Septuagint than from the Hebrew text. The latter we translate, *He that believeth shall not make haste*—he who comes to God through Christ for salvation, shall never be confounded; he need not haste to flee away, for no enemy shall ever be able to annoy him.

7. Unto you therefore which believe—You, both Jews and Gentiles. He is precious—*Ἦν ὁν ἡ τιμὴ τοῖς πιστεύουσιν*, the honour is to you who believe; that is, the honour of being in this building; of having your souls saved through the blood of the Lamb, and becoming sons and daugh-

ters of God Almighty. **Them which be disobedient**—The Jews who continue to reject the Gospel; not considering that the person whom they reject is **head of the corner**; Lord over all, and has all power in the heavens and the earth.

8. A stone of stumbling—The Jews rejected Christ because he did not come as a secular prince. He was to them "a stone of stumbling" because he was *poor*, and affected no worldly pomp; and a **rock of offence**, for his Gospel called the Gentiles, whom the Jews believed to be everlastingly reprobated, and utterly incapable of any spiritual good to be among his peculiar people. **Whereunto also they were appointed**—They stumbled and fell through their *obstinate unbelief*; and thus their stumbling and falling, as well as their unbelief, were of themselves; in consequence of this they were appointed to be broken; this was God's work of judgment. This seems to be the meaning which our Lord attaches to this very prophecy, which he quotes against the chief priests and elders, as recorded Matt. xxi, 44. (See on Matt. xxi, 42–44.)

9. Ye are a chosen generation—The titles formerly given to the whole Jewish Church—that is, to all who were in the covenant of God by circumcision, whether they were personally holy or not—are here given to Christians in general in the same way; that is, to all who believed in Christ, whether Jews or Gentiles, and who received baptism in the name of the Father, and of the Son, and of the Holy Ghost. [*Ἔνος ἐκλεκτόν*, (see Isa. xliii, 20,) a race or family toward whom God has put forth his sovereign mercy in calling them to become his own—*βασιλευσιν ἱερατεύον*—a *kingly priesthood*.] In the New Testament Church these two elements—the kingship and the priesthood—are united in every individual believer.—*Alford*.] [The priestly office had two chief functions—to offer sacrifices and to make intercessions. The first was completed once for all in the sacrifice of Christ, (Heb. x, 12;) the second is a perpetual service in which Christ is still engaged, (Heb. vii, 25,) and with him are united all his people, and thus they are a "generation of priests," (Exod. xix, 6,) *ἅγιος ἄγιος*, holy, that is, *consecrated*, (Psa. lxxxvi, 2,) not excluding the ethical element, but rather implying it. Like Israel of old, the spiritual Israel is *devoted* to God, because the Church is to him, *λαὸς εἰς κτήνησιν*, a *people intended* (provided) for his own possession.] The Israelites were a chosen or elected race, to be a *special people unto the Lord their God, above all people that were upon the face of the earth*. (Deut. vii, 6.) They were also a **royal priesthood**, or what Moses calls a *kingdom of priests*: (Exod. xix, 6;) for all were called to sacrifice to God: and he is represented to be the King of that people, and Father of those of whom he was King; therefore they were all "royal." They were a **holy nation**, (Exod. xix, 6;) for they were separated from all the people

called you out of ¹ darkness into his marvellous light: **10** ² Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. **11** Dearly beloved, I beseech *you* ³ as strangers and pilgrims, ⁴ abstain from fleshly lusts, ⁵ which war against the soul;

¹ Acts 26, 18; Eph. 5, 8; Col. 1, 13; 1 Thess. 5, 4, 5.—² Hos. 1, 9, 10; 2, 23; Rom. 9, 25.—³ 1 Chron. 29, 15; 1 Sam. 12; 119, 19; Heb. 11, 13; chap. 1, 17.—⁴ Rom. 13, 14; Gal. 5, 16.

of the earth, that they might worship the one only true God, and abstain from the abominations that were in the heathen world. They were also a **peculiar people**, *λαός εις περιποίησιν*, a *purchased people*, a *private property*, belonging to God Almighty, (Deut. vii, 6;) none other having any right in them, and they being under obligation to God alone. All these things the apostle applies to the Christians, to whom indeed they belong, in their spirit and essence, in such a way as they could not belong to the Hebrews of old. But they were called to this state of salvation **out of darkness**—idolatry, superstition, and ungodliness—**into his marvellous light**, the Gospel dispensation, which, in reference to the discoveries it had made of God, his nature, will, and gracious promises toward mankind, differed as much from the preceding dispensation of the Jews as the light of the meridian sun from the faint twinkling of a star. And they had these privileges *that they might show forth the praises of Him who had thus called them*; *ἀρετὰς*, the virtues, those perfections of the wisdom, justice, truth, and goodness of God that shone most illustriously in the Christian dispensation. These they were to exhibit in a holy and useful life, being transformed into the image of God, and walking as Christ himself walked.

10. Which in time past were not a people—This is a quotation from Hosea i, 9, 10, and ii, 23, where the calling of the Gentiles, by the preaching of the Gospel, is foretold. From this it is evident that the people to whom the apostle now addresses himself had been Gentiles, covered with ignorance and superstition, and now had obtained mercy by the preaching of the Gospel of Christ. [The apostle is again citing, or rather clothing that which he had to write, in Old Testament words. (See Hosea ii, 23.) These words seem to apply most properly to Gentile Christians. Although spoken in the prophecy of Jews, St. Paul thus uses them in Rom. ix, 25.—*Alford*.] [True of the whole body of converts, Jews and Gentiles, previously antagonistic.—*Speaker's Com.*]

11. As strangers and pilgrims—See on Heb. xi, 13. These were “strangers” and “pilgrims” in the most literal sense of the word, (see chapter i, 1,) for they were “strangers” scattered through Asia, Pontus, etc. **Abstain from fleshly lusts**—As ye are strangers and pilgrims, and profess to be seeking a heavenly country, do not entangle your affections with earthly things. While others spend all their time, and employ all their skill, in acquiring earthly property, and totally neglect the salvation of their souls, they are not strangers, they are here at home; they are not pilgrims, they are seeking an earthly possession: heaven is your home, seek that; God is your portion, seek him. All kinds of earthly desires, whether those of the flesh or of the eye, or those included in the pride of life, are here comprised in the words “fleshly lusts.”

12 ^a Having your conversation honest among the Gentiles: that, ^e whereas they speak against you as evil doers, ^f they may by *your* good works, which they shall behold, glorify God ^g in the day of visitation. **13** ^h Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

^a James 4, 1.—^d Rom. 12, 17; 2 Cor. 8, 21; Phil. 2, 15; Tit. 2, 8; chap. 3, 16.—^e Or, *wherein*.—^f Matt. 5, 16.—^g Luke 19, 44.—^h Matt. 22, 21; Rom. 13, 1; Tit. 3, 1.

(See Col. iii, 2, 3.) **Which war against the soul**—*ἀντις στατειούνται κατὰ τῆς ψυχῆς*, which are *marshalled and drawn up in battle array* to fight against the soul; either to slay it, or to bring it into captivity. This is the drift and operation of all earthly and sensual desires.

12. Having your conversation honest—[*Having your behaviour becoming, κατὰν, comely.*] Living in such a manner among the Gentiles, in whose country ye sojourn, as to bring honour to the Gospel which ye profess. **That, whereas (in what) they speak against you as evil doers**—In all the heathen countries, in the first age of the Church, the Christians and the Jews were confounded together; and as the latter were everywhere exceedingly troublesome and seditious, the Christians shared in their blame, and suffered no small measure of obloquy and persecution on this very account. It was doubly necessary, therefore, that the Christians should be exceedingly cautious; and that their conduct should prove that, although many of them were of the same nation, yet they who had embraced Christianity differed widely in their spirit and conduct from these, whether Jews or Gentiles, who had *not* received the faith of Christ. [Christians were specially attacked by Gentiles, generally at the instigation of Jews, on political grounds as enemies of the state, (see Acts xvii, 6, 7;) on religious grounds as atheists, that is, as rejecting the objects of heathen worship; on ethical grounds as introducing unlawful customs, and, as it was believed, abominable impurities. (Acts xvi, 20, 21.) These points were commonly alleged by opponents of Christianity, and are specially noticed by apologists of the first two centuries.—*Speaker's Com.*] **In the day of visitation**—I believe this refers to the time when God should come to execute judgment on the disobedient Jews, in the destruction of their civil polity and the subversion of their temple and city. God did at that time put a remarkable difference between the Jews and the Christians. The “day of visitation,” in a general sense, means a time in which punishment should be inflicted. (Isa. x, 3.) Some think that by the phrase in this place is meant the time in which they should be brought before the heathen magistrates, who, after an impartial examination, should find them innocent, and declare them to be such; by which God would be glorified, the work appearing to be his own. The words, however, may refer to any time in which Christians may be called to suffer for the testimony of Christ; the heathens, or unbelievers, seeing them bear their sufferings and wrongs with patience, would be constrained to confess that God was with them. Not a few, from being *spectators* of such sufferings and patience, have become *converts* to Christianity.

13. Submit yourselves to every ordinance of man—In every settled state, and under every form of political government, where the laws are

14 Or unto governors, as unto them that are sent by him¹ for the punishment of evil doers, and² for the praise of them that do well. **15** For so is the will of God, that¹ with well doing ye may put to silence the ignorance of foolish men: **16** ^mAs free, and not^u using your liberty for a cloak of maliciousness, but as^o the servants of God. **17** ^pHonour all men. ^rLove the brotherhood. ^sFear God. Honour the king. **18** ^tServants, be subject to your masters with all fear; not only to the

good and gentle, but also to the froward. **19** For this^{is} ^vthankworthy, if a man for conscience toward God endure grief, suffering wrongfully. **20** For^u what glory^{is it}, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer^{for it}, ye take it patiently, this^{is} ^zacceptable with God. **21** For^y even hereunto were ye called: because^z Christ also suffered^{for us}, leaving us an example, that ye should follow his steps: **22** ^aWho did no sin, neither

¹ Rom. 13. 4. — ² Rom. 13. 3. — ³ Tit. 2. 8; verse 12. — ^m Gal. 5. 1. 13. — ⁿ Gr. *having*. — ^o 1 Cor. 7. 22. — ^p Rom. 12. 10; Phil. 2. 3. — ^q Gr. *Esteem*. — ^r Heb. 13. 1; chap. 1. 22. — ^s Prov. 24. 21; Matt. 22. 21; Rom. 13. 7. — ^t Eph. 6. 5; Col. 3. 22; 1 Tim. 6. 1; Tit. 2. 9. — ^u Or, *thank*. — ^v Luke 6. 32; verse 20.

^w Matt. 5. 10; Rom. 13. 5; chap. 3. 14. — ^x Chap. 3. 14; 4. 14. 15. — ^y Or, *thank*. — ^z Matt. 16. 21; Acts 14. 22; 1 Thess. 5. 3; 2 Tim. 3. 12. — ^a Chap. 3. 18. — ^b Some read, *for you*. — ^c John 13. 15; Phil. 2. 5; 1 John 2. 6. — ^d Isa. 53. 9; Luke 23. 41; John 8. 46; 2 Cor. 5. 21; Heb. 4. 15.

not in opposition to the laws of God, [it is the duty of all to conform their actions to them, and in no case to seek to overthrow or change them except by peaceful and lawful means.] (See Rom. xiii. 1, etc.) The words *πάσῃ ἀνθρωπίνῃ κτίσει* literally signify every human institution, for *κτίειν* signifies to arrange, order. The meaning of St. Peter appears to be this: the Jews thought it unlawful to obey any ruler that was not of their own stock; the apostle tells them they should obey the civil magistrate let him be of what stock he may—whether a Jew or a Gentile—and let him exercise the government in whatsoever form. This is the general proposition; and then he instances emperors and their deputies; and, far from its being unlawful for them to obey a heathen magistrate, they were to do it for the Lord's sake, *διὰ τὸν Κύριον*, on account of the Lord, whose will it was and who commanded it.

14. Or unto governors—By “king, as supreme,” the Roman emperor is meant; and by “governors,” *ἡγεμόνας*, are meant leaders, governors, presidents, proconsuls, and other chief magistrates, sent by him into the provinces dependent on the Roman empire. **For the punishment of evil doers**—This was the object of their mission; they were to punish delinquents, and encourage and protect the virtuous. [And this they generally did, with a good degree of fidelity and justice.]

15. For so is the will of God—God, as their supreme governor, shows them that it is his will that they should act uprightly and obediently at all times, and thus confound the ignorance of foolish men, who were ready enough to assert that their religion made them bad subjects.

16. As free—The Jews pretended that they were a free people, and owed allegiance to God alone; hence they were continually rebelling against the Roman government, to which God had subjected them because of their rebellion against him; thus they used their liberty for a cloak [*ἐκάλυμμα*, covering, hiding] of maliciousness—for a pretext of rebellion, and by it endeavoured to vindicate their seditious and rebellious conduct. **But as the servants of God**—These were made free from sin and Satan, but they were the servants of God—bound to obey him; and, as he had made it their duty to obey the civil magistrate, they served God by submitting to every ordinance of man for the Lord's sake.

17. Honour all men—That is, Give honour to whom honour is due. (Rom. xiii. 7.) Respect every man as a fellow creature, and as one who may be a fellow heir with you of eternal life; and therefore be ready to give him every kind of succour in

your power. [As bearing the image of God, every man, simply as such, is a proper object of respectful, and even reverential, consideration; hence all slavery, oppression, and the denial of equal rights is a sin against God. Whatever may be his condition, simply because he is a man he is entitled to an honourable consideration.] **Love the brotherhood**—All true Christians, who form one great family of which God is the head. **Fear God**—Who gives you these commandments; lest he punish you for disobedience. **Honour the king**—Pay that respect to the emperor which his high position requires, knowing that civil power is of God; that the authority with which he, in the course of his providence, has invested him, must be respected in order to its being obeyed; and that if the man be even bad, and as a man worthy of no reverence, yet he should be respected on account of his office.

18. Servants, be subject—See the notes on Eph. vi. 5, Col. iii. 22, and Tit. ii. 9. **With all fear**—With all submission and reverence. **The good and gentle**—Those who are ever just in their commands, never requiring more than is necessary or proper, and always allowing sufficient food and sufficient time. **The froward**—*Σκολιοίς*, the crooked, perverse, unreasonable, morose, and austere.

19. For this is thankworthy—If, in a conscientious discharge of your duty, you suffer evil, this is in the sight of God thankworthy, pleasing, and proper; it shows that you prefer his authority to your own ease, peace, and emolument. Relative duties do not depend on the character of the person to whom they are to be performed, nor on their performing the duties they owe to others, but on the unalterable relations of things established by God.

20. For what glory is it—No doubt the poor Christians, while in a state of slavery, were often grievously abused; they were buffeted because they were Christians, and because they would not join with their masters in idolatrous worship.

21. Hereunto were ye called—Ye were called to a state of suffering when ye were called to be Christians; for the world cannot endure the yoke of Christ, and they that will live godly in Christ must suffer persecution; they will meet with it in one form or other. **Christ also suffered for us**—And left us the example of his meekness and gentleness; for when he was reviled, he reviled not again. Imitate his example, and his Spirit shall comfort and sustain you. Many MSS. and most of the Versions, instead of *ἡμῶν*, vs, read, *ὑμῶν*, *you*, which is the reading now generally accepted.

22. Who did no sin—He suffered, but not on

was guile found in his mouth: **23** ^rWho, when he was reviled, reviled not again; when he suffered, he threatened not; but ^acommitted himself to him that judgeth righteously: **24** ^rWho his own self bare our sins in his own body ^ron the tree, ^wthat we, being dead to sins, should live unto righteousness: ^sby whose stripes ye were healed. **25** For ye were as sheep going astray; but are now returned ^uunto the Shepherd and Bishop of your souls.

^r Isa. 53, 7; Matt. 27, 39; John 8, 48, 49; Heb. 12, 3.—^a Or, committed his cause.—^t Luke 23, 46.—^u Isa. 53, 4, 5, 6, 11; Matt. 8, 17; Heb. 9, 28.—^w Or, to.—^x Rom. 6, 2, 11; 7, 6.—^y Isa. 53, 5.—^y Isa. 53, 6; Ezek. 34, 6.

account of any evil he had either done or said. It is very likely the apostle mentions **guile**, *δόλος*, because those who do wrong generally strive to screen themselves by prevarication and lies. See Isaiah liii, 9.

23. But committed himself—Though he was able to deliver himself from his enemies, (Matt. xxvi, 53, 54,) yet, he committed his cause to Him who is the *righteous Judge*. It is a great advantage in all cases of provocation to be able to refer our cause to God, and to be assured that the Judge of all the earth will do right.

24. Who his own self—Not another in his place, as some anciently supposed, because they thought it impossible that the Christ should suffer. **Bare our sins in his own body**—Bore the punishment due to our sins. In no other sense could Christ bear them. **That we, being dead to sins**—*ἵνα ταῖς ἀμαρτίαις ἀπογινώσκοντες*, [that we having died to, become separated from, sins, that is, ceased from sinning, (chapter iv, 1, Col. iii, 3,)] delivered out of its power and from under its tyranny, **should live unto righteousness**; that "righteousness" should be our *master* now, as *sin* was before. Peter is speaking still to *servants*, who were under an oppressive yoke, and were cruelly used by their masters—scourged, buffeted, and variously maltreated. **By whose stripes ye were healed**—The apostle refers here to Isa. liii, 4-6; and he still keeps the case of these persecuted servants in view, and encourages them to suffer patiently by the example of Christ, who was "buffeted" and "scourged," and who bore all this that the deep and inveterate wounds inflicted on their souls by sin might be healed.

25. For ye were as sheep going astray—Ye were like *stray sheep*, in the wilderness of ignorance and sin, till Christ, the true and merciful Shepherd, called you back from your wanderings, by sending you the Gospel of his grace. **Bishop of your souls**—Jesus Christ is the *Overseer* [ἐπίσκοπος] of souls. Jesus is the good Shepherd that laid down his life for his sheep. All human souls are inexpressibly dear to him, as they are the purchase of his blood. He is still supreme *Bishop* or *Overseer* in his Church. He alone is *Episcopus episcoporum*, "the Bishop of bishops;" a title which the Roman pontiffs have blasphemously usurped.

NOTES ON CHAPTER III.

1. Ye wives, be in subjection—Consider that your husband is, by God's appointment, the head and ruler of the house; do not, therefore, attempt to usurp his government; for even though he **obey not the word**—is not a *believer in Christ*—his rule is not thereby impaired; for Christianity never alters civil relations; and your affectionate, ob-

CHAPTER III.

LIKEWISE, ^rye wives, *be* in subjection to your own husbands; that, if any obey not the word, ^tthey also may without the word ^ebe won by the conversation of the wives; **2** ^aWhile they behold your chaste conversation *coupled* with fear. **3** ^eWhose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting

^z Ezek. 34, 23; 37, 24; John 10, 11, 14, 16; Heb. 13, 20; chap. 5, 4.—^a 1 Cor. 14, 34; Eph. 5, 22; Col. 3, 18; Tit. 2, 5.—^b 1 Cor. 7, 16.—^c Matt. 13, 15; 1 Cor. 9, 19-22.—^d Chap. 2, 12.—^e 1 Tim. 2, 9; Tit. 2, 3, etc.

dient conduct will be the most likely means of convincing him of the truth of the doctrine which you have received. (See 1 Cor. vii, 12.) **Be won by the conversation**—That your holy conduct may be the means of begetting in your husbands a reverence for Christianity, the preaching of which they will not hear. (See on 1 Cor. xiv, 34.)

2. Chaste conversation . . . with fear—While they (the unbelieving husbands) see that ye join modesty, chastity, and the purest manners to the fear of God. Or perhaps "fear," *φόβος*, is taken, as in Eph. v, 33, for the *reverence* due to the husband.

3. Whose adorning—*κόσμος*. See the note on Heb. ix, 1, where the word *κόσμος*, *world* or *ornament*, is defined. (See also Gen. ii, 1.) **Plaiting the hair, and of wearing of gold**—Plaiting the hair, and variously folding it about the head, was the most ancient and most simple mode of disposing of this chief ornament of the female head. It was practised anciently in every part of the east, and is so to the present day in India, in China, and also in Barbary. It was also prevalent among the Greeks and Romans, as ancient gems, busts, and statues, still remaining, sufficiently declare. Thin plates of gold were often mixed with the hair, to make it appear more ornamental by the reflection of light and of the solar rays. Small golden buckles were also used in different parts; and among the Roman ladies, pearls and precious stones of different colours. But it is evident, from many remaining monuments, that in numerous cases the hair variously plaited and curled was the only ornament of the head. Often a simple pin, sometimes of ivory pointed with gold, seemed to connect the plaits. In monuments of antiquity the heads of the married and single women may be known, the former by the hair being parted from the forehead over the middle of the top of the head, the latter by being quite close, or being plaited and curled all in a general mass. [The apostle refers here to a propensity which exists in the heart of woman to seek that which might be esteemed ornamental, or that which will *appear well* in the sight of others, and commend her to them. . . . The only question is, What is true and appropriate adorning? The apostle does not condemn the ornament, nor does he condemn the desire to appear so as to secure the esteem of others. This he does not prohibit in the wife. But the grand thing which she was to seek was, not that which is merely external, but that which is internal, and which God regards as of so great value.—*Barnes*.] [With regard to the much disputed question whether, by the preceding injunction, all ornament of dress is forbidden, or only making such ornament the *adorning*, it may safely be left to the Christian

on of apparel; **4** But *let it be* 'the hidden man of the heart, in that which is not corruptible, *even the ornament of a meek and quiet spirit, which is in the sight of God of great price.* **5** For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: **6** Even as Sarah

f Psa. 43, 13; Rom. 2, 29; 7, 22; 2 Cor. 4, 16.—*g* Gen. 18, 12.—*h* Gr. *children*.—*i* 1 Cor. 7, 3; Eph. 5, 25; Col. 3, 19.

wisdom of believing women to be not unwise, but understanding what the will of the Lord is, in this as in other similar matters. Within the limits of propriety and decorum, the common usage is the rule. There is a sin in singularity, both as ministering to pride in ourselves and as giving offence to others, and so discommending our holy religion. —*Alford.*] [According to the *usus loquendi* of the Scripture, when two things are compared together for the purpose of giving one of them the decided preference, the less favoured is (in form) *wholly* condemned, though only a *relative* condemnation is intended. So here, Let all outward ornamentation be *relatively* disregarded, in comparison with that which is inward—"a meek and quiet spirit."]

4. The hidden man of the heart—The word *ἀνθρώπος*, *man*, is frequently applied to the *soul*, but generally with some epithet. Thus, *ὁ ἑσω ἄνθρωπος*, the *inner man*, (Rom. vii, 22,) to distinguish it from the body, which is called *ὁ ἔξω ἄνθρωπος*, the *outer man*, (2 Cor. iv, 16;) *ὁ κρυπτός ἄνθρωπος*, the *hidden man*, as in the text; *ὁ καινός ἄνθρωπος*, the *new man*, the soul renewed in righteousness, (Eph. ii, 15,) to distinguish him from *ὁ παλιός ἄνθρωπος*, the *old man*, that is, man unregenerate, or in a state of sin. (Rom. vi, 6.) And the soul is thus distinguished by the Greek philosophers. **A meek and quiet spirit**—That is, a mind that will not give provocation to others, nor become irritated by the provocation of others. *Meekness* will prevent the first; *quietness* will guard against the last. **Great price**—All the ornaments placed on the head and body of the most illustrious female are, in the sight of God, of no worth; but a *meek and silent spirit* are, in his sight, invaluable, because proceeding from and leading to himself, being incorruptible, surviving the ruins of the body and the ruins of time, and enduring eternally.

5. For after this manner—Simplicity reigned in primitive times; natural ornaments alone were then in use. No head ever looks so well as when adorned with its own hair alone. See on 1 Cor. xi, 14–16, and 1 Tim. ii, 9. **Who trusted in God**—The women who trust not in God are fond of dress and frippery; those *who trust in God* follow nature and common sense. **Being in subjection unto their own husbands**—It will rarely be found that women who are fond of display and extravagance have any subjection to their husbands but what comes from mere necessity.

6. As Sarah obeyed Abraham—The words of the apostle imply that she acknowledged his superiority, and her own subjection to him, in the order of God. (See Gen. xviii, 12.) **Whose daughters ye are**—As Abraham is represented as the father of all his male believing descendants, so Sarah is represented as the mother of all her believing female posterity. *A son of Abraham* is a true believer; a *daughter of Sarah* is the same. **As long as ye**

obeyed Abraham, **calling him lord**; whose "daughters ye are, as long as ye do well, and are not afraid with any amazement." **7** Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, *as unto the weaker vessel*, and as being heirs together of the grace of life; **that your prayers** be not hindered. **8** Finally, *be ye* all of

ε 1 Cor. 12, 23; 1 Thess. 4, 4.—*f* See Job 42, 8; Matt. 5, 23, 24; 18, 19.—*g* Rom. 12, 16; 15, 5; Phil. 3, 16.

do well—For you cannot maintain your relationship to her longer than ye believe; and as long as ye believe ye will continue to obey. **And are not afraid with any amazement**—*Μὴ φοβούμεται μηδενίαν πρόσωπον* may be rendered, *and not fearing any terror*. If ye do well, and act conscientiously your part as faithful wives, ye will at no time live under the distressing apprehension of, or be terrified at, every appearance of the discovery of improper conduct. Being not guilty of such, you will not have occasion to fear detection. Happy is the wife, and happy is the husband, who has no cause for such fear. [Christianity is equidistant from the moral degradation of the female sex, which the Mohammedans and rabbins would almost deprive of immortality, and from the secular exaltation and deification which, especially since the Middle Ages, has been defended as Christian by those who have confounded Germanism with Christianity, while it secured to woman any thing but happiness. —*Steiger.*]

7. Dwell with them according to knowledge—Give your wives, by no species of unkind carriage, any excuse for delinquency. How can a man expect his wife to be faithful to him if he be unfaithful to her? and *vice versa*. **Giving honour unto the wife**—Using your superior strength and authority in her behalf, and thus *honouring* her by becoming her protector and support. But the word *τιμή*, "honour," signifies *maintenance* as well as *respect*; *maintain, provide for*, the wife. **As... the weaker vessel**—Being more delicately, and consequently more slenderly, constructed. Roughness and strength go hand in hand; so likewise do beauty and frailty. The female has what the man lacks—beauty and delicacy. The male has what the female lacks—courage and strength. The one is as good in its place as the other: and by these things God has made an equality between the man and the woman, so that there is properly very little superiority on either side. See on 1 Thess. iv, 4. **Being heirs together**—Both the man and woman being equally called to eternal glory: and as *prayer* is one great means of obtaining a meekness for it, it is necessary that they should live together in such a manner as to prevent all family contentions, that they may not be prevented, by disputes or misunderstandings, from uniting daily in this most important duty—family and social prayer. [True love in the conjugal state depends upon and is rooted in mutual esteem; . . . not only of personal qualities and excellences of either party, but also and chiefly the appreciation flowing from the thought of mutual relations to the divine favour, and of a common inheritance in the kingdom of heaven. See Lange.]

8. Finally—[Τὸ δὲ τέλος, *as to the end*, an adverbial accusative.] **Be ye all of one mind**—Unity, both in the family and in the Church, being essentially necessary to peace and salvation. See

one mind, having compassion one of another; ⁹ love as brethren, ¹⁰ be pitiful, be courteous: **9** ¹ Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, ¹¹ that ye should inherit a blessing. **10** For ¹² he that will love life, and see good days, ¹³ let him refrain his tongue from evil, and his lips that they speak no guile: **11** Let him ¹⁴ eschew evil, and do good; ¹⁵ let him seek peace, and ensue it.

n Or, *loving to the brethren*.—*o* Rom. 12. 10; Heb. 13. 1; chap. 2. 17.—*p* Eph. 4. 32; Col. 3. 12.—*q* Prov. 17. 13; 20. 22; Matt. 5. 29; Rom. 12. 14, 17; 1 Cor. 4. 12; 1 Thess. 5. 15.—*r* Matt. 25. 34.—*s* Psal. 34. 12, etc.—*t* James 1. 26; chap. 2. 1, 22; Rev. 14. 5.

on Rom. xii, 16, and xv, 5. **Having compassion**—*Συμπάθεις*, being *sympathetic*; feeling for each other; bearing each other's burdens. **Love as brethren**—*Φιλᾶδελφοί*, *be lovers of the brethren*. **Pitiful**—*Εἰσπαγγνοί*, *tender hearted*; let your bowels yearn over the distressed and afflicted. **Courteous**—*Φιλόφρονες*, *be friendly minded*; acquire and cultivate a friendly disposition. But instead of this word, *ταπεινόφρονες*, *be humble minded*, is the generally accepted and probably correct reading.

9. Not rendering evil for evil—Purposing, saying, doing nothing but good; and invariably returning good for evil. **Ye are thereunto called**—This is your *calling*—your *business in life*, to do good, and to do good for evil, and to implore God's blessing even on your worst enemies. And this is not only your duty, but your interest; for in so doing you shall obtain God's blessing, even life for evermore. See Matt. v, 5, and 10-12.

10. For he that will love life—This is a quotation from Psal. xxxiv, 12-16, as it stands in the Septuagint; only the imperative verb is changed from the second into the third person, etc. He who wishes to live long and prosperously must act as he is here directed. As excess in action and passion always tends to the shortening of life, and nothing preys on the constitution more than disorderly passions, he must live not only happiest but longest who avoids them. It is an edifying story that is told in the book *Mussar*, chapter i, quoted by Rosenmüller: "A certain person, travelling through the city, continued to call out, *Who wants the elixir of life?* The daughter of Rabbi Joda heard him, and told her father. He said, Call the man in. When he came in, the rabbi said, What is that elixir of life thou sellest? He answered, Is it not written, *What man is he that loveth life, and desireth to see good days, let him refrain his tongue from evil, and his lips from speaking guile?* 'This is the elixir of life, and is found in the mouth of man.'"

12. The eyes of the Lord are over the righteous—That is, the righteous are continually under God's care; God continually watches for them and watches over them, and they are under his constant protection. **And his ears are open unto their prayers**—The original is very emphatic: *The eyes of the Lord are upon the righteous, and his ears toward their prayers*. The righteous man ever attracts the divine notice, and wherever he is there is the ear of God; for as every righteous man is a man of prayer, wherever he prays there is the ear of God, into which the prayer, as soon as formed, enters. **But the face of the Lord**—Far from his eye being upon them, or his ear open to

12 For the eyes of the Lord *are* over the righteous, ¹³ and his ears *are open* unto their prayers: but the face of the Lord *is* ¹⁴ against them that do evil. **13** ¹⁵ And who *is* he that will harm you, if ye be followers of that which is good? **14** ¹⁶ But and if ye suffer for righteousness' sake, happy *are ye*: and ¹⁷ *be* not afraid of their terror, neither be troubled; **15** But sanctify the Lord God in your hearts: and ¹⁸ *be* ready always to give an answer to

u Psal. 37. 27; Isa. 1. 16, 17; 3 John 11.—*v* Rom. 12. 18; 14. 19; Heb. 12. 14.—*w* John 9. 31; James 5. 16.—*x* Gr. *υπὸν*.—*y* Prov. 16. 7; Rom. 8. 28.—*z* Matt. 5. 10, 11, 12; James 1. 12; chap. 2. 19; 4. 14.—*a* Isa. 6. 12, 13; Jer. 1. 8; John 14. 1, 27.—*b* Psal. 119. 46; Acts 4. 8; Col. 4. 6; 2 Tim. 2. 25.

their requests, (for prayer they have none,) his face, his approbation, his providence and blessing, are turned away from them; and he only looks upon them to abhor them, and to turn the arm of his justice against them.

13. Who is he that will harm you—Is it possible that a man can be wretched who has God for his friend? "All the devices which the devil or wicked men work against such must be brought to naught, and by the providence of his goodness be dispersed." **If ye be followers**, etc.—*Εἰάν τοῦ Ἀγαθοῦ μιμηταὶ γένησθε*, *if ye be imitators of the good One*, that is, of God. *Ὁ Ἀγαθός*, *the good One*, is one of God's prime epithets, (see Matt. xix, 17,) and Satan is distinguished by the reverse, *ὁ πονηρός*, *the evil one*, (Matt. xxiii, 19, where see the notes.) Instead of *μιμηταί*, *followers*, or rather, *imitators*, *ζηλωταί*, *zealous* of what is good, is the reading now generally accepted, [and this favours the rendering *τοῦ ἀγαθοῦ* as neuter and abstract, *that which is good*, and not as masculine, "the good One," that is, God.]

14. But and if ye suffer—God may permit you to be tried and persecuted for righteousness' sake, but this cannot essentially harm you; he will press even this into your service, and make it work for your good. **Happy are ye**—This seems to refer to Matt. v, 10, etc.: *Blessed or happy are ye when men persecute you*, etc. It is a happiness to suffer for Christ; and it is a happiness because if a man were not holy and righteous the world would not persecute him: so he is happy in the very cause of his sufferings. **Be not afraid of their terror**—*Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε*, *fear not their fear*. (Isaiah viii, 12.) Sometimes *fear* is put for the *object of a man's religious worship*; as in Gen. xxxi, 42; Prov. i, 26. The exhortation may mean, *Fear not their gods*, they can do you no hurt; and supposing that they curse you by them, *yet be not troubled*; "He who fears God need have no other fear." [The command amounts to this: "Be not affected in heart by the fear which they strive to inspire in you."—*Alford*.]

15. But sanctify the Lord God in your hearts—We have often already seen that *ἀγιαζέω* signifies to *separate from* any common use or purpose, that the thing or person thus separated may be devoted to a sacred use. Perhaps we should understand Peter's words thus: Entertain just notions of God; of his nature, power, will, justice, goodness, and truth. Do not conceive of him as being actuated by such passions as are seen in men; separate him in your hearts from every thing earthly, human, fickle, rigidly severe, or capriciously merciful. [Instead of *κρίνοντες δὲ τὸν Θεόν*, the reading here followed by the translators, the reading now generally

every man that asketh you a reason of the hope that is in you, with meekness and ^c fear: **16** ^d Having a good conscience; ^e that, where- as they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. **17** For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. **18** For Christ also hath ^f once suffered for sins, the just for the unjust, that he might bring us to God,

^c Or, reverence.—^d Heb. 13, 18.—^e Tit. 2, 8; chap. 2, 12. ^f Rom. 5, 6; Heb. 9, 26, 28; chap. 2, 21; 4, 1.—^g 2 Cor. 13, 4.—^h Col. 1, 21, 22.—ⁱ Rom. 1, 4; 8, 11.

accepted, which Griesbach also suggested, is τὸν Χριστόν, which gives quite another turn to the sense.] [As if Peter would say, Care only for this, that your heart may be a temple of Christ, in which becoming honour may be given him as Lord; then will nothing disturb you; you have in him all that you need.—Wetsinger, in Alford.] **A reason of the hope**—An account of your hope of eternal life in God's glory. This was the great object of their "hope," as Christ was the grand object of their faith. The word ἀπολογία, which we translate "answer," signifies a defence; from this we have our word *apology*, which did not originally signify an excuse for an act, but a defence of one. The *defences of Christianity* by the primitive Fathers are called *apologies*. See on Acts xxi, 1. **With meekness and fear**—The best authorities add the word ἀλλὰ, but, here, and it improves the sense: *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, BUT with meekness and fear.* Do not permit your readiness to answer, nor the confidence you have in the goodness of your cause, to lead you to answer pertly or superciliously to any person; defend the truth with all possible gentleness and "fear," lest while you are doing it you should forget His presence whose cause you support, or say something unbecoming the dignity and holiness of the religion which you have espoused, or inconsistent with that heavenly temper which the Spirit of your indwelling Lord must infallibly produce. [On this injunction Luther says, speaking of his own experience at Worms and elsewhere: "Then must ye not answer with proud words and bring out the matter with a defiance and with violence as if ye would tear up trees, but with such fear and lowliness as if ye stood before God's tribunal. . . . So must thou stand in fear, and not rest on thine own strength, but on the word and promise of Christ. (Matt. x, 19)." See Alford.]

16. Having a good conscience—The testimony of God in your own soul, that in simplicity and godly sincerity you have your conversation in the world. [Συνείδησις, a consciousness of right.] **Whereas they speak evil of you**—See chapter ii, 11.

17. For it is better—See on chapter ii, 19, 20.

18. Christ also hath once suffered—See the notes on Rom. v, 6; Heb. ix, 28. **Put to death in the flesh**—In his human nature. **But quickened by the Spirit**—[Both σὰρξ and πνεῦμα, appear to be used adverbially, *flesh-wise*, or *as to the flesh*, (his physical nature,) and *spirit-wise*, or *as to his spirit*, the supersensuous and rational soul. The "spirit" here brought into notice is Christ's human spirit, which being found alive after his bodily death, is spoken of as *quickened*, ζῶσανθεῖς, *made alive*.]

being put to death ^b in the flesh, but ^c quickened by the Spirit: **19** By which also he went and ^d preached unto the spirits ^e in prison; **20** Which sometime were disobedient, ^f when once the longsuffering of God waited in the days of Noah, while ^g the ark was a preparing, ^h wherein few, that is, eight souls were saved by water. **21** ⁱ The like figure whereunto *even* baptism doth also now save us, (not the putting away of ^j the filth of the flesh,

^k Chap. 1, 12; 4, 6.—^l Isa. 42, 7; 49, 9; 61, 1.—^m Gen. 6, 3, 5, 13.—ⁿ Heb. 11, 7.—^o Gen. 7, 7; 8, 18; 2 Pet. 2, 5.—^p Eph. 5, 26.—^q Tit. 3, 5.

19. By which—Spirit, his own divine energy and authority. **He went and preached**—By the ministry of Noah, one hundred and twenty years. **Unto the spirits in prison**—The inhabitants of the antediluvian world, who, having been disobedient, and convicted of the most flagrant transgressions against God, were sentenced by his just law to destruction. But their punishment was delayed that they might repent; and "the longsuffering of God waited" one hundred and twenty years, which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being "in prison"—detained under the arrest of divine justice, which waited either for their repentance or the expiration of the respite, that the punishment pronounced might be inflicted. [See at the end of the chapter.]

20. Which sometime were disobedient—[Ἀπειθήσαντες, the unpersuaded, unbelieving, ποτε ὅτε, then, when.] **The longsuffering of God waited**—In *Pirkey Aboth*, cap. v, 2, we have these words: "There were ten generations from Adam to Noah, that the 'longsuffering' of God might appear; for each of these generations provoked him to anger, and went on in their iniquity, till at last the deluge came." **Were saved by water**—While the ark was preparing, only Noah's family believed; these amounted to eight persons; and these only were saved from the deluge (ὁ ἰδοὺς, on (through, or by means of) the water; all the rest perished; unless, indeed, some of them, while the rains descended, and the waters daily increased, did humble themselves before God, call for mercy, and receive it.

21. The like figure whereunto baptism, etc.—The rendering of Dr. Macknight makes this meaning more clear: *By which* (water) [not of the flood, nor of baptism, (specifically,) but water generally, (Alford)] *the antitype baptism* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) *now saveth us also, through the resurrection of Jesus Christ.* There are many difficulties in this verse; but the simple meaning of the place may be easily apprehended. Noah believed in God, walked uprightly before him, and found grace in his sight; he obeyed him in building the ark, and God made it the means of his salvation from the waters of the deluge. "Baptism" implies a consecration and dedication of the soul and body to God, the Father, Son, and Holy Spirit. He who is faithful to his baptismal covenant, taking God through Christ, by the eternal Spirit, for his portion, is saved here from his sins; and, *through the resurrection of Christ from the dead*, has the well-grounded hope of eternal glory. So the water of baptism, typifying the regenerating influence of the Holy Spirit, is the

but 'the answer of a good conscience toward God,) "by the resurrection of Jesus Christ: 22 Who is gone into heaven, and 'is on

the right hand of God; "angels and authorities and powers being made subject unto him.

r Rom. 10. 10.—s Chap. 1. 3.—t Psa. 110. 1; Rom. 8. 34; Eph.

1. 20; Col. 3. 1; Heb. 1. 3.—u Rom. 8. 38; 1 Cor. 15. 24; Eph. 1. 21.

sign of salvation to all those who receive the Holy Spirit in his quickening, cleansing efficacy. And as the waters of the flood could not have saved Noah and his family had they not made use of the ark, so the water of baptism saves no man but as it is the means of his getting his heart purified by the Holy Spirit, and typifying to him that purification. **By** (*διὰ, through*) **the resurrection of Jesus Christ**—[Not Christ's own resurrection from the dead, but that which he effectuates in all those who believe in him. (John xi, 25; Phil. iii, 10; Col. iii, 1-3.)]

22. **Who is gone into heaven**—Having given the fullest proof of his resurrection from the dead, and of his having accomplished the end for which he came into the world. **On the right hand of God**—In the place of the highest dignity, honour, and influence. **Angels and authorities and powers**—That is, all creatures and beings, both in the heavens and in the earth, are put under subjection to Jesus Christ. He has all power in the heavens and in the earth. He alone can save; and he alone can destroy. None need fear who put their trust in him, as he can do whatsoever he will in behalf of his followers, and has good and evil spirits under his absolute command. Well may his enemies tremble, while his friends exult and sing! He can save to the uttermost all that come unto the Father through him.

ADDITIONAL NOTE.

[The three verses (18, 19, and 20) of the foregoing chapter respecting Christ's preaching to "the spirits in prison" have been recognised as constituting one of the most difficult passages in the New Testament. Its difficulties, however, are not as to the genuineness of the text, nor in its grammatical interpretation, in respect to both of which it is exceptionally free from doubts. Its import as a revelation of doctrinal truth is the only question suggested that is not capable of an easy solution, but that is especially difficult.

[In the matter immediately preceding this passage, the apostle gives instructions to his brethren in respect to their manner of acting when persecuted for righteousness' sake—holding up the example of Christ's conduct when in like circumstances. For this purpose, Christ's suffering for sin is directly appealed to in verse 18, the latter clause of which, (and in which the difficulty begins,) simply names certain conditions that attended that event, namely, that the death to which he was subjected was "in the flesh," and the quickening which followed was "in (or in respect to) the (his) spirit." The sense implied in our English Version, that this quickening is to be attributed to the Holy Spirit, may be given up as wholly untenable. There is here a sharp contrast between our Lord's bodily life, which was sacrificed on the cross, and his spiritual life, (as a man,) into which he came immediately afterward. The qualifying phrases, "in the flesh," and "by (better, *in*) the spirit," are each expressed in the original by a single word, (a substantive noun in the dative case,) which is evidently used adverbially, *σαρκί, flesh-wise, πνεύματι, spirit-wise*. Physically and psychologically, Christ died like any

other man, and like others, also, his disembodied (human) soul emerged into the new or pneumatic life. All this is plain, and also a clear and valuable statement of the historically primary stage of the future life of the individual.

[The apostle next adds, apparently without any break in the line of thought, *ἐν ᾧ, in which*, (not *by which*), but in his living, disembodied, spiritual state, *he also went and preached to the spirits in prison, καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεῖς ἐκήρυξεν*, which saying, taken in its grammatical sense and in its obvious meaning, indicates that immediately after his death on the cross our Lord proceeded, in his human character, to the place where certain "spirits" (*πνεύμασιν, souls*) were detained in some kind of custody; and to these he *preached*. Just who these souls were, or what had been their history in the flesh, this clause does not determine, nor is the word *ἐκήρυξεν* so strictly of one only significance that there may not be some doubt in respect to the matter and character of his preaching. If the whole subject ended with these words, it would be quite rational to say that the "spirits" to whom he "preached" were the righteous dead of the world then past, who were abiding in the paradisaical side of *hades*, waiting for their deliverance and glorification by and with Christ, and that Christ's *preaching* was the announcement to them of the progress of his work of redemption, all of which is agreeable to the early Catholic doctrine of the intermediate state, and of Christ's descent into *hades*.

[But the next clause puts quite another aspect upon the case, the first word of which characterizes the "spirits" as having been "disobedient," *ἀπειθήσαντες, unpersuaded, unbelieving*, while God's "longsuffering," *μακροθυμία, forbearance, slowness to anger*, "waited," *ἀπεξεδέχετο, held back*, "in the days of Noah," etc. The "spirits in prison" to whom our Lord preached, *in spirit*, that is, in his disembodied state, are thus identified with the antediluvians, who heard Noah preach, but were not "obedient"—did not receive his message in faith—and of course were overtaken by the threatened deluge. The plain words of the text seem to shut us up to this rendering of the subject, which itself forces into notice certain other, and especially difficult, inquiries.

[What must be understood by the words *ἐν φυλακῇ, "in prison?"* They certainly indicate some kind of *restraint or custody*, and their use often implies a state of *punishment*, but not necessarily; and as the condition of the souls in *hades*, whether in the good or the bad side, is an incomplete and constrained estate, the expression may be legitimately construed as equivalent to "*in hades*." (Luke xvi, 23; xxiii, 43.) This, however, does not relieve the difficulty, as it leaves the impenitent antediluvians as the specified persons to whom Christ preached. Did he preach to *them* only, or are they named as specimens of a class, in whose wider range many, perhaps all, other departed souls may be included? So some have thought, and upon this have based a hope of a future probation, and perhaps a universal redemption; but the inference is certainly far-fetched, and the argument is a very feeble one, as

CHAPTER IV.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; **2** That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. **3** For the time past of our life

a Chap. 3. 18.—*b* Rom. 6. 2, 7; Gal. 5. 24; Col. 3. 3, 5.—*c* Rom. 14. 7; chap. 2. 1.—*d* Gal. 2. 20; chap. 1. 14.—*e* John 1. 13; Rom. 6. 11; 2 Cor. 5. 15; James 1. 18.—*f* Ezek. 44. 6;

compared with the weight that it is called to sustain. Some who have accepted the idea that those named are simply one class of the whole race of mankind, and who have held that Christ's coming into the world of spirits was itself a revelation of his inaugurated and advanced kingdom, understand the preaching indicated in this text as simply that revelation. It is quite certain that the word "preach," *κηρύσσω*, is not necessarily to be understood in the sense of proclaiming grace. In classical Greek the *κηρῦξ* is simply a herald, who may proclaim either life or death, and in the Septuagint Version (Isa. lxi, 7) the same word is made to cover alike the proclamation of "the acceptable year of the Lord," and "the day of vengeance of our God." As a matter of fact, it is well known that the preaching of the Gospel by our Lord, while in the flesh, was in not a few cases the denunciation of wrath, in most fearful language, against the disobedient. May he not have continued in the same way among the "spirits in prison?"

[Without pretending to have resolved even proximately certain of the chief obscurities of the text, we may clearly learn from it some important truths: as, that the condition of the human soul immediately after the death of the body is one of conscious life and enlarged activities: that our Lord, after his death, immediately renewed, on an enlarged scale, his Messianic work, carrying his Gospel into the regions of the dead, either as "a savor of life unto life" or of "death unto death." And the inference is rational, leading to a strong probability, that his coming out of *hades*—which, rather than the resumption of his "flesh," was the reality of his resurrection—being accomplished in the sight of the pious dead, became to them the assurance and pledge of their own resurrection, and so he became to all his people "the firstfruit of them that slept."]

NOTES ON CHAPTER IV.

1. As Christ hath suffered—He is your proper pattern; have the same disposition he had; the same forgiving spirit, with meekness, gentleness, and complete self-possession. [The words for us have nothing in the best MSS. of which they are a translation. Their omission does not affect the sense.] **Arm yourselves . . . with the same mind** (*thought*)—[By assuming Christ's way of thinking, his estimate of things temporal and eternal, they would be shielded against the assaults of temptation.] **He that hath suffered in the flesh hath ceased from sin**—[This is best applied to Christ himself; the expression then connects closely with that which precedes and defines it. For he who has once suffered as to the flesh, which suffering includes his death, (chapter iii, 18,) has now rest from sin. . . . Hence he who puts on his mind, and is in communion with him, henceforth must serve sin no more.—*Lange*.]

may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: **4** Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: **5** Who shall give account to him that is ready to judge the quick and the dead.

45. 9; Acts 17. 30.—*g* Eph. 2. 2; 4. 17; 1 Thess. 4. 5; Tit. 3. 3; chap. 1. 14.—*h* Acts 13. 45; 18. 6; chap. 3. 16.—*i* Acts 10. 42; 17. 31; Rom. 14. 10, 12; 1 Cor. 15. 51, 52; 2 Tim. 4. 1; James 5. 9.

2. That he—[Rather *ye*: the Greek has no pronoun, but the construction and sense require the continuance of the second person plural.—*Lange*.] **No longer should live . . . in the flesh**—Governed by the base principle of giving up his faith to save life. **To the lusts of men**—According to the will of idolatrous persecutors; **but to the will of God**: which "will" is, that they should retain the truth, and live according to its dictates, though they should suffer for it.

3. The time past of our life—[An implied irony. If you believe that you are debtors to the flesh, (Rom. viii, 12,) and obliged to serve sin, surely you have done enough of it. . . . This lessens the severity of the reproach.—*Lange*.] Following is a complete epitome of the Gentile or heathen state. **Wrought the will of the Gentiles**—[By conforming to their heathenish practices.] They **walked in lasciviousness**—*Ἐν ἀσέλγεια*, lewdness. **Lusts**—*Ἐπιθυμίας*, irregular appetites. **Excess of wine**—*Οἰνοφλυγίας*, drunkenness. **Revellings**—*Κόμοις*, lascivious feasts. (See on Rom. xiii, 13.) **Banquetings**—*Ἰότοις*, drinking matches, carousings. **Abominable idolatries**—*Ἀβεμίτοις εἰδωλολατρίαις*, the abominations practised at their idol feasts, where they not only worshipped the idol, but did it with the most impure, obscene, and abominable rites. This was the general state of the Gentile world; and with this monstrous wickedness Christianity had everywhere to struggle. [The severity of this reproof, and the last reference to the gross sensuality of heathen worship, makes it very evident that the persons addressed were Gentile converts.]

4. They think it strange—*Ἐνίζονται*; they wonder and are astonished at you, that ye can renounce these gratifications of the flesh for a spiritual something, the good of which they cannot see. **Excess of riot**—*Ἀσώτίας ἀνάχνα*, flood of profligacy; bearing down all rule, order, and restraints before it. **Speaking evil of you**—*Βλασφημοῦντες*, literally, blaspheming; that is, speaking impiously against God and calumniously of you.

5. To judge the quick and the dead—They shall give account of these irregularities to Him who is prepared to judge both the Jews and the Gentiles. The Gentiles, previously to the preaching of the Gospel among them, were reckoned to be *dead in trespasses and sins*, (Eph. ii, 1-5;) under the sentence of death, because they had sinned. The Jews had at least, by their religious profession, a name to live; and by that profession were bound to live to God. [It obviates no difficulty to take these words figuratively. They must, we think, be taken in their usual sense, (as in Acts x, 42; Rom. xiv, 9; 2 Tim. iv, 1,) meaning those who are living when Christ comes, and those who are then dead.—*Whedon*.] [The meaning in this connexion seems to be, that they should bear their trials and the opposition they would meet with patiently, not feeling that

6 For, for this cause ^k was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. **7** But ^l the

^k Chap. 3, 19. — ^l Matt. 24, 13, 14; Rom. 13, 12; Phil. 4, 5; Heb. 10, 25; James 5, 8; 2 Pet. 3, 9, 11; 1 John 2, 18. — ^m Matt. 26, 41;

they were forgotten, nor attempting to avenge themselves; for the Lord would vindicate them when they should come to judgment, and would call those who had injured them to account for all the wrongs which they had done to the children of God. — *Barnes.*] [The text speaks only of "judgment;" not of a *day of judgment*, and that to occur quickly, *ἐτόιμος*. "Quick" and "dead" are an exhaustive enumeration, equivalent to *all men*; and the whole clause is equal to "who will without long delay deal out equal recompense to all."]

6. Was the gospel preached also to them that are dead—This is a most difficult verse; the best translations I have seen of it are the following:—

"For this indeed was the effect of the preaching of the Gospel to the dead, (the unconverted Gentiles,) that *some* will be punished as carnal men; but *others*, (those converted to Christianity,) lead a spiritual life unto God."—*Wakefield.*

"For this purpose hath the Gospel been preached even to the dead, (that is, the Gentiles,) that although they might be condemned, indeed, by men in the flesh, (their persecutors,) yet they might live eternally by God in the Spirit."—*Macknight.*

"For this cause was the Gospel preached to them that were dead; that they who live according to men in the flesh may be condemned; but that they who live according to God in the Spirit may live."—*Knatchbull.*

There are as many different translations of this verse, and comments upon it, as there are translators and commentators. That of Sir Norton Knatchbull, could the Greek text bear it, appears the most simple; but that of Dr. Macknight, which is nearly the sense given by Mr. Wesley in his *Paraphrase*, is more likely to be the true one among those already proposed.

But if the apostle had the same fact in view which he mentions chapter iii, 19, 20, then the antediluvians are the persons intended: "For this cause"—that Christ is prepared "to judge the quick and the dead," and to dispense righteous judgment in consequence of having afforded them every necessary advantage—"was the Gospel preached" by Noah to them also "that are dead"—the antediluvian world, then dead in trespasses and sins, and condemned to death by the righteous judgment of God; but in his great compassion he afforded them a respite, *that though they were condemned as men in the flesh*, (for this was their character—*my Spirit shall not always strive with man, forasmuch as he is FLESH*, Gen. vi, 3,) yet, hearing this Gospel by Noah, they may believe, and *live according to God in the Spirit*—live a blessed life in eternity according to the mercy of God, who sent his *Spirit* to strive with them. This appears to me to be the most consistent sense; especially as the apostle seems to refer to what he had said of the Spirit of Christ in Noah preaching to the spirits in prison—the rebellious that lived before the flood. See on chapter iii, 19, 20. **For this cause**, etc.—[*Εἰς τοῦτο γὰρ, for, for this*, indicating the purpose for which the Gospel was so preached, *καὶ νεκροῖς*, also to those that died, or have died, (before

end of all things is at hand: "*be ye therefore sober, and watch unto prayer.*" **8** "And above all things have fervent charity among yourselves: for ^ocharity ^pshall cover the multitude

Luke 21, 34; Col. 4, 2; chap. 1, 13; 5, 8. — ⁿ Col. 3, 14; Heb. 13, 1. — ^o Prov. 10, 12; 1 Cor. 13, 7; James 3, 20. — ^p Or, *will*.

or after the preaching?) *in order that, indeed, ἵνα μὲν*, indicating the constituting of a condition, by what is next declared, suitable to what is indicated further along. The Gospel was preached to "the dead," (those who have died,) so that they might be judged, *κατὰ, according as men in the flesh*, (are judged.) Their having been so preached to, made it possible (proper) that they should be so judged; and a further, and the ultimate, design of the preaching was, that they should live spiritually before God. The proclamation spoken of chapter iii, 19, has the Greek word *ἐκήρυξεν*, which may be understood as simply a proclamation, without indicating its character; but here we have *ἐγγηγελίσθη*, which means only the preaching of good news.]

7. But the end of all things is at hand—I think that here, also, St. Peter keeps the history of the deluge before his eyes, finding a parallel to the state of the Jews in his own time in that of the antediluvians in the days of Noah. In Gen. vi, 13, God said unto Noah, *The end of all flesh is come before me*. This was spoken at a time when God had decreed the destruction of the world by a flood. Peter says, "The end of all things is at hand;" and this he spoke when God had determined to destroy the Jewish people and their polity by one of the most signal judgments that ever fell upon any nation or people. In a very few years after St. Peter wrote this epistle, even taking it at the lowest computation, namely, A. D. 60 or 61, Jerusalem was destroyed by the Romans. To this destruction, which was literally then "at hand," the apostle alludes; the end of the temple, the end of the Levitical priesthood, the end of the whole Jewish economy, was then "at hand." If these words could be taken in any general sense, then we might say to every present generation, "The end of all things is at hand;" the end of all the good which the wicked enjoy, and the end of all the evil which the righteous suffer. [The phrase "the end of all things" might mean, that *so far as they were concerned*, or, *in respect to them*, the end of all things drew near. Death is to each one the end of all things here below, the end of his plans and of his interests in all that pertains to sublunary affairs.—*Barnes.*] [Those who accept that view find in this text, as in many others of like import, proof that Peter as well as Paul, and the Christians generally, were at that time expecting as near at hand the second coming of Christ, to set up his earthly kingdom, a notion that has survived through eighteen centuries of disappointment.] **Be . . . sober, and watch unto prayer**—"Be sober;" make a prudent and moderate use of all you possess; and "watch" against all occasions of sin; and *pray* for the supporting hand of God to be upon you for good, that ye may escape the destruction that is coming upon the Jews, and that ye may be saved from among them when the scourge comes.

8. Have fervent charity—*Ἀγάπην ἐκτενῆ, intense love; for love shall cover a multitude of sins*. A loving disposition leads us to pass by the faults of others, to forgive offences against ourselves, and to excuse and lessen, as far as is consistent with truth, the transgressions of men. It does not

of sins. **9** ^a Use hospitality one to another without grudging. **10** ^a As every man hath received the gift, *even so* minister the same one to another, ^a as good stewards of ^a the manifold grace of God. **11** ^a If any man speak, *let him speak* as the oracles of God; ^a if any man minister, *let him do it* as of the ability which God giveth; that ^a God in all things may be glorified through Jesus Christ: ^a to whom be praise and dominion for ever and ever. Amen. **12** Beloved, think it not strange concerning

^a Rom. 12, 13; Heb. 13, 2. — ^a 2 Cor. 9, 7; Phil. 2, 14; Philem. 14. — ^a Rom. 12, 6; 1 Cor. 4, 7. — ^a Matt. 24, 45; 25, 14, 21; Luke 12, 42; 1 Cor. 4, 1, 2; Tit. 1, 7. — ^a 1 Cor. 12, 4; Eph. 4, 11. — ^a Jer. 23, 22. — ^a Rom. 12, 6, 7, 8; 1 Cor. 3, 10. — ^a Eph. 5, 20; chap. 2, 5. — ^a 1 Tim. 6, 16; chap. 5, 11; Rev.

mean that our love to others will induce God to pardon our offences. (See on James v, 20.) [The covering up relates to men, not God. Nothing can cover thy sin before God *except* (the blood of Christ, through) faith. But my love covers my neighbour's sin, and just as God covers my sin if I believe, so ought I also to cover the sin of my neighbour.—*Luther*, quoted by *Lange*.]

9. Use hospitality—Be ever ready to divide your bread with the hungry, and to succour the stranger. (See on Heb. xiii, 2.) **Without grudging**—*ἄνευ γογγυσμῶν*, *without grumbling*. Do nothing merely because it is commanded, but do it from love to God and man; then it will be *without grumbling* [The opposite is a cheerful, pure, and unselfish spirit. (See Rom. xii, 8; 2 Cor. ix, 7).—*Lange*.]

10. Hath received the gift—*Χάρισμα*, *a gift*; any blessing of providence or grace. I cannot think that the word means here the Holy Ghost, or any of his supernatural gifts or influences; it may include those, but it signifies any thing given by the mercy and bounty of God; but perhaps in this place it may signify some or any office in the Church; and this sense, indeed, the connexion seems to require. **Stewards of the manifold grace**—Whatever gifts or endowments any man may possess, they are, properly speaking, not his own; they are the Lord's property, and to be employed in his work, and to promote his glory. [With respect to God, we are "stewards" of the goods committed to our keeping; with respect to our neighbour only are we *owners*.—*Lange*.]

11. If any man speak—Those who undertake to teach others should speak by the influence of, or according to, "the oracles" already delivered, grounding all their exhortations and doctrines on that revelation already given. This command is sent to every man upon earth in *holy orders*, in *pretended holy orders*, or *pretending to holy orders*. Their teaching should be what the oracles of God, the Holy Scriptures, teach and authenticate. **Of the ability which God giveth**—Perhaps the *ministering* here may refer to the *care of the poor*, and the "ability" is the amount of means which God may have placed in their hands; and they are to minister this as coming immediately from God, and lead the minds of the poor to consider him as their benefactor, *that he is in all things may be glorified through Christ Jesus*. This is implied in the essence of any charitable act: the actor is not the author, God is the author; and the poor man should be taught to consider him as his ultimate benefactor. Those who give any thing as from themselves, rob God; for to him the praise for all good, and the *dominion* over all men and things, belong

^a the fiery trial which is to try you, as though some strange thing happened unto you: **13** ^a But rejoice, inasmuch as ^a ye are partakers of Christ's sufferings; ^a that, when his glory shall be revealed, ye may be glad also with exceeding joy. **14** ^a If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: ^a on their part he is evil spoken of, but on your part he is glorified. **15** But let none of you suffer as a murderer, or as a thief, or as an

1, 6. — ^a 1 Cor. 3, 13; chap. 1, 7. — ^a Acts 5, 41; James 1, 2. — ^a Rom. 8, 17; 2 Cor. 1, 7; 4, 10; Phil. 3, 10; Col. 1, 24; 2 Tim. 2, 12; chap. 5, 1, 10; Rev. 1, 9. — ^a Chap. 1, 5, 6. — ^a Matt. 5, 11; 2 Cor. 12, 10; James 1, 12; chap. 2, 19, 20; 3, 14. — ^a Chap. 2, 12; 3, 16. — ^a Chap. 2, 20.

for ever and ever. **Amen**—[Is (here used) not as a note of conclusion, but of strong emotion of heart.—*Alford*.]

12. Think it not strange concerning the fiery trial—*Ἰνπύρωσι*, *the burning*. The metaphor is old, but noble; it represents the Christians as having fire cast upon them for the trying of their faith, as gold is tried by fire. (Chapter i, 7.) [A simile of great tribulations which burn like fire, but conduce to proof.—*Lange*.] St. Peter returns here to what he had often touched upon in this epistle, namely, to exhort the Christians to behave with patience and integrity under their present severe persecution; for which purpose he intimates that it was not an unusual thing for the people of God to be persecuted, and that if they suffered here as Christ did they should hereafter be glorified with him; and in addition to the prospect of that future glory, they had at present the Spirit of God for their support and comfort; that it was not an honour for any of them to suffer as a malefactor, but only as a *Christian*; and that though the afflictions began with the Christians, yet the weight of the storm would fall upon the unbelievers. From these considerations he exhorted them to persevere in their duty and trust all events with God. [So far as the Christian's sufferings are of the same kind, proceeding from the same causes, as those undergone by his Master, he is called upon to rejoice, for that present participation in suffering secures future participation in his glory. (See chapter i, 7).—*Speaker's Com*.]

14. If ye be reproached for the name of Christ—To be reproached for "the name of Christ" is to be reproached for being a Christian, that is, for being like Christ. [The reproaches cast at their persons and conversation probably proceeded from unbelieving Jews, who blasphemed the name of Christ. (James ii, 7).—*Lange*.] **The Spirit of glory and of God resteth upon you**—As this divine Spirit rested upon Jesus, so does it rest upon his persecuted followers. This is agreeable to our Lord's words in Matt. v, 11, 12. That which constituted them unhappy in the sight of the world was their chief happiness in the sight of God; they carried Christ, the fountain of blessedness, in their heart, and therefore could not be unhappy. **On their part he is evil spoken of**—*Κατὰ πῦν αὐτοῖς βλασφημεῖται, κατὰ δὲ ὑμῶν δοξάζεται*, *by them he is blasphemed, by you he is honoured*. [The clause is omitted by modern critics, not being found in the most ancient MSS., though a very respectable array of authorities may be made out in its favour. Its omission makes no change in the sense.]

15. But let none of you suffer . . . as a busy-

evil doer, or as a busybody in other men's matters. **16** Yet if *any man suffer* as a Christian, let him not be ashamed; ¹but let him glorify God on this behalf. **17** For the time *is come* ¹that judgment must begin at the house of God: and ²if it first begin at us, ³what shall the end be of them that obey not the gospel of God? **18** ¹And if the righteous scarcely be saved, where shall the ungod-

¹ 1 Thess. 4, 11; 1 Tim. 5, 13. — ² Acts 5, 41. — ³ Isa. 10, 12; Jer. 25, 29; 49, 12; Ezek. 9, 6; Mal. 3, 5. — ⁴ Luke 23, 31. — ⁵ Luke 10, 12, 14.

body in other men's matters — *Ἀλλοτριπνευστικός, the inspector of another*; meddling with other people's concerns. But some think that meddling with those in public office is here intended, as if he had said: Meddle not with the affairs of state; leave public offices and public officers to their own master: strive to live peaceably with all men, and show yourselves to be humble and unassuming.

16. If any . . . as a Christian—If he be persecuted because he has embraced the Christian faith, let him not be ashamed, but let him rather glorify God on this very account. Christ suffered by the Jews because he bore testimony to the truth; Christians suffer because in this they resemble him. The word *Χριστιανός, Christians*, is used only here and in Acts xi, 26, and xxvi, 28. See the note on the former passage.

17. The time is come—[Rather, *it is time*. The divine judgment was about to burst upon the Jewish nation; and therefore judgment, *κρίμα, must begin with* (or *from*) *the house of God, ἀπὸ τοῦ οἴκου τοῦ Θεοῦ*, the Christian Church, then already so called.] Probably the word *κρίμα*, which we here translate “judgment,” may mean no more than affliction and distress; for it was a Jewish maxim, that when God was about to pour down some general judgment, he began with afflicting his own people, in order to correct and amend them, that they might be prepared for the overflowing scourge. (See Ezek. ix, 1–7.) **And if it first begin at us**—Who have repented, and believed on the Son of God; **what shall the end be of them** who continue impenitent, and **obey not the gospel of God**—Here is the plainest reference to the above Jewish maxim; and this, it appears, was founded upon the text which St. Peter immediately quotes. [The thought which lies at the root is this: all men must come under the judgment of God. His own family he brings first under it, chastising them in this life, (Heb. xii, 7, 8); let, then, those who suffer for his sake glorify him for it, as apprehending their part in his family, and as mindful of the terrible lot of those whom his judgment shall find impenitent and unchastised. It is this latter thought, the escape from the weight of God's hand, (chapter v, 6,) and not the thought of the terrible vengeance which God will take on their persecutors, which is adduced as the second ground of comfort to the persecuted Christians.—*Alford*.]

18. And if the righteous scarcely be saved—If it shall be with *extreme difficulty* that the Christians shall escape from Jerusalem when the Roman armies shall come against it with the full commission to destroy it, **where shall the ungodly and the sinner appear**—Where shall the proud Pharisaic boaster in his own outside holiness, and the profligate transgressor of the laws of God, show themselves, as having escaped the divine vengeance? The Christians, though with dif-

fy and the sinner appear? **19** Wherefore, let them that suffer according to the will of God ¹commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

CHAPTER V.

THE elders which are among you I exhort, ¹who am also ²an elder, and ³a witness of the sufferings of Christ, and also ⁴a partaker

¹ m Prov. 11, 31; Luke 23, 31. — ² n Psa. 31, 5; Luke 23, 46; 2 Tim. 1, 12. — ³ a Philem. 9. — ⁴ b Luke 24, 28; Acts 1, 8, 22; 5, 32; 10, 34. — ⁵ c Rom. 8, 17, 18; Rev. 1, 9.

ficulty, did escape, every man; but not so the Jews, whether found in Jerusalem or elsewhere. It is rather strange, but it is a fact, that this verse is the Septuagint translation of Prov. xi, 31: *Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner*. For this the Septuagint and St. Peter have, *If the righteous scarcely be saved, where shall the ungodly and the sinner appear?* A remarkable latitude of construction. I have on several occasions shown that when Cestius Gallus came against Jerusalem many Christians were shut up in it; when he strangely raised the siege the Christians immediately departed to Pella in Coelosyria, into the dominions of King Agrippa, who was an ally of the Romans, and there they were in safety, and it appears, from the ecclesiastical historians, that they had but barely time to leave the city before the Romans returned under the command of Titus, and never left the place till they had destroyed the temple, razed the city to the ground, slain upward of a million of those wretched people, and put an end to their civil and ecclesiastical state.

19. Suffer according to the will of God—A man “suffers according to the will of God” who suffers for righteousness' sake; and who, being reviled, reviles not again. **Commit the keeping of their souls**—Place their lives confidently in his hand, who, being their Creator, will also be their Preserver, and keep that safely which is committed to his trust. God is here represented as “faithful,” because he will always fulfill his promises, and withhold no good thing from them that walk uprightly. But they had no reason to hope that he would care for their lives and souls unless they continued in **well doing**. He who is employed in God's work will have God's protection. The path of duty ever was, and ever will be, the only way of safety. [If the sufferings of Christians, as Christians, are a sign of God's favour toward them, in subjecting them to his judgments with a view to their not perishing with the ungodly world, then have they every reason to trust him in those sufferings, and to take comfort, continuing in that same well doing which is their very element and condition.—*Alford*.]

NOTES ON CHAPTER V.

1. The elders which are among you—In this place the term *πρεσβύτεροι, elders or presbyters*, is the name of an office. They were as pastors or shepherds of the flock of God—the Christian people among whom they lived. They were the same as *bishops, presidents, teachers, and deacons*. (Acts xiv, 23; 1 Tim. v, 17.) And that these also were the same as *bishops* the next verse proves. **Who am also an elder**—*ὁντιπρεσβύτερος, a fellow elder*; one on a level with yourselves. Had he been the prince of the apostles, and head of the Church, [and

of the glory that shall be revealed: **2** ^dFeed the flock of God ^ewhich is among you, taking the oversight ^{thereof}, ^fnot by constraint, but willingly; ^gnot for filthy lucre, but of a ready mind; **3** Neither as ^hbeing lords over ^kGod's heritage, but ⁱbeing ensamples to the flock.

^d John 21, 15, 16, 17; Acts 20, 28. — ^e Or, as much as in you is. — ^f 1 Cor. 9, 17. — ^g 1 Tim. 3, 3, 8; Tit. 1, 7. — ^h Ezek. 34, 4; Matt. 20, 25, 26; 1 Cor. 3, 9; 2 Cor. 1, 24. — ⁱ Or, overruling.

of an order of ministers higher than his fellow elders,] could he have spoken of himself as he here does? It is true that the Roman pontiffs, in all their bulls, each styles himself *servus servorum Dei*, servant of the servants of God, while each affects to be *rex regum*, king of kings, and vicar of Jesus Christ. But the popes and the Scriptures rarely agree. **A witness of the sufferings of Christ**—He was with Christ in the garden, he was with him when he was apprehended, and he was with him in the high priest's hall. Whether he followed him to the cross we know not; probably he did not, for in the hall of the high priest he had denied him most shamefully, and, having been deeply convinced of the greatness of his crime, it is likely he withdrew to some private place to humble himself before God and to implore mercy. He could, however, with the strictest propriety, say, from the above circumstances, that he was "a witness of the sufferings of Christ." **A partaker of the glory**—He had a right to it through the blood of the Lamb; he had a blessed anticipation of it by the power of the Holy Ghost; and he had the promise from his Lord and Master that he should be with him in heaven to behold his glory. (John xvii, 21, 24.) [The heavenly glory, the reward of fidelity, will be common to you and me, if you also will manifest due zeal in the discharge of your duty.—Gerhard, in Lange.]

2. Feed the flock—Do not *fleece* the flock. **Taking the oversight**—*ἐπισκοποῦντες*, discharging the office of bishop or superintendent. This is another proof that bishop and presbyter were the same order in the apostolic times, though afterward they were made distinct. [*Be pastors of the flock that is among you.* He orders them to exercise their pastoral office, not generally, nor *œcumenically*, but *locally*, as far as concerned that part among them, (living where they lived.) The word *ἐπισκοποῦντες*, *overseeing*, which is wanting in many MSS., though it tallies very much with Peter's participial style, has perhaps been removed for ecclesiastical reasons, for fear *πρεσβύτεροι* should be supposed to be, as they really were, *ἐπίσκοποι*. See Alford.] **Not by constraint**—The office was laborious and dangerous, especially in these times of persecution; it is no wonder, then, that even those who were best qualified for the office should strive to excuse themselves with a genuine *Nolo episcopari*, "I am unwilling to be a bishop." **Not for filthy lucre**—Could the office of a bishop in those early days, and in the time of persecution, be a *lucrative* office? Does not the Spirit of God lead the apostle to speak these things rather for *posterity* than for that time? (See on 1 Tim. iii, 3.) **But of a ready mind**—Doing all for Christ's sake, and through love to immortal souls.

3. Neither as being lords over God's heritage—This is the voice of St. Peter in his catholic epistle to the catholic Church! According to him there are to be no lords over God's heritage: the

4 And when ^mthe chief Shepherd shall appear, ye shall receive ^aa crown of glory ^ethat fadeth not away. **5** Likewise, ye younger, submit yourselves unto the elder. Yea, all ^qof you be subject one to another, and be clothed with humility: for ^dGod resisteth the proud,

^k Psa. 33, 12; 74, 2. — ^l Phil. 3, 17; 2 Thess. 3, 9; 1 Tim. 4, 12; Tit. 2, 7. — ^m Heb. 13, 20. — ⁿ 1 Cor. 9, 25; 2 Tim. 1, 8; James 1, 12. — ^o Chap. 1, 4. — ^p Rom. 12, 10; Eph. 5, 21; Phil. 2, 3. — ^q James 4, 6.

bishops and presbyters who are appointed by the Head of the Church are to feed the flock, to guide and to defend it, not to fleece and waste it; and they are to look for their reward in another world, and in the approbation of God in their consciences. And in humility, self-abasement, self-renunciation, and heavenly-mindedness, they are to be ensamples, *τύποι*, types, to the flock, moulds of a heavenly form into which the spirits and lives of the flock may be cast that they may come out after a perfect pattern. [The word *κατακλιθεῖς* refers properly to that kind of jurisdiction which civil rulers or magistrates exercise. This is an exercise of *authority*, (with *κατὰ* in the sense of oppression,) as contradistinguished from the influence of reason, persuasion, and example. The latter pertains to the ministers of religion; the former is forbidden to them. . . . It need scarcely be said that this injunction has been very little regarded in the Church.—Barnes.] Preacher or minister, whosoever thou art, who readeest this, apply not the word to thy neighbour, whether he be state-appointed, congregation-appointed, or self-appointed; take all to thyself; *mutato nomine de te fabula narratur*. See that thy own heart, views, and conduct be right with God; and then proceed to the next verse.

4. When the chief Shepherd—That is, the Lord Jesus Christ, whose is the flock, and who provides the pasture, and from whom, if ye are legally called to the most awful work of preaching the Gospel, ye have received your commission; when he **shall appear** to judge the world in righteousness, ye who have fed his flock, who have taken the superintendency of it, not by constraint, nor for filthy lucre's sake—not as lords over the heritage, but with a ready mind employing body, soul, spirit, time, and talents in endeavouring to pluck sinners as brands from eternal burnings, and build up the Church of Christ on its most holy faith—**ye shall receive a crown of glory that fadeth not away**, an eternal nearness and intimacy with the ineffably glorious God; so that ye who have turned many to righteousness shall shine, not merely as stars, but as suns in the kingdom of your Father!

5. Likewise, ye younger—*Νεώτεροι* probably means here *inferiors*, or those not in sacred offices; and it may be understood as referring to the people at large, who are called to obey them that have the rule over them in the Lord. (See Luke xxii, 26.)

Be subject one to another—Strive all to serve each other; let the pastors strive to serve the people, and the people the pastors; and let there be no contention but who shall do most to oblige and profit all the rest. **Be clothed with humility**—To be "clothed" with a thing or person is a Greek mode of speech for *being that thing or person* with which a man is said to be "clothed." Be ye truly humble; and let your outward garb and conduct be a proof of the humility of your hearts. *Ἐγκύβλωτα*, from the original word *ἐγκυβλάσσει*, signifies often an outward ornamental garment, tied in

and [†]giveth grace to the humble. **6** [†]Humble yourself therefore under the mighty hand of God, that he may exalt you in due time: **7** [†]Casting all your care upon him; for he careth for you. **8** [†]Be sober, be vigilant; because [†]your adversary the devil, as a roaring lion, walketh about, seeking whom he may

[†] Isa. 57, 15; 66, 2. — [†] James 4, 10. — [†] Psal. 37, 5; 55, 22; Matt. 6, 25; Luke 12, 11, 22; Phil. 4, 6; Heb. 13, 5. — [†] Luke 21, 34, 36; 1 Thess. 5, 6; chap. 4, 7. — [†] Job 1, 7; 2, 2; Luke 22, 31; Rev. 12, 12.

different places with *knots* or *boies*, etc. But it also signifies the outward garment worn by servants, slaves, girls, and shepherds, which was rather intended to be the guard of the other garments than an *ornament* to those thus dressed; the apostle calls upon them to be "subject" to each other; he desires them to put on "humility," as the servant's dress, that they may appear to be such as were ready to serve; so **God resisteth the proud, and giveth grace to the humble.** The "proud," with all their ornaments, *God resists*; while those who are clothed with the humble garments he *adorns*.

6. Humble yourselves—Those who submit patiently to the dispensations of God's providence he lifts up; those who lift themselves up, God thrusts down. If we humble not ourselves under God's grace, he will humble us under his judgments. Those who patiently submit to him he exalts in due time; if his hand be mighty to depress, it is also mighty to exalt.

7. Casting all your care—*Τὴν μέριμναν*, your anxiety, your distracting care. **Upon him; for he careth for you**—*Ὅτι αὐτῷ μέλει περὶ ὑμῶν*, for he concerns himself with the things that interest you. Whatever things concern a follower of God, whether they be spiritual or temporal, or whether in themselves great or small, God concerns himself with them: what affects them affects him; in all their afflictions he is afflicted. (Psa. lv, 22.)

8. Be sober—*Νήψατε*; avoid drunkenness of your senses, and drunkenness in your souls; be not overcharged with the concerns of the world. Be sober-minded, watchful, circumspect. **Be vigilant**—*Γρηγορήσατε*; awake and keep awake; be always watchful. [Bengel gives to the former of these words the sense of mental vigilance; to the latter, of bodily; but the distinction is arbitrary and fanciful. Both words apply properly to the mind, and here mean nearly the same thing. See Alford.] [That we may watch it concerns us to be sober. The instruction is military, and a drunken soldier is not fit to be on the watch.—*Lange*.] **Your adversary the devil**—This is the reason why ye should be sober and vigilant; ye have an ever active, implacable, subtle enemy to contend with. **As a roaring lion**—Satan tempts under three forms: 1) The *subtle serpent*; to beguile our senses, pervert our judgment, and enlure our imagination. 2) As an *angel of light*; to deceive us with false views of spiritual things, refinements in religion, and presumptions on the providence and grace of God. 3) As a *roaring lion*; to bear us down, and destroy us by violent opposition, persecution, and death. **Walketh about**—Traversing the earth. He has access to you everywhere; he knows your feelings and your propensities, and is aware of all your circumstances; only God can know more and do more than he, therefore your care must be cast upon God. (See Job ii, 2.) **Seeking whom he may devour**—*Τίνα καταπίη*, whom he may gulp down; those

devour: **9** [†]Whom resist steadfast in the faith, [†]knowing that the same afflictions are accomplished in your brethren that are in the world. **10** But the God of all grace, [†]who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered [†]a while, [†]make you perfect, [†]stablish, strengthen, settle

[†] Eph. 6, 11, 13; James 4, 7. — [†] Acts 14, 22; 1 Thess. 3, 3; 2 Tim. 3, 12; chap. 2, 21. — [†] 1 Cor. 1, 9; 1 Tim. 6, 12. — [†] 2 Cor. 4, 17; chap. 1, 6. — [†] Heb. 13, 21; Jude 24. — [†] 2 Thess. 2, 17; 3, 3.

who are *sober* and *vigilant* he **CANNOT swallow down**; those who are *drunken* with the cares of this world, etc., and are *unwatchful*, these he **MAY swallow down**. [The use of the words rendered "be sober," and "be vigilant," which primarily relate to the avoidance of vinous intoxication, is evidently not without a purpose, as is forcibly though quaintly expressed in the next note. Its practical lesson is total abstinence from all that intoxicates.] Hear this, ye drunkards, toppers, tipplers. Strong drink is not only the way to the devil, but the devil's way into you; and ye are such as the devil particularly **MAY swallow down**.

9. Whom resist—Stand against him, *ἀντίστητε*; though *invulnerable*, he is not *unconquerable*; the weakest follower of God can confound and overpower him if he continue **steadfast in the faith**, believing on the Son of God, and walking uprightly before him. To a soul thus engaged, Satan can do no damage. **The same afflictions are accomplished in your brethren**—It is the lot of all the disciples of Christ to suffer persecution. The brotherhood, *ἀδελφότης*, the Christian Church, everywhere is exposed to the assaults of men and devils; you are persecuted by the heathen among whom ye live, and from among whom ye are gathered into the fold of Christ: but even those who profess the same faith with you, and who are resident among the Jews, (for so I think *ἐν κόσμῳ*, in the world, is here to be understood,) are also persecuted, both heathens and Jews being equally opposed to the Gospel.

10. But the God of all grace—The Fountain of infinite compassion, mercy, and goodness; the God who is the most merciful and the most compassionate; who is an exuberant Fountain of love and compassion to all his intelligent offspring. **Who hath called us**—By the preaching of the Gospel. [Which was the first proof of his grace toward you.—*Alford*.] **Unto his eternal glory**—To the infinite felicity of the heavenly state. [*Εἰς τὴν αἰώνιον αὐτοῦ δόξαν*, in respect to, in order to (your obtaining) his eternal glory.] **By Christ Jesus**—Through the merit of his passion and death; by the influence of his Holy Spirit; by the precepts of his Gospel; and by the splendour of his own example. **After that ye have suffered awhile**—*Ὀλίγον παθόντας*, having suffered a little time; that is, while ye are enduring these persecutions God will cause all to work together for your good. **Make you perfect**—*Καταρτίσει, συμπληρώσει, θεμελιώσει*. All these words are read in the future tense, [and yet they are not less *prayers* than *predictions*.] He will put you in *complete joint*, as the timbers of a building; make you *firm* in every part; cramp and bind every part, so that there shall be no danger of warping, splitting, or falling. Cause all to rest *evenly* and *firmly* upon the best and surest foundation, a holy temple in the Lord; in a word, that ye may be *complete* in all

you. **11** ^cTo him *be* glory and dominion for ever and ever. Amen. **12** ^dBy Silvanus, a faithful brother unto you, as I suppose, I have ^ewritten briefly, exhorting, and testifying ^fthat this is the true grace of God wherein ye

stand. **13** The church that is at Babylon, elected together with *you*, saluteth you; and *so doth* ^eMarcus my son. **14** ^bGreet ye one another with a kiss of charity. ⁱPeace *be* with you all that are in Christ Jesus. Amen.

^c Chap. 4. 11; Rev. 1. 6.—^d 2 Cor. 1. 19.—^e Heb. 13. 22.—^f Acts 20. 24; 1 Cor. 15. 1; 2 Pet. 1. 12.

^g Acts 12. 12, 25.—^h Rom. 16. 16; 1 Cor. 16. 20; 2 Cor. 13. 12; 1 Thess. 5. 26.—ⁱ Eph. 6. 23.

the mind that was in Christ; *supported* in all your trials and difficulties; *strengthened* to resist and overcome all your enemies; and after all to *abide*, firmly *founded*, in the truth of grace. All these terms are *architectural*.

11. To him—The God of all glory. **Be glory**—All honour and praise be ascribed. **Dominion**—The government of heaven, earth, and hell. **For ever**—Through time. **And ever**—To eternity. **Amen.**

12. By Silvanus, a faithful brother unto you, as I suppose—To say the least of this translation, it is extremely obscure, and not put together with that elegance which is usual to our translators. I see no reason why the clause may not be thus translated: *I have written to you, as I consider briefly, by Silvanus, the faithful brother.* This *Silvanus* was, no doubt, the same as *Silas*, Paul's faithful companion in travel. (Acts xv. 40; xvi. 19.) Of him St. Peter says: "I conclude him to be one by whom I may safely send this letter; who will take care to travel through the different regions in Asia, Pontus, Galatia, and Bithynia; read it in every Church; and leave a copy for the encouragement and instruction of Christ's flock." And in such a state of the Church, in such countries, no ordinary person could have been intrusted with such a message. [*Ὡς λογίζουαι, so I assume.* The bearing of the apostle's letter to the persecuted Christians of Asia was a difficult and delicate service, for which, on account of his recognised fidelity, the apostle *reckoned* him to be equal.] **Exhorting**—Calling upon you to be faithful, humble, and steady. **And testifying**—*Ἐπιμαρτυρῶν, earnestly witnessing* that it is the true grace—the genuine Gospel of Jesus Christ, **wherein ye stand**, and in which ye should persevere to the end.

13. The church that is at Babylon—After considering all that has been said by learned men and critics on this place, I am quite of opinion that the apostle does not mean Babylon in Egypt, nor Jerusalem, nor Rome as *figurative* Babylon, but the ancient celebrated Babylon in Assyria, which was, as Dr. Benson observes, the metropolis of the eastern dispersion of the Jews. (See the preface.) **Elected together with you**—*Συνεκλεκτῇ, fellow elect, or elected jointly* with you. Probably meaning that they and the believers at Babylon received the Gospel about the same time. On the *election* of those to whom St. Peter wrote, see the notes on chapter i. 2. [See also at the end of the chapter.] **And . . . Marcus my son**—This is supposed to be the same person who is mentioned Acts xii. 12, and who is known by the name of John Mark; he was sister's son to Barnabas, (Col. iv. 10,) his mother's name was Mary, and he is the same who wrote the gospel that goes under his name. He is called here *Peter's son*, that is, according to the faith, Peter having been probably the means of his conversion. This is very likely, as Peter seems to have been intimate at his mother's house. (See Acts xii. 6–17.)

14. Greet ye one another with a kiss of

charity—See the notes on Rom. xvi. 16, and on 1 Cor. xvi. 20. In the above places the kiss is called a *holy kiss*; here, *φιλικῶς ἀγάπης, a kiss of love*; that is, a mark of their love to each other, in order that misunderstandings might be prevented. **Peace be with you all**—May all prosperity, spiritual and temporal, be with all that are in Christ Jesus; that are truly converted to him, and live in his Spirit obedient to his will. **Amen**—Is wanting, as usual, in the principal MSS. and Versions.

As the true Church of Christ has generally been in a state of suffering, the epistles of St. Peter have ever been most highly prized by all believers. That which we have just finished is an admirable letter, containing some of the most important maxims and consolations for the Church in the wilderness. No Christian can read it without deriving from it both light and life. Ministers, especially, should study it well, that they may know how to comfort their flocks when in persecution or adversity. He never speaks to good effect in any spiritual case who is not furnished out of the divine treasury. God's words invite, solicit, and command assent: on them a man may confidently rely. The words of man may be *true*, but they are not *infallible*. This is the character of God's word alone.

ADDITIONAL NOTE.

[Two questions of considerable interest grow out of the first clause of the 13th verse of this chapter. 1) Who were the persons or person indicated by the words *ἡ συνεκλεκτῇ*, and joining in the apostle's salutation? and 2) What *place* is intended by the words *ἐν Βαβυλῶνι*? The former is assumed in our English Version to have been the local Church of that place, though there is no word in the original that answers to the word *Church*, (literally, *she, the fellow-elect*), and with this rendering of our Version the great majority of commentaries have agreed. But Alford, after granting that this interpretation may be legitimate, remarks: "Still it seems hardly probable that there should be joined together in the same sending of salutation, an *abstraction*, spoken of thus enigmatically, and a man, Marcus by name. No mention has occurred in the epistle of the word *ἐκκλησία*, to which reference might be made." In view of these and other subsidiary considerations, Alford favours the opinion, which has had a respectful backing, that the person here referred to was no other than Peter's own wife, the *ἀδελφῇ γυνὴ* (sister woman) whom Peter *περιάγειν*, (led about,) (see 1 Cor. ix. 5,) of whom he speaks in this somewhat indirect way. Lange, though rather dissenting, grants that "the view of those who explain it of Peter's wife, or some noble lady of Babylon, has in its favour the circumstance that the names of individuals are mentioned immediately before and after this salutation." The Speaker's Commentary, which represents no inconsiderable share of the best English biblical scholarship of the day, remarks: "But for the consent of old and

modern interpreters, the word *lady* or *woman* would naturally be supplied; and *the elect lady* of 2 John 1 comes nearest to the expression. There, however, *the lady* probably means the Church addressed by St. John. The question must therefore remain an open one."

[The second question, What should be understood by the words *ἐν Βαβυλῶνι*, (in Babylon?) is equally difficult to answer. Many commentators have quite naturally assumed that the words are to be accepted in their literal sense; and such hold that Peter was then in the Assyrian capital ministering to the local Church whose salutation he sends with his epistle. Some things in the epistle has been construed as favouring this opinion; but both the internal and the collateral evidence seem to be against it, while the entire lack of external evidence in its favour renders that opinion especially doubtful. Though there were probably Jews in considerable numbers in Babylon in the days of the apostles, absolutely nothing is said of a Christian Church among them. The general consent of Christian antiquity favoured the opinion that Peter passed the later years of his lifetime, not in the far East, but in the West, and at last suffered martyrdom at Rome. It was evidently merely to escape from the difficulties of the subject, that the insignificant Roman camp in Egypt called Babylon was conjectured to be the place of the writing of this epistle. In

favour of the symbolical use of the name, with Rome for the antitype, the Speaker's Commentary remarks: "Babylon was well known in Asia Minor during the lifetime of John as the symbolical designation of Rome. Accordingly, we find an absolute consensus of ancient interpreters that here Babylon must be understood as equivalent to Rome. There were good reason why such a name should be here given to it. All the persecutions then impending—in fact, already in progress—came from the city which succeeded Babylon as the type and centre of anti-Christian forces. The Church elect, together with other Churches, suggested the remarkable contrast; from that little community, faithful and loved by all, came the salutation of peace in antithesis to the howlings of persecution. We adopt without the least misgivings this explanation of the word as alone according with the mind of the apostle, and with the testimony of the early Church."

[It is quite evident that a pretty good case can be made out in favour of most of the opinions that have been given as answers to the questions above propounded; and while the great leaders of opinions continue to be divided, the lesser lights may be free to select among them the theory that may please them best, or, better still, suspend their decision, which may be done in this case without incurring any great danger. The value of the epistle is not affected by the place of its writing.]

PREFACE TO THE SECOND EPISTLE

OF

PETER.



THE question of both the genuineness and the authenticity of what is known as the second epistle of Peter must for the present be regarded as unsettled, with a decided and increasing balance of proofs against them. It is conceded that of all the books of the New Testament it is the one for which the smallest amount of external evidence can be produced, while at the same time it offers internally not a few formidable difficulties. The unfavourable side of this question is presented by Farrar, not, however, as a partisan or advocate, but apparently judicially and fairly, as follows :

“As regards the *external* evidence, the epistle is not quoted, and is not *certainly* referred to by a single writer, in the first or second century. Neither Polycarp, nor Ignatius, nor Barnabas, nor Clement of Rome, nor Justin Martyr, nor Theophilus of Antioch, nor Irenæus, nor Tertullian, nor Cyprian, can be proved even to allude to it. It is not found in the Peshito-Syriac, nor in the *Vetus Itala*. It is unknown to the Muratorian Canon. During the first two centuries the only traces of it, if traces they can be called, are to be found in the “Pastor” of Hermas, and in a recently discovered passage of Melito of Sardis ; but even these are of so distant and general a nature that it is impossible to determine whether we should regard them as reminiscences of the language of the epistle, or accidental approximations to it. If the writers of the first and second centuries did, indeed, know the epistle, it is inconceivable that not one of them should have hinted at the authority which it would have derived from the name of its author. When we come down to later writers, we find, that in all his learned works, it is not once alluded to by St. Clement of Alexandria, who even seems to exclude it by the expression, ‘Peter in *the* epistle.’ Origen knew of it, but seems to question its genuineness, though in the loose (and unreliable) Latin translation of Rufinus he refers to it as Peter’s, in a casual quotation. Firmian, (A.D. 270,) a friend of Origen, in a letter to Cyprian, (extant only in a Latin version,) refers to it, but neither is this letter beyond suspicion, nor the reference decisive. Didymus, in a Latin translation of his Commentary, calls the epistle ‘*falsata*,’ (spurious,) and says that ‘it is not in the Canon.’ Eusebius knew of it, but only recognised one genuine epistle. It was rejected by Theodore of Mopsuestia, and was still regarded as uncertain in the times of St. Gregory of Nazianzen, (about the middle of the fourth century.) . . . The first epistle was almost universally recognised by the ancient Church ; the second was ignored for nearly two hundred years, and next controverted for more than a hundred years longer. But during the fourth century it began to be looked upon more favourably, and

it was passively accepted by Athanasius, Basil, Jerome, and Augustine, and at length it was accepted as canonical by the Council of Laodicea, (A.D. 363,) and its canonicity was confirmed by those of Hippo (A.D. 393) and of Carthage, (A.D. 396.) . . . The intrinsic value of the epistle, and the growing habit of loosely referring to it as 'St. Peter's,' would lead to its gradual admission without any further debate, at a period when competent critics were few and far between. St. Jerome, while admitting its doubtfulness, did more than any other man to hasten its acceptance by admitting it into the Vulgate, (which it seems he did on his own individual authority.)

"During the thousand years from the fifth to the fifteenth century, while criticism was in a state of universal torpor, and the Church would tolerate no breath of dissent, of course the proper canonicity of the epistle was not once called in question. But as soon as this torpor was broken by the first breath of the Reformation, doubts as to its genuineness began to revive. Erasmus, Luther, and Calvin freely expressed them, and they were shared by Cajetan, Grotius, Scaliger, and Salmasius. In modern times, since the days of Semler, an increasing number of critics have decided against its genuineness—Baur, Schegler, Hilgenfeld, Meyerhoff, Bleek, Davidson, Weiss, and Huther; while Bertholdt, Ullmann, Bunsen, and even Lange, hold that though genuine in part it has been largely interpolated. (A not improbable conclusion.) Renan, with characteristic egotism, pronounces it to be '*certainly* apocryphal, and without a single defender among true critics;' a remark that is not to be commended while such men as Schmid, Guericke, Windeschmann, Theirsch, Alford, and Bruckner are among those who accept the epistle as genuine.

"An entirely new and very formidable difficulty in this case has recently been brought to light by Dr. Abbott, who makes it certain by abundant proofs, that either the author of this epistle had read Josephus, (A.D. 93,) or else Josephus had read the epistle, the latter supposition being scarcely supposable. The resemblances between the writer of the epistle and the Jewish historian *cannot be accidental*," (being found not only in words and phrases, but in historical facts and incidents related or referred to by both.)

Against this array of adverse criticism Bishop Wordsworth appeals to the authority of the Councils that placed this epistle in the Canon, and to the authority of the Church which has held it in its place through all the subsequent ages. "There is scarcely a single writing of all antiquity, sacred or profane," he affirms, "which must not be given up as spurious if the second epistle of St. Peter be not received as a genuine writing of the apostle, and as a part of Holy Writ." And much in the same spirit he adds, that we receive it on "the testimony of the universal Church, the spouse and body of Christ, enlightened by the Holy Ghost;" and still further, and more strangely, he adds, that if this be "not the word of God, but the work of an impostor, then, with reverence be it said, Christ's promise to his Church has failed, and the Holy Spirit has not been given to guide her into all truth:" which Canon Farrar characterizes as "not *argument*, but dogmatizing traditionalism," and justly adds, that "such assertions, if listened to, would render criticism impossible, and reduce all inquiry to mediæval torpor." The question at issue is one that must be settled, not by ecclesiastical authority but by scholarly criticism, and at that tribunal the decision of the Council of Laodicea would not be of much avail, and the silent acquiescence of the Church of the Dark Ages of none at all.

Among the advocates of the genuineness of this epistle, none is more worthy

of a respectful hearing than Dean Alford, who, at the end of an elaborate discussion of the whole case, remarks, quite modestly, and with characteristic caution:

“Our general conclusion from all that has preceded must be in favour of the genuineness and canonicity of this second epistle; acknowledging, at the same time, that the subject is not without considerable difficulty. . . . Our epistle is one of those later fruits of the great outpouring of the Spirit on the apostles, which, not being intrusted to the custody of any one Church or individual, required some considerable time to become generally known; which when known, were suspected, bearing, as they necessarily did, traces of their late origin, and notes of polemical argument; but of which, as apostolic and inspired writings, there never was, when once they became known, any general doubt, and which, as the sacred Canon became fixed, acquired and have since maintained their due and providential place among the books of the New Testament.”

Neander decides against the genuineness of the second epistle on internal evidence, drawn from both its matter and manner, while others, scarcely his inferiors, find in these a strong argument in its favour. He remarks: “The principal marks of the spuriousness of this epistle are the difference of the whole character and style compared with the first, and the use here made of the epistle of Jude, which is partly copied and partly imitated. . . . The allusion to the words of Christ, (John xxi, 18,) in chapter i, 14, is brought forward in an unsuitable manner. . . . Among the circumstances that excite suspicion is the manner in which the same false teachers who, in the epistle of Jude are described as actually existing, are here represented, with prophetic warning, as about to appear. The doubts respecting the second coming of Christ, occasioned by the (prevalent) expectation of the immediate occurrence of that event in the first age of the Church, and the disappointment of that expectation, lead us to recognise a later period (as its date.) What is said of the origin of the world from water, and its destruction by fire, does not correspond to the simplicity and practical spirit of the apostolic doctrine, but rather indicates the spirit of a later age. [The notion of the destruction of the world by fire was, as to its origin, certainly not apostolical nor rabbinical, but of the Stoics.] So also the application of the word “Scriptures,” *γραφαί*, to the epistles of St. Paul, a term which in the apostolic epistles is always used only to designate the writings of the Old Testament, is an expression which one apostle would certainly not have used respecting the epistles of another apostle.” Neander, therefore, concludes that the epistle was written not before the latter part of the second century, and that it was designed to combat the then growing Gnostic heresies. The use of the names of certain apostles or early Church Fathers, to give authority to later writings, was not an unusual practice in the second and third centuries.

The argument for the other side is briefly but felicitously expressed in the introduction to Lange's Commentary on this epistle: “The second epistle is an integral part of the first, which deals with external enemies, while the second cautions against internal adversaries of the truth. The two cannot well be separated from each other. The doctrinal contents of the second epistle essentially agree with the first in the conception of Christianity as the fulfilment of Old Testament prophecy, (chapter i, 19-21,) and in the prominence given to the coming of Christ. . . . It is not inferior in spirit, power, vivacity, and glowing zeal against evil; in originality and wealth of thought; and no production of the second century can compare with it.” From these considerations the writer last

quoted concludes that the balance of the arguments are in favour of the genuineness of the epistle.

RELATION OF THIS EPISTLE TO THAT OF JUDE.

On this subject the writer last quoted from remarks: "The second chapter of the present epistle to the beginning of the third chapter, and the epistle of Jude, exhibit so remarkable an agreement, that the dependence of one epistle on the other is undeniable. (See Jude, verses 4, 6-13, 16; compared with 2 Peter ii, 1, 4, 6, 10-13, 15, 17; and Jude 17, 18, with 2 Peter iii, 2, 3.) The view which makes the epistle of Jude the original that was used by the author of the second epistle of Peter has become dominant in modern times." It is alleged that the language of Jude is more simple, and that many passages in second Peter cannot be thoroughly understood without the light derived from the epistle of Jude; but this assumption is earnestly and learnedly opposed by a considerable number of modern critics of the highest authority. The question, however, turns largely upon the previous one of the genuineness and authenticity of second Peter, for if that is decided against, the priority of Jude will be readily conceded, while if that is maintained, the question of priority is still an open one, with, however, a decided preponderance in favour of the claims of Peter's epistle. Alford (*Prolegomena*, section 3) pronounces for the priority of Jude, while Wordsworth reaches just the opposite conclusion. The authorities who favour the genuineness of this epistle are very much divided over this question of priority, while those who oppose are generally unanimous in favour of Jude, which is certainly favoured by internal evidence.

There can be no question that the results of modern criticism, which is the only competent authority in such a case, are increasingly unfavourable to the Petrine authorship of this epistle, though the intimation that it may have been framed, with additions, out of some writing of Peter, has some things in its favour. Its place seems, on the whole, to be clearly determined to be among "the *other books*" of which St. Jerome says, "The Church doth read [them] for example of life and instruction of manners, *but yet doth it not apply them to establish any doctrine.*" It certainly is not one of the books "of whose authority was never any doubt in the Church."

THE SECOND GENERAL EPISTLE

OF

PETER.

CHAPTER I.

SIMON ^aPETER, a servant and an apostle of Jesus Christ, to them that have obtained ^blike precious faith with us through the righteousness ^cof God and our Saviour Jesus Christ: **2** ^dGrace and peace be multiplied

^a Or, *Symeon*. Acts 13. 14. — ^b Rom. 1. 12; 2 Cor. 4. 13; Eph. 4. 5; Titus 1. 4. — ^c Gr. *of our God and Saviour*, Titus 2. 13.

unto you through the knowledge of God, and of Jesus our Lord, **3** According as his divine power hath given unto us all things that *pertain* unto life and godliness, ^ethrough the knowledge of him ^fthat hath called us ^gto glory and virtue: **4** ^hWhereby are given unto us

^d Dan. 4. 1; 6. 25; 1 Peter 1. 2; Jude 2. — ^e John 17. 3. — ^f 1 Thess. 2. 12; 4. 7; 2 Thess. 2. 14; 2 Tim. 1. 9; 1 Peter 2. 9; 3. 9. — ^g Or, *by*. — ^h 2 Cor. 7. 1.

NOTES ON CHAPTER I.

1. **Simon Peter**—*Symeon*, rather *Συμεών*, is the reading of many of the Versions and most important MSS. [Its occurrence (in this form) is, at all events, a testimony in favour of the independence of the second epistle. It was not adapted to the first; which, considering that it refers to the first, is a note, however slight, on the side of its genuineness.—*Alford*.] And although the surname of Peter occurs upward of seventy times in the New Testament, it is invariably read *Σίμων*, *Simon*, except here and in Acts xv. 14, where James gives him the name of *Symeon*. **A servant**—Employed in his Master's work. **And an apostle**—[In the second century the term apostle was applied to itinerant evangelists.] **Precious faith**—*ἰσχυρὸν πίστιν*, *valuable faith*. ["Faith," that is, substance of truth believed; *objective*, not *subjective*.—*Alford*.] The word "precious" literally signifies *valuable*, of *great price*, *costly*. That "faith" must be of infinite value, the grace of which Christ purchased by his blood; and it is of infinite value also because it is the instrument by which the soul is saved. **With us**—God having given to *you*, believing *Gentiles*, the same faith and salvation which he had given to *us*, believing *Jews*. **Through the righteousness of God**—Through his method of bringing a lost world to salvation by Jesus Christ. [Here we find this writer setting forth the *eminently* but not *peculiarly* Pauline doctrine of salvation through Christ, in Paul's own and favourite terms.] (See on Rom. iii. 21–26.) **Of God and our Saviour Jesus Christ**—*Τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ*, literally, *of our God and Saviour Jesus Christ*. St. Peter here calls Jesus Christ God, even in the full sense of the word, with the *article* prefixed. [The translation should be, *Of our God and the Saviour Jesus Christ*. It is possible to explain both "God" and "Saviour" here as titles given to Jesus Christ; . . . but as the Father and Son are spoken of in contradistinction in the next verse, it is better to preserve the distinction here also.—*Speaker's Commentary*.]

2. **Grace and peace be multiplied**—[See 1 Pet. i. 2.] **Through the knowledge of God**—*Ἐν ἐκγνώσει*, *by the acknowledging of God and of Jesus our Lord*. [The word denotes *acknowledgment*, a knowledge which enters into an object and takes affectionate cognizance of it.—*Lange*.]

3. **As his divine power**—The power of Christ, which no power can resist, because it is truly *divine*—and which properly belongs to the infinite Godhead. **Hath given unto us**—*Δεδορημένους*, *hath endowed us with the gifts*; or, *hath gifted us*, as Dr. Macknight translates it, who observes that it refers to the gifts which the Holy Spirit communicated to the apostles to enable them to bring men to *life and godliness*. [That his *divine power* having granted to you all things, those for *life and godliness*, through the perception (recognition) of him having called (who hath called) you to his own glory and virtue. (The whole sentence to this point is held by the force of the initial particle, *ὡς*, carrying the chief affirmation of the sentence over into the latter clauses.) *Δὲ δόξη καὶ ἀρετῇ*, belong to God, (*τοῦ κατέναντος*), not to *us*, as seems to be implied in our English Version.] [*Δόξη* (*glory*) is the essential conception of the Godhead; *ἀρετῇ*, (*virtue*), the manifestation of God working in and for believers. (Eph. i. 17.)—*Speaker's Com.*]

4. **Whereby** (that is, by his glory and virtue) **are given unto us**—By his own glorious power he hath *freely* given unto us exceeding great and *invaluable* promises. [*Ἐπαγγελματα*, *engagements*, *assured promises*.] The Jews were distinguished in a very particular manner by the *promises* which they received from God; the promises to Abraham, Isaac, Jacob, Moses, and the prophets. God promised to be their God; to protect, support, and save them; to give them what was emphatically called the promised land; and to cause the Messiah to spring from their race. St. Peter intimates to these Gentiles that God had given unto them also exceeding great promises; superlatively those which came through the great *price*: enrolment with the Church of God, redemption in and through the blood of the

exceeding great and precious promises; that by these ye might be ¹partakers of the divine nature, ²having escaped the corruption that is in the world through lust. **5** And besides this, ³giving all diligence, add to your faith virtue; and to virtue, ⁴knowledge; **6** And to knowledge, temperance; and to temperance, patience; and to patience, godliness; **7** And to godliness, brotherly kindness; and ⁵to brotherly

¹2 Cor. 3. 18; Eph. 4. 21; Heb. 12. 10; 1 John 3. 2.—²4 Chap. 2. 18, 20.—³Chap. 3. 18.—⁴m 1 Peter 3. 7.—⁵n Gal. 6. 10; 1 Thess. 3. 12; 5. 15; 1 John 4. 21.

cross, the continual indwelling influence of the Holy Ghost, and eternal rest at the right hand of God. It was of considerable consequence to the comfort of the Gentiles that these promises were made to *them*, and that salvation was not exclusively for the Jews. **That by these ye might be partakers**—As we have partaken of an earthly, sensual, and devilish nature, so the design of God by Christ is to remove this, and to make us “partakers” of the **divine nature**; and save us from all the **corruption** in principle and fact which is **in the world**; the source of which is **lust**, *ἐπιθυμία*, [whether appetites or passions,] irregular, unreasonable, inordinate, and impure desire; desire to have, to do, and to be what God has prohibited, and what would be ruinous and destructive to us were the desire to be granted. [As Christ’s human nature partook of the divine nature, so believers are to become partakers of the divine nature. The reference, consequently, is not only to a moral resemblance, an ideal communion, but to a veritable communion of being, which begins here below in our regeneration, (1 John i. 3,) but will be consummated hereafter.—*Colein.*] This blessing may be expected only by those who are continually *escaping*, *ἀποφυγόντες*, *flying from*, the corruption that is in the world and in themselves. God purifies no heart in which sin is indulged.

5. And besides this—[*Kaὶ αὐτὸ τοῦτο*, and also by this very thing, equivalent to *wherefore*.] **Giving all diligence**—*Ἐντινάζοντες* (on your part) all *earnestness and activity*; the original is very emphatic. **Add to your faith**—*Ἐπιτιθήτωσαν*, *lead up hand in hand*; alluding, as most think, to the chorus in the Grecian dance, who danced with joined hands. (See on 2 Cor. ix. 10.) **Your faith**—That faith in Jesus by which ye have been led to embrace the whole Gospel, and by which ye have the evidence of things unseen. [God’s gift of faith is to be evidenced (and turned to account) by its fruits; and the apostle begins the enumeration of these with a word in common use among heathen writers for the summit of moral excellence.—*Speaker’s Com.*] **Virtue**—*Ἀρετή*, *courage or fortitude*. [The energy to be used in the Christian calling.] **Knowledge**—True wisdom, by which your faith will be increased, and your courage directed and preserved from degenerating into rashness.

6. Temperance—(*Self-control*), keeping every sense under proper restraints, and never permitting the animal part to subjugate the rational. **Patience**—Bearing all trials and difficulties with an even mind, enduring in all, and persevering through all. [No mere callous, stoical indifference, but in it, and constituting the main part of it, is to be that true fear of God which makes men ready to endure hardships and wrongs for his sake and in his service.] **Godliness**—Piety toward God; a deep,

erly kindness, charity. **8** For if these things be in you, and abound, they make *you that ye shall neither be* ¹barren ²nor unfruitful in the knowledge of our Lord Jesus Christ. **9** But he that lacketh these things ³is blind, and cannot see afar off, and hath forgotten that he was ⁴purged from his old sins. **10** Wherefore the rather, brethren, give diligence ⁵to make your calling and election sure:

¹o Gr. *idle*.—²p John 15. 2; Titus 3. 14.—³q 1 John 2. 9, 11.—⁴r Eph. 5. 26; Heb. 9. 14; 1 John 1. 7.—⁵s 1 John 3. 19.

reverential, religious fear; not only worshipping God with every becoming outward act, but adoring, loving, and magnifying him in the heart; a disposition indispensably necessary to salvation.

7. Brotherly kindness—*φιλadelphίαν*, *love of the brotherhood*—the strongest attachment to Christ’s flock; feeling each as a member of your own body. **Charity**—*Ἀγάπην*, *love* to the whole human race, even to your persecutors; love to God and the brethren they had; love to all *mankind* they must also have. [See note on 1 Cor. xiii. 1.]

8. For if these things be in you, and abound—If ye possess all these graces, and they increase and abound in your souls, **they will make** (show) you to be neither *ἀργούς*, *idle*, nor *ἀκαρπύς*, *unfruitful*, (not barren,) in the **acknowledgment of our Lord Jesus Christ**. The graces already mentioned by the apostle are in themselves active principles; he who was possessed of them, and had them abounding in him, could not be inactive; and he who is not *inactive* in the way of life must be *fruitful*.

9. But he that lacketh these things—He who professes to have **FAITH** in God, and has not added to that **FAITH** *fortitude, knowledge, temperance, patience, godliness, brotherly kindness, and universal love*; is **blind**—his understanding is darkened, and he cannot see *afar off*, *παραόρων*, *shutting his eyes against the light*, *winking*, not able to look truth in the face, nor to behold that God whom he once knew was reconciled to him; and thus it appears he is wilfully blind, and hath forgotten that he was **purged from his old sins**; has at last, through his non-improvement of the grace which he received from God, his faith ceasing to work by love, lost the evidence of things not seen. By these means darkness and hardness increase, memory becomes indistinct and confused, till at length the work of God on the soul is forgotten, next denied, and at last it is asserted that the knowledge of salvation by the remission of sins is impossible, and that no man can be saved from sin in this life. Indeed, some go so far as to deny the Lord that bought them; to renounce Jesus Christ as having made atonement for them; and finish their career of apostasy by utterly denying his Godhead. Many cases of this kind have I known; and they are all the consequence of believers not continuing to be workers together with God, after they had experienced his pardoning love. [Want of spirituality is the fruitful occasion of low views respecting religious things, and of the rationalizing tendencies of thought so often detected in unspiritual dabblers in such matters; and nothing else so surely and thoroughly corrects any tendencies to false notions as the baptism of the Holy Ghost.]

10. Wherefore—Seeing the danger of apostasy, and the fearful end of them who obey not the Gospel, and thus receive the grace of God in vain. **Give all** [*πάντων*, all the more] **diligence**—*Σπου-*

for if ye do these things, ye shall never fall: **11** For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. **12** Wherefore "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. **13** Yea, I think it meet,

† Chap. 3, 17.—*z* Rom. 15, 14, 15; Phil. 3, 1; chap. 3, 1; 1 John 2, 21; Jude 5.—*c* 1 Peter 5, 12; chap. 3, 17.—*2d* 2 Cor. 5, 1, 4.

δύσατε, hasten, be deeply careful, labour with the most intense purpose of soul. **To make your calling**—From deep Gentile darkness into the marvellous light of the Gospel. **And election**—Your being *chosen*, in consequence of obeying the heavenly calling, to be the people and Church of God. Instead of *κλήσαν*, calling, the *Codex Alexandrinus* has *παράκλησιν*, consolation. **Sure**—*Βεβαίαν*, firm, solid: for your calling to believe the Gospel, and your election to be members of the Church of Christ, will be ultimately unprofitable to you unless you hold fast what you have received by adding to your faith virtue, knowledge, temperance, etc. [Let it be your lifelong effort to render certain your "calling" and "election." How this is to be reconciled with the fact that our *κλήσις* (calling) and *ἐκλογὴ* (election) proceed entirely and freely from God would not be difficult to show, but it must not be done, as Calvin attempts it, by wresting plain words and context. They must be made "sure," for both are insecure, (in as far as we look on them from the lower side, not able to penetrate into the counsels of God,) unless established by holiness of life. There is, indeed, no uncertainty in God's foreknowledge and purpose; but in our vision and apprehension of them, as they exist in and for us, there is much, until they are made secure in the way here pointed out. (Phil. ii, 3.) See Alford.] [Concerning the methods in which the divine counsels are made effective, the wisest of men are very incompetent judges, and all that can be known of them must be learned from God's word and dispensations. While on his own side his counsels stand sure, and are not subject to contingencies, on ours the things that belong to salvation are, by God himself, conditioned upon our faith and obedience.] **For if ye do these things**—If ye be careful and diligent to work out your own salvation through the grace which ye have already received from God; **ye shall never fall**, οὐ μὴ πταίσῃτέ ποτε, ye shall at no time stumble or fall. But they who do not these things shall fall; and therefore there is nothing absolute and unconditional in their election. He who does not by good works confirm his calling and election, will soon have neither; and although no good works ever did purchase or ever can purchase the kingdom of God, yet no soul can ever scripturally expect to see God who has them not. *I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; go, ye cursed. I was hungry, and ye gave me meat, etc.; come, ye blessed.*

11. For so an entrance shall be ministered—If ye give diligence, and do not fall, an abundant, free, honourable, and triumphant entrance shall be ministered to you into the everlasting kingdom. There seems to be here an allusion to the triumphs granted by the Romans to their generals who had distinguished themselves by putting an end to a war, or doing some signal military service to the State. (See on 2 Cor. ii, 14.)

"as long as I am in this tabernacle, *to stir you up by putting you in remembrance; **14** * Knowing that shortly I must put off this my tabernacle, even as *our Lord Jesus Christ hath showed me. **15** Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. **16** For we have not followed *cunningly de-

* Chap. 3, 1.—*y* See Deut. 4, 21, 22; 31, 14; 2 Tim. 1, 4.—*z* John 21, 18, 19.—*a* 1 Cor. 1, 17; 2, 1, 4; 2 Cor. 2, 17; 4, 2

12. Wherefore I will not be negligent—Peter had already written *one* epistle, this is the *second*; and probably he meditated more, should he be spared. He plainly saw that there was no way of entering into eternal life but that which he described. **Though ye know them**—Although those to whom he wrote knew and were established in the present truth, yet he deemed it necessary to bring these things frequently to their recollection.

13. As long as I am in this tabernacle—By "tabernacle" we are to understand his *body*. The body was not Peter, but Peter dwelt in that body. He believed his soul to be quite distinct from his body. As a man's house is the place where he dwells, so the body is the house where the soul dwells.

14. Knowing that shortly I must put off—Peter plainly refers to the conversation between our Lord and himself related John xxi, 18, 19. And it is not unlikely that he had now a particular intimation that he was "shortly" to seal the truth with his blood. But as our Lord told him that his death would take place when he should be *old*, being aged now he might on this ground fairly suppose that his departure was at hand. [*Ταχὺν*, "shortly," is usually rendered *suddenly*; and it may here refer not to the *nearness* of Peter's death, but to its *suddenness*, that is, by martyrdom.]

15. Moreover I will endeavour—By having these two epistles among them, even after his decease, they had *these things always in remembrance*. **After my decease**—*Μετὰ τὴν ἐμὴν ἐξόδον*, after my going out, that is, of his tabernacle. The real Peter was not open to the eye, nor palpable to the touch; he was concealed in that tabernacle vulgarly supposed to be Peter. There is a thought very similar to this in the last conversation of Socrates with his friends. As this great man was about to drink the poison to which he was condemned by the Athenian judges, his friend Crito said, "But how would you be buried?" "Just as you please," replied Socrates, "if you can but catch me, and I do not elude your pursuit." Then, gently smiling, he said: "I cannot persuade Crito, ὥς ἐγὼ εἰμὶ οὐτος ὁ Σωκράτης ὁ νυνὶ διαλεχόμενος, that I am that Socrates who now converses with you; but he thinks that I am he, ὃν ὀφείλει ὀλίγον ἔσπερον νεκρῶν, καὶ ἔρωτ' ὡς ἐδὶ με θάπτειν, whom he shall shortly see dead; and he asks how I would be buried? I have asserted that, after I have drunk the poison, I should no longer remain with you, but shall depart to certain felicities of the blessed." PLATONIS, *Phædo*, Oper., vol. i, edit. Bipont., page 260. [From such considerations as these, some have argued that after death the human body is nothing better than any other mass of earth; and because it is no part of the real person it will have no part in the resurrection.]

16. Cunningly devised fables—*Σεσφισμημένους*
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vised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but ^bwere eyewitnesses of his majesty. **17** For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. ^cThis is my beloved Son, in whom I am well pleased. **18** And this voice which came from heaven we heard, when we were with him in ^dthe holy mount. **19** We have also a more sure

^b Matt. 17. 1, 2; Mark 9. 2; John 1. 14; 1 John 1. 1; 4. 14.
^c Matt. 3. 17; 17. 5; Mark 1. 11; 9. 7; Luke 3. 22; 9. 35.
^d See Exod. 3. 5; Josh. 5. 15; Matt. 17. 6. — ^e Psa. 119. 105;

μύθους. [The mythologies of the heathen, the cabalistic stories of the Jews, and perhaps also the fables of the Gnostics.—*Alford.*] **The . . . coming**—[Παρουσίαν, the appearance, or revelation, evidently referring to the transfiguration of Christ.] Here the indescribably resplendent majesty of the great God was manifested. *And we*, says the apostle, *were* ἐβόπται, *holders*, τῆς ἐκείνου μεγαλειότητος, *of his own majesty*. Here was no *trick*, no feigned show; we saw Him in his glory whom thousands saw before and afterward; and we have made known to you the “power and coming,” παρουσίαν, the appearance and presence, of our Lord Jesus. These things we have witnessed, and these things ye have experienced; and therefore we can confidently say that neither you nor we have followed cunningly devised fables.

17. For he received . . . honour and glory—In his transfiguration our Lord received from the Father “honour” in the voice or declaration which said, *This is my Son, the beloved One, in whom I have delighted*. And he received “glory” when, penetrated with and involved in that excellent “glory,” the fashion of his countenance was altered, *for his face did shine as the sun, and his raiment was white and glistening, exceeding white like snow*.

18. And this voice . . . we heard—That is, himself, James, and John heard it, and saw this glory; for these only were the ἐβόπται, *holders*, on the holy mount, [borne out of heaven, ἐξ οὐρανοῦ ἐνεχθέντες, that is, out of the cloud. (Matt. xvii. 5).] **When we were with him in the holy mount**—This reference renders it certain that the writer of this epistle either was, or pretended to be, the apostle Peter. “The epithet *holy*,” says *Alford*, “would naturally arise when the gospel history was known, as marking a place where a manifestation of the divine presence and glory had taken place.” [So the place where Moses stood before the burning bush was called *holy ground*.]

19. We have also a more sure word of prophecy—Ἐχομεν βεβαύτερον τὸν προφητικὸν λόγον, *we have the prophetic doctrine more firm, or more (fully) confirmed*. (See 1 Cor. i. 6; 2 Cor. i. 21; Col. ii. 7; Heb. ii. 3; and vi. 16.) This is the literal sense of the passage in question; and this sense removes that ambiguity from the text which has given rise to so many different interpretations. The meaning of the apostle appears to be this: The law and the prophets have spoken concerning Jesus Christ. Now, both at his baptism (Matt. iii. 17) and at his transfiguration, Jesus Christ was declared to be *God's only Son, the beloved One in whom HE DELIGHTED*. The voice, therefore, from heaven, and the miraculous transfiguration of his person, have confirmed the prophetic doctrine concerning him. **Ye do well that ye take heed**—And to

word of prophecy; whereunto ye do well that ye take heed, as unto ^aa light that shineth in a dark place, until the day dawn, and ^bthe day star arise in your hearts: **20** Knowing this first, that ^cno prophecy of the Scripture is of any private interpretation: **21** For ^dthe prophecy came not ^ein old time by the will of man: ^fbut holy men of God spake *as they were moved* by the Holy Ghost.

John 5. 35. — ^f See 2 Cor. 1. 4, 6; Rev. 2. 28; 22. 16. — ^g Rom. 12. 6. — ^h 2 Tim. 3. 16; 1 Peter 1. 11. — ⁱ Or, *at any time*. — ^k 2 Sam. 23. 2; Luke 1. 70; Acts 1. 16; 3. 18.

this doctrine, thus confirmed, ye do well to take heed; for it is that light that *shines in the dark place*—in the whole world; giving light to them that *sit in darkness*, and bringing the prisoners out of the prison house: and this ye must continue to do till the day [dawn, ἡμέρα διαγώσῃ;] and the day star, φωσφόρος, *this light-bringer, arise in your hearts*—manifest himself to your eternal consolation. Or perhaps the latter clause of the verse might be thus understood: The prophecies concerning Jesus, which have been so signally confirmed to us on the holy mount, have always been as a *light shining in a dark place* from the time of their delivery to the time in which the *bright day* of gospel light and salvation dawned forth, and the sun of righteousness has arisen in our souls with healing in his rays. And to this all who waited for Christ's appearing have taken heed. [The writer distinguishes between two degrees of the Christian life: in the first, faith rests upon outward evidences; in the second, on inward revelations of the Spirit. In the first, each detail is believed separately as such; in the second, each is recognised as a necessary part of the whole; and hence the being in the former is naturally called a walking in the light of a lamp, λύχνος, while the being in the latter is a walking in the light of morning.—*Huther*, quoted and approved by *Alford*.]

20. Knowing this first—Considering this as a first principle, that **no prophecy of the Scripture**, whether that referred to above or any other, is of any **private interpretation**—proceeds from the prophet's own knowledge or invention, or was the offspring of calculation or conjecture. The word ἐπίλυσιν signifies also *impetus, impulse*; and probably this is the best sense here; not by the mere private impulse of his own mind. [But especially, and first of all, be ye aware of this—keep it well in mind—that *prophecy never, οὐ ποτέ, came*, etc. This ἐπιλύσεως (explanation) is not the subsequent interpretation of a prophecy already given, but the intelligent apprehension of the meaning of the prophecy, out of which the prophecy itself springs.—*Alford*.]

21. For the prophecy came not in old time (that is, in any former time) **by the will of man**—By a man's own searching, conjecture, or calculation; but **holy men of God**—persons separated from the world, and devoted to God's service—**spake as . . . moved by the Holy Ghost**. So far were they from inventing these prophetic declarations concerning Christ, or any future event, that they were *ῥεπόμενοι, carried away*, out of themselves and out of the whole region, as it were, of human knowledge and conjecture, by the Holy Ghost, who, without their knowing any thing of the matter, dictated to them what to speak and what to write;

CHAPTER II.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring

a Deut. 13. 1. — *b* Matt. 24. 11; Acts 20. 30; 1 Cor. 11. 19; 1 Tim. 4. 1; 2 Tim. 3. 1-5; 1 John 4. 1; Jude 18. — *c* Jude 4.

and so far above their knowledge were the words of the prophecy that they did not even know the intent of those words, but searched what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. (See on 1 Pet. i, 11, 12.)

ADDITIONAL NOTES.

1. It is not unfrequent for the writers of the New Testament to furnish a comparison between the Mosaic and Christian dispensations; and the comparison generally shows that, glorious as the former was, it had no glory in comparison of the glory that excelleth. St. Peter seems to touch here on the same point; the Mosaic dispensation, with all the light of prophecy by which it was illustrated, was only as a lamp shining in a dark place. There is great propriety and delicacy in this image. A lamp in the dark gives but a very small portion of light, and only to those who are very near to it; yet it always gives light enough to make itself visible, even at a great distance; though it enlightens not the space between it and the beholder, it is still literally the lamp shining in a dark place. Such was the Mosaic dispensation: it gave a little light to the Jews, but shone not to the Gentile world any further than to make itself visible. This is compared with the Gospel under the emblems of daybreak and the rising of the sun. When the sun is yet below the horizon daybreak commences, as the rays of light begin then to diffuse themselves in our atmosphere, by which they are reflected upon the earth. By this means a whole hemisphere is enlightened, though but in a partial degree; yet this, increasing every moment as the sun approaches the horizon, prepares for the full manifestation of his resplendent orb: so the ministry of John Baptist, and the initiatory ministry of Christ himself, prepared the primitive believers for his full manifestation on the day of pentecost and afterward. Here the sun rose in his strength, bringing light, heat, and life to all the inhabitants of the earth. So far, then, as a lantern carried in a dark night differs from and is inferior to the beneficial effects of daybreak, and the full light and heat of a meridian sun, so far was the Mosaic dispensation, in its beneficial effects, inferior to the Christian dispensation.

2. Perhaps there is scarcely any point of view in which we can consider prophecy which is so satisfactory and conclusive as that which is here stated; that is, far from inventing the subject of their own predictions, the ancient prophets did not even know the meaning of what themselves wrote. They were carried beyond themselves by the influence of the divine Spirit, and after ages were alone to discover the object of the prophecy; and the fulfilment was to be the absolute proof that the prediction was of God, and that it was of no private invention—no discovery made by human sagacity and wisdom, but the especial revelation of the all-wise God. This is sufficiently evident in all the prophecies which have been already fulfilled, and will no doubt be equally

in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of

d 1 Cor. 6. 20; Gal. 3. 13; Eph. 1. 7; Heb. 10. 29; 1 Pet. 1. 18; Rev. 5. 9. — *e* Phil. 3. 19. — *f* Or, lascivious ways, as some copies read.

so in those yet to be fulfilled; the events will point out the prophecy, and the prophecy will be seen to be fulfilled in the event.

NOTES ON CHAPTER II.

1. But there were false prophets.—There were not only holy men of God among the Jews who prophesied by divine inspiration, but there were also false prophets, whose prophecies were from their own imagination, and these perverted many. As there shall be false teachers among you—[In contrast with the ψευδοπροφῆται (false prophets) of the former times were the ψευδοδιδάσκαλοι, (false teachers), that would appear in later times. The ψευδο in both these words is ambiguous, leaving it uncertain whether the falsehood in either case was subjective or objective; in themselves personally or in what they prophesied or taught. Perhaps in both.] At a very early period of the Christian Church many heresies sprung up; but the chief were those of the Ebionites, Cerinthians, Nicolaitans, Menandrians, and Gnostics, of whom many strange things have been spoken by the primitive Fathers, and of whose opinions it is difficult to obtain any satisfactory view. They were, no doubt, bad enough, and their opponents in general have doubtless made them worse. By what name those were called of whom the apostle here speaks we cannot tell. (See the preface.) Damnable heresies—Ἀπίσταις ἀνωθείας, heresies of destruction; such as, if followed, would lead a man to perdition. And these παρεισέουσιν they will bring in privately—cunningly, without making much noise, and covertly as possible. It would be better to translate destructive heresies than “damnable.” Denying the Lord that bought them.—[The word δεσπότην (master or lord) may refer either to the Father or Christ; for God is said to have purchased the Israelites, (Exod. xv, 16,) and to be the Father that had bought them, (Deut. xxxii, 6,) and the words may refer to these or such like passages; or they may point out Jesus Christ, who had bought them with his blood; and the “heresies,” or dangerous opinions, may mean such as opposed the divinity of our Lord, or his meritorious and sacrificial death. It seems, however, more natural to understand the “Lord that bought them,” as applying to Christ rather than otherwise.]

2. Many shall (will) follow.—[Simply a statement of what will be done, without any intimation of cause or necessity.] Pernicious ways—Ταῖς ἀσελγείαις, lasciviousnesses or uncleannesses. The word lasciviousnesses points out what the nature of the heresies was; a sort of Antinomianism, that pampered and indulged the lusts of the flesh. If the Nicolaitans are meant, it is very applicable to them, for they taught the community of wives, etc. By reason of whom—These persons professed Christianity; and as they were called Christians, and followed such abominable practices, the way of truth—the Christian religion—βλάσφημοῦνθαι, was blasphemed. Had they called themselves by any other name but that of Christ, his religion would not have suffered.

whom the way of truth shall be evil spoken of. **3** And through covetousness shall they with feigned words ^bmake merchandise of you: ⁱwhose judgment now of a long time lingereth not, and their damnation slumbereth not. **4** For if God spared not ^kthe angels ^lthat sinned, but ^mcast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; **5** And spared not the old world, but saved ⁿNoah the eighth person, ^oa preacher of righteousness, ^pbringing

^g Rom. 16. 18; ² Cor. 12. 17, 18; ¹ Tim. 6. 5; Titus 1. 11.—
^h ² Cor. 2. 17; chap. 1. 16.—ⁱ Deut. 32. 35; Jude 4. 15.
^k Job 4. 18; Jude 6.—^l John 8. 44; ¹ John 3. 8.—^m Luke 8. 31; Rev. 20. 2, 3.

3. And through covetousness—That they might get money to spend upon their lusts. **With feigned words**—Πλαστοῖς λόγοις, *counterfeit tales; false narrations of pretended facts, lying miracles, fabulous legends*. “In this single sentence,” says Dr. Macknight, “there is a clear prediction of the iniquitous practices of those great merchants of souls, the Romish clergy, who have rated all crimes, even the most atrocious, at a fixed price.” How the popish Church has made merchandise of souls needs no particular explanation here. It was this abominable doctrine that showed to some, then in that Church, the absolute necessity of a reformation. **Whose judgment now of a long time**—[For whom judgment all along does not linger, nor their destruction slumber.] From the beginning God has condemned sin, and inflicted suitable punishments on transgressors; and has promised in his word, from the earliest ages, to pour out his indignation on the wicked.

4. For if God spared not the angels—The angels were originally placed in a state of probation; some having fallen and some having stood proves this. How long that probation was to last to them, and what was the particular test of their fidelity, we know not; nor indeed do we know what was their sin; nor when nor how they fell. St. Jude says, *they kept not their first estate, but left their own habitation*; which seems to indicate that they got discontented with their lot, and aspired to higher honours, or perhaps to celestial domination. The tradition of their fall is in all countries and in all religions, but the accounts given are various and contradictory; and no wonder, for we have no direct revelation on the subject. *They kept not their first estate, and they sinned*, is the sum of what we know on the subject; and here curiosity and conjecture are useless. **But cast them down to hell, and delivered them into chains of darkness**—Ἀλλὰ σειροῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσαν τετηρημένους, *but with chains of darkness confining them in Tartarus, delivered them over to be kept to judgment; or, sinking them into Tartarus, delivered them over into custody for punishment, to chains of darkness*. “Chains of darkness” is a highly poetic expression. Darkness binds them on all hands; and so dense and strong is this “darkness” that it cannot be broken through; they cannot deliver themselves, nor be delivered by others. [See Additional Note A, at the end of the epistle.]

5. Spared not the old world—The apostle’s argument is this: If God spared not the rebellious angels, nor the sinful antediluvians, nor the cities of Sodom and Gomorrah, he will not spare those wicked teachers who corrupt the pure doctrines of Christianity. **Saved Noah the eighth**—Some

in the flood upon the world of the ungodly; **6** And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; **7** And delivered just Lot, vexed with the filthy conversation of the wicked: **8** (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds): **9** The Lord knoweth how to deliver the godly out of temp-

ⁿ Gen. 7. 1, 7, 23; Heb. 11. 7; ¹ Peter 3. 20.—^o ¹ Peter 3. 19.—
^p Chap. 3. 6.—^q Gen. 19. 24; Deut. 29. 23; Jude 7.—^r Num. 23. 10.—^s Gen. 19. 16.—^t Psal. 119. 139, 138; Ezek. 9. 4.—
^u Psal. 34. 17, 19; ¹ Cor. 10. 13.

think that the words should be translated, *Noah the eighth preacher of righteousness*; but it seems most evident, from ¹ Pet. iii. 20, that eight persons are here meant, which were the whole that were saved in the ark, namely, Shem, Ham, Japheth, and their three wives, six; Noah’s wife seven; and Noah himself the eighth. The form of expression, ὁδοῦν Νωε, *Noah the eighth*, that is, Noah and seven more, is common in the Greek language. **A preacher of righteousness**—[We have no intimation of this in the Scripture, but we may see from Josephus, (*Ant.*, i, 3, 1), that there was a tradition of the kind among the Jews. And so in the Midrash (Bereshith Rabbi, xxx, 6) we find, “There rose up a herald for God in the age of the deluge, that was Noah.”—*Speaker’s Commentary*.] **World of the ungodly**—A whole race without God—without any pure worship or rational religion.

6. The cities of Sodom and Gomorrah—See the notes on Gen. xix, for an account of the sin and punishment of these cities. **Making them an ensample**—These three words, ἐπίδειγμα, παράδειγμα, and δειγμα, are used to express the same idea; though the former may signify an *example to be shunned*, the second an *example to be followed*, and the third a *simple exhibition*. But these differences are not always observed.

7. Vexed with the filthy conversation—Καταπονοούμενον ὑπὸ τῆς τῶν ἀδίκων ἐν ἀσελγείᾳ ἀναστροφῆς, *being exceedingly pained with the unclean conduct of those lawless persons*. What this was, see in the history, Gen. xix, and the notes there.

8. That righteous man dwelling among them—Lot, after his departure from Abraham, A. M. 2086, lived at Sodom till A. M. 2107, a space of about twenty years; and, as he had a **righteous soul**, he must have been tormented with the abominations of that people from day to day. The word ἐβασάνειν, *tormented*, is not less emphatic than the word καταπονοούμενον, *grievously pained*, in the preceding verse, and shows that this man must have felt in dwelling so long among a people so abandoned.

9. The Lord knoweth how to deliver the godly—The preservation and deliverance of Lot gave the apostle occasion to remark, that God knew as well to *save* as to *destroy*; and that his goodness led him as forcibly to save righteous Lot as his justice did to destroy the rebellious in the instances already adduced. And the design of the apostle in producing these examples is to show to the people to whom he was writing, that, although God would destroy those false teachers, yet he would powerfully save his faithful servants from their contagion and from their destruction. We should carefully observe, 1) That the godly man is not to be pre-

tation, and to reserve the unjust unto the day of judgment to be punished: **10** But chiefly ^v them that walk after the flesh in the lust of uncleanness, and despise ^w government. ^x Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. **11** Whereas ^y angels, which are greater in power and might, bring not railing accusation ^z against them before the Lord. **12** But these, ^a as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand

^r Jude 4, 7, 8, 10, 16. — ^u Or, *dominion*. — ^x Jude 8. —
^v Jude 9. — ^z Some read, *against themselves*. — ^a Jer. 12, 3;

served from temptation. 2) That he will be preserved in temptation. 3) That he will be delivered out of it.

10. But chiefly them that walk—That is, God will in the most signal manner punish them that walk after the flesh—addict themselves to sodomitical practices, and the lust of pollution; probably alluding to those most abominable practices where men abuse themselves and abuse one another. **Despise government**—They brave the power and authority of the civil magistrate, practising their abominations so as to keep out of the reach of the letter of the law; and they **speak evil of dignities**—they blaspheme civil government, they abhor the restraints laid upon men by the laws, and would wish all governments destroyed that they might live as they list. **Presumptuous are they**—*Τολμηταί*; bold and daring, headstrong, regardless of fear. **Selfwilled**—*Αὐθάδεις*; self-sufficient; presuming on themselves; following their own opinions, which no authority can induce them to relinquish. **Are not afraid to speak evil of dignities**—They are lawless and disobedient, spurn all human authority, and speak contemptuously of all legal and civil jurisdiction. Those in general despise governments, and speak evil of dignities, who wish to be under no control, that they may act as freebooters in the community.

11. Whereas angels, etc.—This is a difficult verse, but the meaning seems to be this: The holy angels, who are represented as bringing an account of the actions of the fallen angels before the Lord in judgment, simply state the facts without exaggeration, and without permitting any thing of a bitter, reviling, or railing spirit to enter into their accusations. (See Zech. iii, 1.) But these persons not only speak of the actions of men which they conceive to be wrong, but do it with untrue colourings and the greatest malevolence. Michael, the archangel, treated a damned spirit with courtesy; he only said, *The Lord rebuke thee!* but these treat the rulers of God's appointment with disrespect and calumny. **Before the Lord**—*Παρά Κρίτω* is wanting in a number of MSS. and most of the Versions.

12. But these, as natural brute beasts—*ὡς ἄλογα ζῷα φυσικά*, as natural animals void of reason. [Wild beasts, such as may be hunted down and killed.]

13. They that count it pleasure to riot in the daytime—Most sinners, in order to practise their abominable pleasures, seek the secrecy of the night; but these, bidding defiance to all decency and shame, take the open day, and thus proclaim their impurities to the sun. **Spots . . . and blemishes**—They are a disgrace to the name of men. **Sporting themselves**—Forming opinions

not; and shall utterly perish in their own corruption; **13** ^b And shall receive the reward of unrighteousness, as they that count it pleasure ^c to riot in the daytime. ^d Spots they are and blemishes, sporting themselves with their own deceivings while ^e they feast with you; **14** Having eyes full of ^f adultery, and that cannot cease from sin; beguiling unstable souls: ^g a heart they have exercised with covetous practices; cursed children: **15** Which have forsaken the right way, and are gone

Jude 10. — ^b Phil. 3, 19. — ^c See Rom. 13, 13. — ^d Jude 12. —
^e 1 Cor. 11, 20, 21. — ^f Gr. *an adulteress*. — ^g Jude 11.

which give license to sin, and then acting on those opinions; and thus rioting in their own deceits. [*Μαχοί εντροφόντες*, sporting in shame (debauchery) in their deceivings, *ἀπάταις*, instead of which Jude (verse 12) has *ἀγάταις*, love feasts, which reading is also found in this place in some ancient authorities. The congregations have established these common meals to cheer the hearts and strengthen the affection between their members. The false teachers come and share like the rest—join in the banquet of the Church's bounty—but are spots and blemishes in the body of Christians, for it is no feast of brotherly love which they seek to share, but by their boldness and license to lead others astray, and turn the *ἀγάτην* (feast of charity) into *τροφή*, (delicate feasting.)—*Speaker's Commentary*.] **With their own deceivings**—*Ἐν ταῖς ἀπάταις*; but instead of this, AB, and almost all the Versions and several of the Fathers, have *ἐν ταῖς ἀγάταις*, in your love feasts, which is probably the true reading. **While they feast with you**—It appears they held a communion with the Church, and attended sacred festivals, which they desecrated with their own unhallowed opinions and conduct.

14. Having eyes full of adultery—*Μοιχαλίδες*, of an adulteress; being ever bent on the gratification of their sensual desires, so that they are represented as having an adulteress constantly before their eyes, and that their eyes can take in no other object. But instead of *μοιχαλίδες*, of an adulteress, some of the authorities have *μοιχαλίας*, of adultery. **Cannot cease from sin**—Which cease not from sin; they might cease from sin, but they do not; they love and practise it. Instead of *ἀκαταπαύστοις*, "which cannot cease," the best authorities have *ἀκαταπύστοις*, which requires the place to be read, *having eyes full of adultery and incessant sin*. The images of sinful acts were continually floating before their disordered and impure fancy. **Beguiling unstable souls**—The metaphor is taken from adulterers seducing unwary, inexperienced, and light, trifling women; so do those false teachers seduce those who are not established in righteousness. **Exercised with covetous practices**—These persons had their hearts schooled in nefarious practices; they had exercised themselves till they were perfectly expert in all the arts of seduction, overreaching, and every kind of fraud. **Cursed children**—[*Κατάρας τέκνα*, children of a curse, and so inheriting all its fearful visitation.] Such not only live under God's curse here, but they are heirs to it hereafter.

15. Which have forsaken the right way—[They have abandoned the true way, going astray.] as Balaam did, who, although God showed him the right way, took one contrary to it, preferring the reward offered him by Balak to the approbation

astray, following the way of ^b Balaam the son of Bosor, who loved the wages of unrighteousness; **16** But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. **17** These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. **18** For when ^k they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that ^l were ^m clean escaped from them who live in error. **19** While

^b Num. 22, 5, 7, 21, 23, 28; Jude 11. — ^c Jude 12, 13. — ^d Jude 16. — ^e Acts 2, 40; chap. 1, 4; verse 20. — ^f Or, for a little, or a while, as some read. — ^g Gal. 5, 13; 1 Pet. 2, 16.

and blessing of God. **The way of Balaam**—He counselled the Moabites to give their most beautiful young women to the Israelitish youth, that they might be enticed by them to idolatry. (See Num. xxii, 5, etc., and xxiii, 1, etc.) **The son of Bosor**—Instead of Βασάρ, Bosor, [several of the very best] ancient MSS. and some of the Versions have Βεώρ, Beor, [which better agrees with] the Hebrew text and the Septuagint.

16. The dumb ass speaking with man's voice—(See Num. xxii, 28.) **The madness of the prophet**—Is not this a reference to the speech of the ass as represented in the Targums of Jonathan ben Uzziel and Jerusalem? "Woe to thee, Balaam, thou sinner, thou madman; there is no wisdom found in thee." [It was the angel, and not the ass, from whom the rebuke came, the ass having merely deprecated ill treatment at Balaam's hands. But the apostle evidently regards not so much the words of rebuke uttered, as the miraculous fact, as being the hinderance.—*Alford*.]

17. These are wells without water—Teachers without ability to instruct; sowers, that have no seed in their baskets. Nothing is more cheering in the deserts of the East than to meet with a well of water; and nothing more disappointing, when parched with thirst, than to meet with a well that contains no water. **Clouds that are carried with a tempest**—In a time of great drought, to see clouds beginning to cover the face of the heavens raises the hope of rain; but to see these suddenly driven off by a strong wind is a dreary disappointment. These false teachers were equally as unprofitable as the empty well, or the light, dissipated cloud. **To whom the mist of darkness is reserved**—That is, an eternal separation from the presence of God and the glory of his power. They shall be thrust into outer darkness, (Matt. viii, 12;) into the utmost degrees of misery and despair. False and corrupt teachers will be sent into the lowest hell; and be "the most downcast, underfoot vassals of perdition." [A dark life is justly punished with darkness, especially because of the seduction of so many souls. Εἰς αἰῶνα, (into the ages,) down to the remotest periods, no matter what changes may take place with the earth and the world.—*Lange*.]

18. They speak great swelling words of vanity—The word *υπερόγκια* signifies things of great magnitude, grand, superb, sublime; it sometimes signifies *inflated, tumid, bombastic*. These false teachers spoke of great and high things, and no doubt promised their disciples the greatest privileges, as they themselves pretended to a high degree of illumination. **Those that were clean escaped**

they promise them ^a liberty, they themselves are ^a the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. **20** For ^a if after they ^a have escaped the pollutions of the world ^a through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. **21** For ^a it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered

^a John 8, 34; Rom. 6, 16. — ^b Matt. 12, 45; Luke 11, 26; Heb. 6, 4, etc.; 10, 26, 27. — ^c Chap. 1, 4; verse 18. — ^d Chap. 1, 2. — ^e Luke 12, 47, 48; John 9, 41; 15, 22.

—[Τοὺς ὀλίγους ἀποφύγοντας, *those scarcely escaped*, or those escaping, partly persuaded but not yet confirmed in the faith.]

19. While they promise them liberty—From the yoke of the law, or what they might term needless restraints. Their own conduct showed the falsity of their system; for they were slaves to every disgraceful lust. **For of whom a man is overcome**—[Ἡττηται, *dominated*, made a captive.] The ancient law was, that a man might either kill him whom he overcame in battle or keep him for a slave. Thus the person who is overcome by his lusts is represented as being the slave of those lusts. (See Rom. vi, 16.)

20. The pollutions of the world—Sin in general, and particularly superstition, idolatry, and lasciviousness. These are called *μιάσματα*, *miasmata*, things that *infect, pollute, and defile*. The word was anciently used, and is in use at the present day, to express those noxious particles of effluvia proceeding from persons infected with contagious and dangerous diseases; or from dead and corrupt bodies, stagnant and putrid waters, marshes, etc., by which the sound and healthy may be infected and destroyed. The world is here represented as one large, putrid marsh, or corrupt body, sending off its destructive *miasmata* everywhere and in every direction, so that none can escape its contagion, and none can be healed of the great epidemic disease of sin, but by the mighty power and skill of God. Now, it is through (in) the knowledge of the Lord and Saviour Jesus Christ [the full knowledge, ἐπίγνωσις] that we escape the destructive influence of these contagious *miasmata*. [A clear indication that these "destroyers of much good" were once soundly converted.] But if, after having been healed, and so having escaped the death to which we were exposed, we get again entangled, ἐμπλεκέντες, *enfolded, enveloped* with them; then the latter end will be worse . . . than the beginning; forasmuch as we shall have sinned against more light, and the soul, by its conversion to God, having had all its powers and faculties greatly improved, is now being repolluted, more capable of iniquity than before, and can bear more expressively the image of the earthly.

21. For it had been better for them not to have known—For the reasons assigned above; for they who have sinned against more mercy are capable of more sin, [have fallen into a lower condition spiritually, with less hope of ever being recovered,] and are liable to greater punishment. **The holy commandment**—The whole religion of Christ, contained in the one commandment, "Thou shalt love the Lord thy God with all thy heart, with

unto them. **22** But it is happened unto them according to the true proverb, 'The dog *is* turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

CHAPTER III.

THIS second epistle, beloved, I now write unto you; in *both* which ¹ I stir up your pure minds by way of remembrance: **2** That ye may be mindful of the words which were

t Prov. 26, 11.—*a* Chap. 1, 13.—*b* Jude 17.—*c* 1 Tim. 4, 1; 2 Tim. 3, 1; Jude 18.—*d* Chap. 2, 10.

all thy soul, with all thy mind, and with all thy strength; and thy neighbour as thyself." (Matt. xxii, 37, 38; Rom. vii, 9-11.)

22. According to the true proverb—This seems to be a reference to Prov. xxvi, 11, *as a dog returneth to his vomit, so a fool returneth to his folly*. This is called a "true proverb;" for it is a fact that a dog will eat up his own vomit; and the swine, howsoever carefully washed, will again wallow in the mire. As applied here it is very expressive: the poor sinner, having heard the Gospel of Christ, was led to loathe and reject his sin; and, on his application to God for mercy, was washed from his unrighteousness. But he is here represented as taking up again what he had before rejected, and defiling himself in that from which he had been cleansed. Here is a sad proof of the possibility of falling from grace, and from very high degrees of it too. These had escaped from the contagion that was in the world; they had had true repentance, and cast up "their sour-sweet morsel of sin;" they had been washed from their filthiness, and this must have been through the blood of the Lamb; yet, after all, they went back, got entangled with their old sins, swallowed down their formerly rejected lusts, and wallowed anew in the mire of corruption. It is no wonder that God should say, *The latter end is worse with them than the beginning*; reason and nature say it *must* be so; and divine justice says it *ought* to be so; and the person himself must confess that it is *right* that it *should* be so. But how dreadful is this state! How dangerous when the person has abandoned himself to his old sins! Yet it is not said that it is impossible for him to return to his Maker; though his case be deplorable, it is not utterly hopeless; the leper may yet be made clean, and the dead may be raised.

NOTES ON CHAPTER III.

1. This second epistle—In order to guard [those addressed] against the seductions of false teachers, [the writer] calls to their remembrance the doctrine of the ancient prophets, and the commands or instructions of the apostles, all founded on the same basis. He possibly refers to the prophecies of David (Psa. l, 1, etc.), and of Daniel (xii, 2) relative to the coming of our Lord to judgment; and he brings in the instructions of the apostles of Christ, by which they were directed how to prepare to meet their God.

3. Knowing this first—Considering this in an especial manner, that those prophets predicted the coming of false teachers; and their being now in the Church proves how clearly they were known to God. **There shall come . . . scoffers**—Persons who shall endeavour to turn all religion to contempt, as this is the most likely way to depreciate truth in the sight of the giddy multitude. The

spoken before by the holy prophets, ^b and of the commandment of us the apostles of the Lord and Saviour: **3** ^c Knowing this first, that there shall come in the last days scoffers, ^d walking after their own lusts, **4** And saying, ^e Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. **5** For this they willingly are ignorant of, that ^f by the word of God the heavens were

e Isa. 5, 10; Jer. 17, 15; Ezek. 12, 22, 27; Matt. 24, 48; Luke 12, 45.
—*f* Gen. 1, 6, 9; Psa. 33, 6; Heb. 11, 3.

"scoffers," having no solid argument to produce against revelation, endeavour to [turn it to ridicule, and so] affect to laugh at it, and get superficial thinkers to laugh with them. **Walking after their own lusts**—Here is the true source of all infidelity. The Gospel of Jesus is pure and holy, and requires a holy heart and a holy life. They wish to follow their own *lusts*, and consequently cannot brook the restraints of the Gospel; therefore they labour to prove that it is not true, that they may get rid of its injunctions, and at last succeed in persuading themselves that it is a forgery; and then throw the reins on the neck of their evil propensities. Thus their opposition to revealed truth began and ended in their own "lusts." [The best authorities are agreed that the true reading of this text is:] *There shall come in the last days, IN MOCKERY, ἐν ἐμπαρεισμοῖς, scoffers walking after their own lusts*. They come in mockery; this is their spirit and temper; they have no desire to find out truth; they take up the Bible merely with the design of perverting it. **The last days** probably refer to the conclusion of the Jewish polity, which was then at hand.

4. Where is the promise of his coming—Perhaps the "scoffers" here referred to were persons who believed in the eternity of the world: the prophets and the apostles had foretold its destruction, and these took it for granted, if this were true, that the terrestrial machine would have begun long ago to have shown some symptoms of decay; but they found that since the patriarchs died all things remained as they were from the foundation of the world; that is, one was born and another died, and the course of nature continued regular in the seasons, succession of day and night, generation and corruption of animals and vegetables, etc. As, therefore, they saw none of these changes, they presumed that there would be none, and they intimated that there never had been any. The apostle combats this notion in the following verse. **Since [ἀφ' ἧς, sc., ἡμέρας, from the day] the fathers fell asleep, all things continue, [αἰῶνος, thus,] not as they were, but rather, as they are, unchanging.** The time of waiting for the promise dates from the death of the fathers, and the duration of the present order of things runs back to that time, (that is, the whole anterior period of history.) But who were the "fathers?" They may be either the progenitors of the race, or, more probably, the ancients generally. [Well authenticated written history presents the world, *κόσμος*, in much the same condition in which it is now found. But modern science has opened another volume, that of the natural history of the earth, which somewhat modifies the notions formerly entertained.]

5. For this they willingly are ignorant of—[Λαθόντες γὰρ αὐτοὺς τὸ τοῦ θεοῦ λόγον, for this es-

of old, and the earth ^hstanding out of the water and in the water: **6** ⁱWhereby the world that then was, being overflowed with water, perished: **7** But ^kthe heavens and the earth, which are now, by the same word are kept in store, reserved unto ^lfire against

the day of judgment and perdition of ungodly men. **8** But, beloved, be not ignorant of this one thing, that one day ^{is} with the Lord as a thousand years, and ^{na}a thousand years as one day. **9** ⁿThe Lord is not slack concerning his promise, as some men count slackness; but

*σ*Gr. *consisting*.—*h* Psa. 21, 2; 136, 6; Col. 1, 17.—*i* Gen. 7, 11, 21, 23, 23; chap. 2, 5.

z Verse 10.—*l* Matt. 25, 41; 2 Thess. 1, 8.—*m* Psa. 90, 4.—*n* Hab. 2, 3; Heb. 10, 37.

capac recognition, as to themselves so willing.] They shut their eyes against the light, and refuse all evidence; what does not answer their purpose they will not know. And the apostle refers to a fact that militates against their hypothesis, with which they refused to acquaint themselves; and their ignorance he attributes to their unwillingness to learn the true state of the case. **By the word of God the heavens were of old**—I shall set down the Greek text of this extremely difficult clause: *Οὐρανοὶ ἦσαν ἐκάλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστώσα τῷ τοῦ Θεοῦ λόγῳ*, translated thus by Mr. Wakefield: "A heaven and an earth formed out of water, and by means of water, by the appointment of God, had continued from old time." By Dr. Macknight thus: "The heavens were anciently, and the earth, of water; and through water the earth consists by the word of God." By Kypke thus: "The heavens were of old, and the earth, which is framed, by the word of God, from the waters, and between the waters." However we take the words, they seem to refer to the origin of the earth. It was the opinion of the remotest antiquity that the earth was formed out of water, or a primitive moisture which they termed *ὕλη*, *hylé*, a first matter or nutriment for all things. That the earth was at first in a fluid mass is evident from its form; it is not round, but flattened at the poles. And this is the form that any soft or plastic body would assume if whirled rapidly round, as the earth is around its axis. *Standing out of the water* is certainly not the sense of *δι' ὕδατος*. If we translate *between the waters*, it will bear some resemblance to Gen. 1, 6, 7, and then it may refer to the whole of the atmosphere, with which the earth is everywhere surrounded, and which contains all the vapours which belong to our globe. Thus, then, the earth, or *terraqeous globe*, which was originally formed out of water, subsists by water; and by means of that very water—the water compacted with the earth—the *fountains of the great deep*, and the waters in the atmosphere, *the windows of heaven*, (Gen. vii, 11,) the antediluvian earth was destroyed, as St. Peter states in the next verse; the terraqueous globe, which was formed originally of a fluid substance—the *chaos* or *first matter*—and which was suspended in the *heavens*—the atmosphere, enveloped with water, by means of which water it was preserved; yet, because of the wickedness of its inhabitants, was destroyed by those very same waters out of which it was originally made, and by which it subsisted. [De Wette goes after traces of farfetched cosmogonical references, Indo-Egyptian and Greek; but the whole interpretation of our passage lies in the book of Genesis.—*Alford*.] [And yet it is certain that some of the references of this epistle (and still more so of Jude) are to things not found in the canonical Scriptures. (See chapter ii, 4, 5.)]

7. But the heavens and the earth, which are now—The present earth and its atmosphere, which are liable to a like destruction, [are reserved,

πεθραυσμένοι, (kept in store,) *for* or *by* fire, (*πυρὶ*), guarded, (*τηροῦμενοι*), in respect to (*εἰς*) the day of judgment.] From all this it appears that those "scoffers" affected to be ignorant of [refused to believe] the Mosaic account of the formation of the earth, and of its destruction by the waters of the deluge; and indeed this is implied in their stating that *all things continued as they were from the creation*. But St. Peter calls them back to the Mosaic account, to prove that this was false; for the earth, etc., which were then formed, had perished by the flood; and that the present earth, etc., which were formed out of the preceding, should, at the day of judgment, perish by the fire of God's wrath. [In this instance, as in most others relating to natural things, the sacred writers seem to have conformed their methods of expression to the prevailing notions of their contemporaries, many of which have been superseded or exchanged in later times. We are, therefore, not at liberty to infer any thing of a simply scientific character from what is here stated.]

8. Be not ignorant—Though they were wilfully ignorant, neglect not *ye* the means of instruction. **One day is with the Lord as a thousand years**—That is: All time is as nothing before him, because in the presence, as in the nature, of God all is *eternity*; therefore nothing is long, nothing short, before him; no lapse of ages impairs his purposes, nor need he wait to find convenience to execute those purposes. And when the longest period of time has passed by, it is but as a moment or indivisible point in comparison of eternity. (See Psa. xc, 4.) [It is logically absurd to predicate of God the accidents of time, since he is by virtue of his absolute being time itself, which is differentiated from eternity only by its accidents. God said to Moses, "I AM," signifying his eternity; and Jesus said to the Jews, "Before Abraham was, I AM," indicating in each an eternal present. As applied to the events of Christ's kingdom the expression implies the utter worthlessness of all mathematical reckonings respecting the fulfilment of prophecies, or the times of things yet in the future.]

9. The Lord is not slack—They probably in their *scoffing* said, "Either God had made no such promise to judge the world, destroy the earth, and send ungodly men to perdition; or, if he had, he had forgotten to fulfil it, or had not convenient time or leisure." To some such *mocking* the apostle seems to refer; and he immediately shows the reason why deserved punishment is not inflicted on a guilty world. ["Is not slack:" *Βραδύς*, does delay, procrastinate. The word is not taken in relation to a definite point of time, according to human expectation, but with reference to the purpose and counsel of God; for although with reference to the former the author admitted delay, (the postponement of former expectations,) he denied the title to such an expectation, (according to verse 8,) because God's views of time (as well as his thoughts and ways, Isa. lv, 8) are different from men's. He

is "longsuffering to usward, and not willing that any should perish, but that all should come to repentance. **10** But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. **11** Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, **12** Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with

o Isa. 50, 18; 1 Pet. 3, 20; verse 15. — *p* Ezek. 18, 23, 32; 31, 11. — *q* Rom. 2, 4; 1 Tim. 2, 4. — *r* Matt. 24, 43; Luke 12, 39; 1 Thess. 5, 2; Rev. 3, 3; 16, 15. — *s* Psal. 102, 26; Isa. 51, 6; Matt. 24, 35; Mark 13, 31; Rom. 8, 12; Heb. 1, 11; Rev. 20, 11; 21, 1. — *t* 1 Pet. 1, 15.

is not tardy after the manner of men, from prostration or neglect, but from longsuffering. [*"The Lord,"* *Κύριος*, here refers to God the Father.] **As some men count slackness**—[*Ὡς τινες βραδύτητα*. The reference here is not to scoffers who deny the coming of Christ, but to weak believers.—*Lange*.] **But is longsuffering**—It is not *slackness*, *remissness*, nor want of due displacement at sin that induced God to prolong the respite of ungodly men; but his longsuffering, his unwillingness that any should perish; and therefore he spared them, that they might have additional offers of grace, and **come to repentance**—to deplore their sins, implore God's mercy, and find redemption through the blood of the Lamb.

10. The day of the Lord will come—See Matt. xxiv, 43, to which the apostle seems to allude. [The time of the divine visitation, for judgment, (not reckoned by the calendar,) "will come" to the scoffers, and those who scout at the words of threatening, unexpectedly and suddenly.] **The heavens shall pass away with a great noise**—The "heavens" mean here, and in the passages above, the whole atmosphere, in which all the terrestrial vapours are lodged. **The elements shall melt with fervent heat**—[*στοιχεῖα*, elements, the substances of the world; *καυσούμενα λυθήσεται*, burning shall disappear; *καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εἰρησθήσεται*, both the earth and the works in it shall be discovered, (that is, exposed for judgment.)] [This whole passage has usually been explained as a prophecy of the final catastrophe of the material world, which perhaps was the intent of the writer. It will, however, bear another interpretation, which would better accord with the exhortations that follow, namely, that all this imagery is designed to set forth both the certainty and the severity of the divine judgments against the "scoffers," that is, all who reject Christ and his Gospel.]

11. All these things shall be dissolved—[*ἀραιούμενα*, literally, *washed*. All earthly things are perishable, and destined to be dissolved, and therefore, since we are to enter upon a new order of things, in which our state will be according to our conduct here, the added exhortation becomes necessary.] **What manner of persons ought ye to be**—Only those who walk in holiness, who live a godly and useful life, can contemplate with joy this most awful time. The word *πρόσδοκας*, which we translate *hasting unto*, should be rendered *earnestly desiring, or wishing for*; which is a frequent meaning of the word in the best Greek writers.

fervent heat? **13** Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. **14** Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. **15** And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; **16** As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do

u 1 Cor. 1, 7; Tit. 2, 13. — *v* Or, *hastening the coming*. — *w* Psal. 50, 3; Isa. 34, 4. — *x* Micah 1, 4; verse 10. — *y* Isa. 65, 17; 66, 22; Rev. 21, 1, 27. — *z* 1 Cor. 1, 8; 15, 58; Phil. 1, 10; 1 Thess. 3, 13; 5, 24. — *a* Rom. 2, 4; 1 Pet. 3, 20; verse 9. — *b* Rom. 8, 19; 1 Cor. 15, 24; 1 Thess. 4, 15.

12. The heavens being on fire—See on verse 10. It was an ancient opinion among the heathens that the earth should be burnt up with fire. [See the additional note, at the end of the chapter.]

13. We, according to his promise, look for new heavens—The promise to which it is supposed the apostle alludes is found Isa. lxxv, 17: *Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind*; and chapter lxxvi, 22, *For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed, etc.* [All these are properly interpreted as descriptive of the glory of the gospel dispensation, and by so applying them here, a just significance is given to the writer's language.]

14. Seeing that ye look for such things—As ye profess that such a state of things shall take place, and have the expectation of enjoying the blessedness of it, be diligent in the use of every means and influence of grace, that ye may be found of him—the Lord Jesus, the Judge of quick and dead—without spot—any contagion of sin in your souls—and blameless—being not only holy and innocent, but useful in your lives.

15. And account that the longsuffering of our Lord—Conclude that God's longsuffering with the world is a proof that he designs men to be saved. **As our beloved brother Paul**—[The date of this epistle belongs to a time when the Pauline epistles were no longer the property only of the Churches to which they were written, but were dispersed through and considered to belong to the whole Christian Church. The particular parts referred to are probably those referring to the subject here specially in hand. See Alford.] **According to the wisdom given unto him**—That is, according to the measure of the inspiration by which he was qualified for the divine work, and by which he was so capable of entering into the deep things of God. It is worthy of remark that Paul's epistles are ranked among the *Scriptures*: a term applied to those writings which are divinely inspired, and to those only. [And this has been taken by some as indicating a later date for this epistle, than the lifetime of the apostles.]

16. In which [in all, in which epistles] are some things hard to be understood—*Δυσνόητά τινα*. This would intimate that there were difficulties in all the epistles of Paul; and indeed in what ancient writings are there not found difficulties?

also the other Scriptures, unto their own destruction. **17** Ye therefore, beloved, ^cseeing ye know *these things* before, ^dbeware lest ye also, being led away with the error of the

wicked, fall from your own steadfastness. **18** ^eBut grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. ^fTo him be glory both now and for ever. Amen.

^c Mark 13. 23; chap. 1. 12.—^d Eph. 4. 14; chap. 1. 10, 11; 2. 18.

^e Eph. 4. 15; 1 Pet. 2. 2.—^f 2 Tim. 4. 18; Rev. 1. 6.

[For the things difficult to understand, De Wette refers to 2 Thessalonians ii, 1, etc., in respect to which the opinions of Christians are still unsettled. The **unlearned**, *ἀμαθεῖς*, may be such from many causes, but especially from ignorance of the epistles, and still more from a heart of unbelief. The **unstable** ones named, *ἀσθήρικτοι*, are those who, wanting firm foundation and anchorage, waver and drift about with every wind of doctrine. Such persons are moved from their Christian stability by every apparent difficulty, are rendered anxious and perplexed by hard texts, and, showing more anxiety to interpret them somehow than to wait upon God for their solution, rush upon erroneous and dangerous ways of interpretation. See Alford.] But as it is only the “unlearned” and the *unestablished* (that is, young Christian converts) [or those who are wanting in Christian docility] that are in danger of wresting such portions; the *learned*, that is, the *experienced* and the *established* in the knowledge and life of God, are in no such danger; and to such we may safely go for information: and these abound everywhere, especially in Protestant countries; and by the labours of learned and pious men on the sacred writings there is not one difficulty relative to the things which concern our salvation left unexplained. I may just add that the verb *στρεβλῶω*, which the apostle uses here, signifies to *distort*, to *put to the rack*, to *torture*, to *overstretch* and *dislocate the limbs*; and hence the persons here intended are those who proceed according to no fair plan of interpretation, but force unnatural and sophistical meanings on the word of God; a practice which the common simple Christian is in no danger of following. I could illustrate this by a multitude of interpretations from popish writers. [The schools of biblical criticism of later dates have afforded abundant and most lamentable examples of this “wresting” of Scripture from its evident meaning, making it mean any thing or nothing, most commonly nothing, according to each one’s fancy.]

17. Seeing ye know . . . before—Seeing that by prophets and apostles you have been thus forewarned, **beware**, *φύλασσεσθε*, *keep watch*, cleave to God and the word of his grace, *lest ye be led away* from the truth delivered by the prophets and apostles, by the **error of the wicked**, *ἀθέτων*, *of the lawless*—those who wrest the Scriptures to make them countenance their lusts, exorbitant exactions, and lawless practices. **Fall from your own steadfastness**—From that faith in Christ which has put you in possession of that grace which establishes the heart.

18. But grow in grace—Increase in the image and favour of God. Every grace or divine influence which ye have received is a seed, a heavenly seed, which, if it be watered with the dew of heaven from above, will endlessly increase and multiply itself. He who continues to *believe, love, and obey*, will grow in grace, and continually increase in the knowledge of Jesus Christ as his sacrifice, sanctifier, counsellor, preserver, and final saviour. The life of a Christian is a *growth*; he is at first *born of God*, and is a *little child*; becomes a *young man*, and a *father* in Christ. Those who content them-

selves with the grace they received when *converted to God* are, at best, in a continual state of *infancy*; but we find, in the order of nature, that the *infant* that does not *grow*, and grow daily, too, is sickly and soon dies; so, in the order of grace, those who do not *grow up* into Jesus Christ are sickly, and will soon die, die to all sense and influence of heavenly things. **To him**—The Lord Jesus. **Be glory**—All honour and excellency attributed—**Both now**—In this present state. **And forever**—*Εἰς ἡμέραν αἰῶνος*, *to the day of eternity*. **Amen**—So let it be! and so it shall be! Though this word is wanting in some reputable MSS., yet it should be retained, as it has here more than usual authority in its support.

WE have now passed over all the canonical writings of Peter that are extant; and it is worthy of remark, that in no place of the two epistles already examined, nor in any of this apostle’s sayings in any other parts of the sacred writings, do we find any of the peculiar tenets of the Romish Church; not one word of his own or the pope’s supremacy; not one word of those who affect to be his successors; nothing of the infallibility claimed by those pretended successors; nothing of purgatory, penances, pilgrimages, auricular confession, power of the keys, indulgences, extreme unction, masses, and prayers for the dead; and not one word on the most essential doctrine of the Romish Church, transubstantiation. Now, as all these things have been considered by themselves most essential to the being of that Church, is it not strange that *he*, from whom they profess to derive all their power, authority, and influence, in spiritual and secular matters, should have said nothing of these most necessary things? It is no wonder that the rulers of this Church endeavour to keep the Scriptures from the common people; for, were they permitted to consult these, the imposture would be detected, and the solemn, destructive cheat at once exposed.

ADDITIONAL NOTES.

NOTE A.—Chapter ii, 4.

[For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment—This passage, with the corresponding and almost identical one in Jude, (verse 5,) constitutes about the only direct scriptural evidence of the transactions to which they relate; for all others that seem to corroborate this evidently received their direction and application from what is here stated. Three passages are usually referred to as at least recognising the facts stated in the text, neither of which, however, necessarily, nor indeed naturally, implies any thing of the kind. In John viii, 44, our Lord says of the devil, that “he was a murderer from the beginning, and abode (*ἔστηκεν*, *stood*) not in the truth;” but here is certainly no intimation that Satan is a fallen angel, or that he ever was in the truth, in which he stood not. Without a precedent conception that he is an “archangel fallen,”

nothing respecting his fall would have been detected in those words. In Luke x, 18, are found our Lord's words spoken on the occasion of the return of the Seventy, who had been sent out to proclaim the coming of the kingdom of God, and their report of the success of their mission, when he replied, "I beheld Satan as lightning fall from heaven;" an expression evidently prophetic rather than historical, intimating the approaching discomfiture of Satan, and his deposition, as the god of the world, through the power of the Gospel. Still farther fetched is the attempted use of Isaiah xiv, 12, where the prophet, in high poetical imagery, addresses the king of Babylon as Lucifer, (*light-bringer*), evidently having in his mind the morning star, or, possibly, the sun, of whom he says, in reference to his impending overthrow, "How art thou fallen!" Two or three places in Revelation have also been made to do service in the same, all of which, however, if they have any reference at all to Satan, must refer to something future rather than past; to the casting down of the devil by the power of Christ in the Gospel, not to his expulsion from heaven at some unknown point in the ages before the foundation of the world. It is therefore conceded, even by those who still hold that Satan is a fallen angel, that most of the common notions on the subject are drawn from traditions popularized by Milton, but without a vestige of scriptural authority. See McClinton and Strong's *Cyclopaedia*.

[The story of the fall of the angels, with many other extra-scriptural notions that have passed current as integral parts of divine truth, may be traced back to pre-Christian times among the Jews, and they appear to have been among the things learned in Babylon, or else coined out of the fertile brains of the post-exilic rabbins, the Schoolmen of the later Jewish Church. In the writings of those worthies we find expressions almost identical with those under discussion. The presence and influence of these extra-biblical fancies among the Jews in the time of our Lord, and during the earliest years of the Church, are manifest from a variety of allusions in the Gospels and the Acts and Epistles, but they received no countenance either from Christ or the apostles. But they begin to be seen in the writings of the Fathers even before the close of the first century; and their presence becomes more and more manifest, till at length they were accepted as virtually parts of the doctrines of the Gospel, giving their colouring to the patristic and medieval literature, forming the burden of their hymnology, and peopling the world with phantoms and chimeras of which the written word knows absolutely nothing.

[The language of the verse before us is peculiar. The words rendered "cast them down to hell" have for their original simply the word *ταρταρώσας*, literally, *tartarized* them. This word is not found in any of its forms in any other place in the New Testament, nor in the Septuagint, nor in the later classical Greek. Homer and Hesiod make *tartarus* the prison house of such gods as may be doomed to suffering, as erebus is the place for lost souls of men. No doubt it is here used as equivalent to gehenna, or else the worse side of hades. But the mythological origin of its imagery and apparatus is obvious.]

[NOTE B.—Chapter ii, 20, 21.

[20. *If after they have escaped the pollutions of the world through the knowledge of the Lord and*

Saviour Jesus Christ, [the only possible way of escaping them,] they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

[21. *For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them.*

[Those who so effectually know Christ as by that knowledge to have escaped the pollutions of the world, may yet fall back into those pollutions, and perish everlastingly. That the knowledge of the way of righteousness which they had attained was an inward, experimental knowledge, is evident from that other expression, they had "escaped the pollutions of the world;" an expression parallel to that of the preceding chapter, (verse 4:) "Having escaped the corruption which is in the world." And in both places this effect is ascribed to the same cause, termed in the first "the knowledge of him who hath called us to glory and virtue;" and in the second, more explicitly, "the knowledge of the Lord and Saviour Jesus Christ." And yet they lost that experimental knowledge of Christ and the way of righteousness; they fell back into the same pollutions they had escaped, and were "again entangled therein and were overcome." They "turned from the holy commandment delivered to them," so that their "latter end was worse than the beginning." Therefore those who so effectually know Christ as by that knowledge to have escaped the pollutions of the world, may yet fall back into those pollutions, and perish everlastingly. And all this is perfectly consistent with St. Peter's words in the former epistle, (chapter i,) "Who are kept by the power of God through faith unto salvation." Undoubtedly, so are all they who ever attain eternal salvation. It is the power of God only, and not our own, by which we are kept one day or one hour.—J. WESLEY, *Works*, vi, 87, Am. ed.]

[NOTE C.—Chapter iii, 10, 12, 13.

[10. *But the day of the Lord will come as a thief; [“in the night,” is probably not genuine:] in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

[12, 13. *Looking for and hasting unto the coming (παρουσίαν) of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.*

[The statements contained in these two verses, while they embody some of the chief features of the traditional and popular eschatology of the historical Church, are much more in harmony with the prevailing Jewish thought of the times just before and after the incarnation than with any thing found in other parts of the New Testament, except the epistle of Jude. *The Old Testament is entirely silent respecting the end of the world, (ἀόκειος.)* Nor is there any thing in either the historical books of the New Testament or in the undisputed canonical epistles that illustrates the subject, except as they are interpreted in the light of such passages as those given above; but in nearly every mythological system the doctrine forms a distinguishing feature. It is well known that the Jews who returned from Babylon, where most of those who returned had

been born and reared, brought with them not a few extra-biblical notions respecting the future life, traces of which may be seen in the language and imagery of the New Testament, but the notions themselves were not sanctioned by either Christ or the apostles. But as the Church became enlarged, and many parts of it removed both by time and place from apostolical authority, these Babylonian or Persian myths found their way into the teachings and the literature of the earlier as well as the later patristic times. The subsequent advent of the Dark Ages, reaching downward a thousand years from the fall of the Western Empire, gave the time and conditions requisite for the complete ascendancy of these myths, and their incorporation into the Church's liturgies and hymnology, while priestcraft eagerly seized upon and appropriated to its nefarious purposes the imagery of this non-scriptural eschatology, as appealing most forcibly to men's imaginations, and being thus aptly suited to become an instrument of ghostly domination.

[The various apostolic utterances which have been understood as teaching the second coming of Christ, in outward form, to set up his kingdom in the world as a civil state, present great difficulties, however they may be interpreted. How they were understood by the apostles themselves is itself one of the chief issues. With the preconceptions that have long dominated the mind of Christendom, it seems very difficult to doubt that the first generation of believers lived in the constant expectation of Christ's coming again in bodily form, with a retinue of angels, and with spectacular manifestations in midheaven. So the announcement made by the angels to the disciples at the ascension was interpreted, even to the details of the manner of his appearance, *ὡς ὁπρότερον*, usually translated *in like manner*, as implying that Christ would return again to the earth, much as he was seen go away from it "into heaven." He who reads the language of the apostles after that event, whether in preaching or writing, referring to that assurance, may, with the prevalent mental bias, readily presume that they—the apostles—shared the common expectation of that event, as has been well said, during the lifetime of those then living. But the long time that has elapsed without the fulfilment of the supposed promise has compelled men to seek for some method of interpreting the words of the apostles in a sense that will not compel the conclusion that they spoke unadvisedly, and that time has demonstrated their error. Perhaps their words will bear such an interpretation, though it is quite certain that they were understood by their hearers to add the weight of their words to the prevalent notions respecting the *parousia*.

[But much more than a question of verbal criticism and interpretation is found in the fact that the expected coming of Christ is often and earnestly urged by the apostles as a motive to endurance and diligence, because the time of suffering or labour would be brief, for that *the Lord was at hand*

to cut short his work in righteousness, to reward those whom he should find "waiting for his appearance," and to overthrow and destroy their persecuting adversaries, and the use made of these assurances and exhortations, proceeded on the assumption that the individuals addressed might expect that the promised deliverance and recompense would come in their day.

[It is easy to conceive how potent such an expectation would be with the suffering and persecuted saints; and it is equally easy to see how completely that hope would be dashed by the further revelation, could it have been made, that after eighteen centuries the expected coming would be still delayed. If we say that the apostles had no expectation of Christ's coming again till after other events had occurred, which would occupy hundreds, perhaps thousands, of years, then it may be asked, By what law of sincerity could the apostles not only allow their words to be misunderstood by those who waited to be taught by them, but much more, how could they make use of the misapprehensions of their hearers as motives to right actions? And if, to avoid such formidable difficulties as these things present, we shall say that the apostles themselves had misapprehended the matter, and were, in common with others, in error in their understanding of the subject, then must we accept a theory of apostolic inspiration and infallibility very largely modified from that which has usually been held among nearly all classes of Christians.

[The period of the earth's existence in the past, and of its probable continuance in the future, has till quite recently been reckoned by comparatively a few years. The Old Testament chronology, as usually interpreted, carried back "the beginning" less than ten thousand years, and the conception common to both the learned and the unlearned fixed the *BERESITH*, the *beginning* of the first sentence of Genesis, in immediate connexion with the initial moment of the six ordinary solar days during which the work of creation began and proceeded to its completion, and man stood forth fully developed, the lord of the newly created world. Men's minds were unused to contemplate the extended *aeons* of mundane existence with which they have now become familiar, and it was quite natural for them to suspect that the time for a change and a passing away was at hand. Certainly the words of solemn warning used by some of the apostles, and here by St. Peter, indicate their abiding conviction that a great cosmic change was imminent; that *fire* was to be the agent, and that because Christians looked for "these things"—in their own time, of course, or the warning would be without significance to them—they were earnestly exhorted to "give diligence that they might be found in peace," [by Christ at his coming?] These are questions that await an explanation; but happily, Christian duty and privileges are very little affected by them. To every soul Christ will surely come *quickly*, and for that coming all may prepare.]

PREFACE TO THE FIRST EPISTLE

OF

JOHN.

GENUINENESS.

THAT this epistle is identical in its authorship with the gospel of St. John, scarcely admits of a doubt, and indeed it has scarcely ever been called in question even by the most stubborn sceptics. De Wette remarks on this subject: "So much is certain, that both the writings, this epistle and the fourth gospel, proceed from the same author; for both bear the most definite stamp of relationship, as well in style as in conceptions; both impress upon the reader the same charm of a kind nature." It is also recognised by all the authorities of the ancient Church, with almost absolute unanimity, as the production of the beloved disciple, the author of the gospel of St. John. [It was used by Polycarp—a disciple of John about A.D. 115. Eusebius states that Papias, who lived in Asia Minor in the first half of the second century, and is called by Irenæus a hearer of John, "made use of testimonies from the first epistle of John." Nor could Eusebius be mistaken in this matter, for he had before him the work of Papias; and the peculiar style of John's epistle, even though unnamed, is easily recognised wherever quoted. This epistle in the Peshito-Syriac Version, and in the Canon of Muratori, is attributed to the apostle John, and it formed a part of the earliest Latin Version. It is quoted by Irenæus as the writing of John the disciple of the Lord; also by Clement of Alexandria and Tertullian of Carthage. It is attributed to John by Origen and Eusebius; and Jerome remarks that it "is approved of by all ecclesiastics and learned men."—*Harman.*]

IDENTITY OF AUTHORSHIP WITH JOHN'S GOSPEL.

The internal evidence to the common authorship of the gospel of John and this first epistle is also very strongly corroborative of the external. The proofs of this are too abundant to allow of their introduction. The genuineness of the epistle is inseparably united with that of the gospel, and the attacks that have been made upon either have been uniformly directed against both. [The remarks of Lücke at this point are pertinent. He says: "The affinity between the epistle and the gospel is indeed very great, but altogether of such a kind that, according to the rules of sound criticism, we are led to conclude that the author of each is the same, and consequently the genuineness of the gospel being presupposed, as is granted by the most competent authorities, that of the epistle must follow. In the epistle there is nowhere to be found the smallest trace of servile imitation; on the contrary, it appears throughout as a free and original

production of the spirit of St. John. An interpolator would have taken great care, even outwardly, to impress on his counterfeit the stamp of St. John in every possible manner; he would have mentioned the name of the evangelist; he would not have forgot to put in a prolix superscription and a formal salutation; he would have interspersed the epistle, in many places, with personal and local allusions, and made the time and the circumstances of St. John as conspicuous as possible. But at the same time such an author, however able an imitator of the manner of St. John, would, according to the custom of the interpolators of the second century, never have failed to introduce both his own sentiments and circumstances, and those of his age, and scarcely would have been able entirely to avoid contortions and misrepresentations of the ideas of St. John and of his mode of expression. But where is there the slightest trace of all this in the epistle? Form and language, doctrine and manners, heresies exposed and attacked—in short, the entire substance of the epistle—establish it as a production of the apostolic age and of the canonic literature. In this particular it presents very much stronger claims than the somewhat disputed second epistle of Peter and the epistle of Jude; while on the other hand the idiomatical agreement between the apocalypse and the unquestionably genuine writings of St. John will sooner be accepted as proving it to be genuine and canonical than that this epistle is a forgery of the second century.”]

INTEGRITY.

Beyond most other portions of the New Testament, the several parts of this epistle are conceded to belong to each other, and to stand or fall together. And yet to this general statement two brief sentences form rather remarkable exceptions. The words in chapter ii, 23, translated, “He that acknowledgeth the Son hath the Father also,” are omitted in our common Version, but usually inserted by later editors, either in italics or enclosed in brackets, to indicate its lack of authority. It is, however, amply supported by the very best modern authorities, and is now generally accepted as genuine. On the other hand, the famous passage constituting parts of the seventh and eighth verses of the fifth chapter, which two verses read, (in English,) “For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth,] the Spirit, the water, and the blood, and these three agree in one,” has been the occasion of a great amount of learned discussion and controversy, which, however, may be said to have ended in completely discrediting the part contained above in brackets. See the notes, and especially the additional note at the end.

ARRANGEMENT AND PURPOSE.

On account of its aphoristic and apparently tautological character some (especially Calvin, Episcopius, *et al.*) have been induced to believe that there is no contextual connexion in the epistle. Lücke, acknowledging his indebtedness to Knapp and Rieckli, holds the proper theme of the epistle, the object, ground, and binding together of all its doctrinal and practical sayings, to be this proposition: “As the ground and root of all Christian fellowship is the fellowship which each individual has with the Father and the Son, in faith and in love, so this latter necessarily unfolds and exhibits itself in the former, namely, in the fellowship with the brethren.” Having laid this down, he divides the epistle into many sections, all unfolding in various ways this central truth. Lücke’s method has been judged to be defective, (see Düsterdieck,) as only following the

steps of the writing without attempting to grasp the master thought which runs through the whole epistle and determines its character. It may nevertheless be correct as far as it proceeds. "He has," says Alford, "given the *sequence* of thought, *as it stands*, but he has not *accounted for it*, (shown the purpose in hand.) The complete statement of the disposition of the matter of the epistle must tell us not only *how* the train of thought proceeds, but *why* it thus proceeds."

De Wette conceives the design of the epistle to be to confirm the readers in the Christian life, as consisting in purity (love) and faith, and to this end to awaken and sharpen the moral conscience by reminding them of the great moral axioms of the Gospel, and of the inseparableness of morality and faith, so guarding them against the influence of false teachers.

Düsterdieck objects to this statement as too superficial, and failing to appreciate the full purport of the writer's design, which he sees presented in two master thoughts, namely, 1) "God is *light*," and 2) "God is *righteous*." These themes are impressed on the reader both by positive and negative unfolding, and by polemical defense against erroneous teachers; and this being done, each principal portion is concluded with a corresponding promise. And both of these chief thoughts tend throughout to illustrate and enforce the great subject of the whole, **FELLOWSHIP WITH GOD THE FATHER AND THE LORD JESUS CHRIST.**

Presenting these great truths as spiritual and life-giving realities, to be apprehended experimentally rather than speculatively, the apostle is able to show why the epistle was written, the *ταῦτα ἔγραψα* (chapter v) answering to the *ταῦτα γράφομεν* of chapter i, 4, to teach them, so that they may surely believe that our fellowship with the Father and with one another rests on our fellowship with our Lord Jesus Christ, the Son of God. See Alford.

PERSONS ADDRESSED.

Nothing in the epistle itself directly indicates who the persons were to whom it was primarily addressed. Its designation as a *catholic* epistle implies the persuasion of the early Church that its design was somewhat general, and that its instructions were intended not entirely for one particular Church but for many, and all over whom the writer exercised his apostolical watchcare. And yet evidently the writer had in mind a class of persons with whom he stood in close personal relations, and who were exposed to the seductive doctrines of unsound and heretical teachers. Augustine says that it was addressed to the "Parthians," and (apparently on his authority) this inscription appears in some copies of the Vulgate; but while this statement is not sustained by external evidence, it is rendered improbable by the fact that it does not appear that John had any relations to the Christians of that country. The prevalent and altogether credible tradition that John was for a long time very intimately related to the Church of Ephesus, and only a little more remotely to other Churches in that region, seems to make it probable that this epistle was primarily intended for the same Churches to whom he afterward conveyed Christ's own messages as given in Revelation, chapters i, ii, iii. Lardner's declaration may therefore be accepted as altogether probable and quite satisfactory, "that it was primarily meant for the Churches in Asia under John's inspection, to which he had already orally delivered his doctrine."

CONTENTS.

The writer does not appear to have followed any systematic plan in the composition of the epistle, but rather to have written out of a full heart. Of the contents

of the letter Fairbairn gives the following analysis: "He asserts the preexistent glory and the real humanity of our Lord, in opposition to false teachers, and for the comfort of the Church. (Chapter i, 1-7.) Then follows a statement of the sinfulness of man and the propitiation made by Christ, this propitiation being well calculated to stir up to holiness and love. (Chapter i, 8 ; ii, 17.) Jesus and the Christ are asserted to be one, in opposition to the false teachers. (Chapter ii, 22.) The next chapter seems devoted to a statement of the singular love of God in adopting us to be sons, and of the happiness and the duties arising out of it, especially that of brotherly love. (Chapter iii.) The following chapter is principally occupied with marks by which to distinguish the teachings of the Spirit of God from those of false teachers and of antichrist, with repeated exhortations to love of the brethren. (Chapter iv.) The apostle then shows the connexion between faith, renewal, love to God and to the brethren, obedience, and victory over the world, and concludes with a brief summary of what had been already said. (Chapter v.)" It appears quite evident, that the writer had in view certain false teachers who were then troubling the Church, and by whose influence the Christians were in danger of being seduced from the faith of Jesus as the incarnate Son of God; and the whole epistle bears strong internal evidence that it was intended to combat the beginnings of certain well known heresies that soon afterward so greatly divided and devastated the Church.

PLACE AND TIME OF WRITING.

Tradition has usually placed the writing of this epistle at Ephesus, though it was said by some to have been written in Patmos. From internal evidence it appears to belong to Asia Minor, but to what particular city or place there is no means of determining. The claim in favour of Ephesus appears the most probable, but even for this we have no historical data.

There is a like uncertainty in respect to its date, though it is generally supposed that it was written after the gospel, and that the gospel is referred to in 1 John i, 4. Lücke concludes, from its resemblance to the gospel in its apologetical and polemical allusions, that it indicates the existence of a state of society that proves it to have been written after the date of St. Paul's epistles. From the expression, "This is the last time," (chapter ii, 18,) assuming that to refer to the ending of the Jewish Church and nation, with the destruction of Jerusalem, it has been argued that it was written before the occurrence of that great catastrophe, [though it having occurred would have more certainly indicated that this was indeed "the last time."] The plea that the epistle was written when its author had attained a very great age is certainly not sustained by any signs of senility in either its conceptions or statements, though the frequent use of the expression "little children," and generally its loving, fatherly spirit, may indicate the quiet serenity of age. Altogether the question respecting both the time and the place of the writing of this epistle can be only proximately settled; it was pretty certainly written at, or not far from, Ephesus, during the later years of the lifetime of its apostolic author; and possibly, but scarcely probably, before the destruction of Jerusalem.

THE FIRST GENERAL EPISTLE

OF

JOHN.

CHAPTER I.

THAT ^awhich was from the beginning, ^bwhich we have heard, which we have seen with our eyes, ^cwhich we have looked upon, and ^dour hands have handled, of the Word of Life; **2** (For ^ethe Life ^fwas manifested, and we have seen *it*, ^gand bear witness, ^hand show unto you that eternal Life, ⁱwhich was with

^a John 1. 1; chap. 2. 13.—^b John 1. 14; 2 Pet. 1. 16; chap. 4. 14.—^c Luke 24. 39; John 20. 27.—^d John 1. 4; 11. 25; 14. 6.—^e Rom. 16. 25; 1 Tim. 3. 16; chap. 3. 5.

NOTES ON CHAPTER I.

[St. John gives his readers an assurance that his evangelical statement is founded on his own infallible evidence respecting the dignity, the doctrine, and the deeds of Jesus Christ, and that it has no other object than to enlarge and establish more firmly the communion of the true disciples of Jesus; that with the same view he now writes to them, in order to strengthen their faith, and thus render complete their joy in the Lord.—*Lücke*.]

1. That which was from the beginning—That glorious personage, JESUS CHRIST the Lord, who was from eternity; him, being manifested in the flesh, we have **heard** proclaim the doctrine of eternal life; with our own **eyes** have we **seen** him, not transiently, for we have looked upon him frequently; and our **hands** have **handled**—frequently touched—his person; and we have had every proof of the identity and reality of this glorious being that our senses of *hearing, seeing, and feeling*, *ὁ ἀκηκόαμεν, ὁ εὐράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, and feeling, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν*, could possibly require.

2. For the Life was manifested—The Lord Jesus, who is the creator of all things, and the fountain of life to all intellectual beings, and from whom eternal life comes, was “manifested” in the flesh, and we **have seen him**, and **bear witness** to him as the fountain and author of eternal life; for he who *was from eternity with the Father* was *manifested unto us* his apostles.

3. That which we have seen and heard—We deliver nothing by hearsay, tradition, or conjecture. [A highly involved sentence, including the first three verses, the substance of which is condensed into the words **these things**, *ταῦτα*, of verse 4. The whole sentence, expressed in idiomatic English, may be rendered, “In order that (*ὡς*) ye may have fellowship (*κοινωνία*, common interest) with us, we declare unto you that which we have seen and heard, that which was from the beginning, which we have heard, which we have seen

the Father, and was manifested unto us;] **3** ¹That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly ²our fellowship *is* with the Father, and with his Son Jesus Christ. **4** And these things write we unto you, ³that your joy may be full. **5** ⁴This then is the message which we have heard of him, and de-

^f John 21. 24; Acts 2. 32.—^g Chap. 5. 20.—^h John 1. 1. 2. ⁱ Acts 4. 20.—^k John 17. 21; 1 Cor. 1. 9; chap. 2. 24.—^l John 15. 11; 16. 24; 2 John 12.—^m Chap. 3. 11.

with our eyes, which we have looked upon, and our hands have handled, concerning the Word of Life; (for the Life was manifested, and we have seen *it*, [him,] and bear witness, and show unto you that eternal Life, which was with the Father, and was manifested unto us,) and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.”]

That ye also may have fellowship with us—[The apostle here brings out that he (along with the rest of the apostles) has fellowship with the Father and with the Son, and no doubt in order to intimate by this that his readers, if they have fellowship with him, are thereby received with him into that fellowship.—*Huther*.]

4. That your joy may be full—[*Πεληγομένην*, *may be filled up, or out, made complete*.] Ye have already tasted that the Lord is good; but I now show you the height of your Christian calling, that your *happiness may be complete*, [being brought into the fulness of the blessing of the grace of Christ.]

5. This then is the message—[*Καὶ ἐστὶν αὐτὴ ἀγγελία, and this is the message*, the thing announced.] (See John i, 18.) **God is light**—[What the Son has announced from the Father, that the apostle, having received from the Son, has re-announced to us.—*Erasmus*.] “Light” implies every essential excellence, especially wisdom, holiness, and happiness. Darkness implies all imperfection, and principally ignorance, sinfulness, and misery. “Light” is the purest, the most subtle, the most useful, and the most diffusive of all God’s creatures; it is, therefore, a very proper emblem of the purity, perfection, and goodness of the divine nature. God is to human souls what the light is to the world; without the latter all would be dismal and uncomfortable, and terror and death would universally prevail; and without an indwelling God even religion would be at best only an empty science, a dead letter, a system unauthoritative and uninfluencing, and the soul a trackless wilderness,

clare unto you, that "God is light, and in him is no darkness at all. 6 "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us

from all sin. 8 "If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

ⁿ John 1. 9; 8. 12; 9. 5; 12. 35, 36.—^o 2 Cor. 6. 14; chap. 2. 4.
^p 1 Cor. 6. 11; Eph. 1. 7; Heb. 9. 14; 1 Pet. 1. 19; chap. 2. 2; Rev. 1. 5.

^q 1 Kings 8. 46; 2 Chron. 6. 36; Job 9. 2; 15. 14; 25. 4; Prov. 30. 3; Eccles. 7. 20; James 3. 2.—^r Chap. 2. 4.—^s Psal. 32. 6; Prov. 28. 16.—^t Psal. 51. 2; verse 7.

a howling waste, full of evil, of terror, and dismay. No wonder the apostle lays this down as a first and grand principle, stating it to be the essential "message" which he had received from Christ to deliver to the world.

6. **If we say that we have fellowship**—Having "fellowship" (*κοινωνία*, *communion*) with God, necessarily implies a *partaking of the divine nature*. Now, if we profess to have such communion, and yet **walk in darkness**—live an irregular and sinful life—[we are false in our profession, *ψευδόμεθα*, and are enacting a falsehood, *οὐ ποιοῦμεν τὴν ἀλήθειαν*.] [*ψευδόμεθα* (*we lie*) expresses the moral objectionableness of such a contradiction between the deed and the word. The negative clause (**do not the truth**) is not a mere repetition of the same thought, but introduces along with it a new idea, . . . namely, the *practice of ἀλήθεια* (*the truth*) in word and deed. (See John iii, 21.)—*Huther*.] The *Gnostics*, against whose errors it is supposed this epistle was written, were great pretenders to *knowledge*, to the highest degrees of the divine illumination and the nearest communion with the fountain of holiness, while their manners were excessively corrupt.

7. **But if we walk in the light**—If, having received the principle of holiness from him, we live a holy and righteous life. **We have fellowship one with another**—That is, we have communion with God, and God condescends to hold communion with us. Those who are deeply experienced in divine things converse with God, and God with them. What John says is no *figure*; God and a holy heart are in continual correspondence. **The blood of Jesus Christ**—The meritorious efficacy of his passion and death having purged our consciences from dead works, now **cleanseth us**, *καθαρίζει ἡμῖς*, *continues to cleanse us*, that is, to *keep clean* what it has made clean, for it requires the same merit and energy to preserve holiness in the soul of man as to produce it. [The work of redemption is a *whole*, and not mechanical but organic and moral, so that this cleansing takes place *inside* the fellowship of the Church—of the fellowship essential to and established for redemption.—*Braune*.] ["The blood of Jesus Christ," according to the Hebrew idiom, denotes the bloody death of Christ, the principal point of his redeeming activity on earth. St. Paul chiefly connects with this expression the power of justification, *δικαιώσις*; but St. John here connects with it the power of *purifying* from sin. The notions are essentially one; the form only differs.—*Lücke*.]

8. **If we say that we have no sin**—This is tantamount to verse 10: "*If we say that we have not sinned*." "*All have sinned, and come short of the glory of God*;" and therefore every man needs a *Saviour*, such as Christ is. [Purification from sin (as a *continuous* process, expressed by the present tense) presupposes the existence of sin in

believers; the denial of this is self-deception. (See J. Wesley's Sermon on "Sin in Believers.") The first person plural, *ἔχομεν*, (*we have*), is to be noticed as showing that *having sin* is true of all Christians, (but not therefore *dominating* in them.)] **We deceive ourselves**—By supposing that we have no guilt, no sinfulness, and consequently have no need of the blood of Christ as an atoning sacrifice; this is the most dreadful of all deceptions, as it leaves the soul under the guilt and pollution of sin, exposed to hell, and utterly unfit for heaven. **The truth is not in us**—We have no *knowledge* of the Gospel of Jesus, the whole of which is founded on this most awful truth—all have sinned, all are guilty, all are unholy; and none can redeem himself. Hence it was necessary that Jesus (Christ should become incarnated, and suffer and die to bring men to God.

9. **If we confess our sins**—If, from a deep sense of our guilt, impurity, and helplessness, we humble ourselves before God, acknowledging our iniquity, his holiness, and our own utter helplessness, and implore mercy for his sake who has died for us; **he is faithful**, because to such he has promised mercy, (Psa. xxxii, 5, Prov. xxviii, 13.) **and just**, for Christ has died for us, and thus made an atonement to the divine justice; so that God can now be just, and yet the justifier of him that believeth in Jesus. [If God is just when he justifies the penitent and believing sinner, (Rom. iii, 26,) not to justify, in the same conditions, would argue injustice; for the same act, among the same conditions, must in all cases possess the same ethical qualities.] **And to cleanse us from all unrighteousness**—Not only to forgive the sin, but to purify the heart.

10. **If we say that we have not sinned**—[Not a mere repetition, but a confirmation and intensification of verse 8. . . . If we deny the fact of our commission of sins in our Christian state, **we make him** (God) **a liar**—The climax gradually reached of the *falsehood* of verse 6, and the *self-deception* of verse 8. See Alford.]

Observe here, 1) Sin exists in the soul after two modes or forms: (1) In *guilt*, which requires *forgiveness or pardon*. (2) In *pollution*, which requires *cleansing*. 2) *Guilt*, to be forgiven, must be *confessed*; and *pollution*, to be *cleansed*, must be also *confessed*. In order to find mercy, a man must know and feel himself to be a sinner, that he may fervently apply to God for pardon; in order to obtain a clean heart, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified. 3) If few are pardoned, it is because most men do not feel and confess their sins; and few are sanctified or cleansed from all sin, because many Christians do not feel and confess their own sore, and the plague of their hearts. 4) As the blood of Jesus Christ, the merit

CHAPTER II.

MY little children, these things write I unto you, that ye sin not. And if any man sin, ^awe have an advocate with the Father, Jesus Christ the righteous: **2** And ^bhe is the propitiation for our sins: and not for ours

^a Rom. 8, 34: 1 Tim. 2, 5: Heb. 7, 25: 9, 24.—^b Rom. 3, 25: 2 Cor. 5, 18: chap. 1, 7: 4, 10.—^c John 1, 29: 4, 42: 11, 51, 52:

of his passion and death, applied by faith, purges the conscience from all dead works, so the same cleanses the heart from all unrighteousness. **5**) As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from all sin. To attempt to evade this, and plead for the continuance of sin in the heart through life, is ungrateful, wicked, and even blasphemous; for as he who says he has not sinned (verse 10) makes God a liar, who has declared the contrary through every part of his revelation; so he that says the blood of Christ either cannot or will not cleanse us from all sin, gives also the lie to his Maker, who has declared the contrary, and thus shows that the word—the doctrine—of God is not in him. [And yet since this cleansing is a work ever proceeding, the perpetual tendency to relapse into sin is here recognised. The same grace that cleansed the soul at the first is perpetually required to keep it clean.]

NOTES ON CHAPTER II.

1. My little children—*Τεκνία μου*, my beloved children; the address of an affectionate father to children whom he tenderly loves. The term also refers to the apostle's authority as their spiritual father, and their obligation to obey as his spiritual children. **These things**—*Ταῦτα*, which had been named in what goes before, these are there written for a purpose, namely, that ye sin not, *ἵνα μὴ ἁμάρτητε*, in order that you may not fall into sin. [The object of writing this passage was to bring about in them the forsaking of sin. The very announcement there made, that if we confess our sins he in his faithfulness and righteousness will cleanse us from all sin, sufficiently substantiates what the apostle here says.—*Alford*.] **That ye sin not**—This is the language of the whole Scripture; of every dispensation, ordinance, institution, doctrine, and word of God. "Sin not," do not run into ruin; live not so as to promote your own misery; be happy, for it is the will of God that ye should be so; therefore he wills that ye should be holy: holiness and happiness are inseparable; sin and misery are equally so. **And if any man sin**—If, through ignorance, inexperience, the violence of temptation, unwatchfulness, etc., ye have fallen into sin, and grieved the Spirit of God, do not continue in the sin, nor under the guilt; do not despair of being again restored to the favour of God; your case, it is true, is deeply deplorable, but not desperate; there is still hope, for **we have an advocate with the Father**: we still have Him before the throne who died for our offences, and rose again for our justification; and there he makes intercession for us. He is the **righteous**; he who suffered, the just for the unjust, that he might bring us to God. Do not, therefore, despair, but have immediate recourse to God through him. ["An advocate," *παράκλητος*, (see on John xvi, 16, where the Holy Spirit is so named with special reference to the work of the comforter. Here the sense is evidently forensic, and the *paradeite*, here

only, but ^calso for the sins of the whole world. **3** And hereby we do know that we know him, if we keep his commandments. **4** He that saith, I know him, and keepeth not his commandments, ^dis a liar, and the truth is not in him. **5** But ^ewhoso keepeth his word, ^fin

chap. 4, 14.—^d Chap. 1, 6: 4, 20.—^e Chap. 1, 8.—^f John 14, 21, 24.—^g Chap. 4, 12.

referring to Christ,) is our **ADVOCATE**, *cause patronus*, a legal assistant, whether as witness or pleader, or both in one. In this case Christ is both: he presents the *propitiation*, (his own blood,) and also pleads our case before the throne. [The office of Christ as *παράκλητος* (*advocate*) with God is founded on this, that he himself has become the *ἱλασμός* (*atoning sacrifice*) for our sins. . . . Without Christ's redeeming and atoning activity on earth, his activity in heaven (in our behalf) could not be conceived.—*Lücke*.] [*Grotius* uses this passage as a strong support of his doctrine of *satisfaction*, "de placatione et reconciliatione, de redemptione, de expiatione nostra per Christi mortem facta," saying, "Christ has, as our *ἱλασμός*, or *ἱλαστήριον*, that is, as a (our) sin offering, reconciled God and us by nothing else but by his voluntary death as a sacrifice; has by this averted the wrath of God from us.]"

2. And he is the propitiation—*ἱλασμός*, the atoning sacrifice, for our sins. This is the proper sense of the word as used in the Septuagint, where it often occurs; and is the translation of *asham*, an oblation for sin, (Amos viii, 14:) *chattath*, a sacrifice for sin, (Ezek. xlv, 27;) *kippur*, an atonement. (Num. v, 8.) See the note on Rom. iii, 25, and particularly the note on Luke xviii, 13. The word is used only here and in chapter iv, 10. **And not for ours only**—It is not for us apostles that he has died, nor exclusively for the Jewish people, but *περὶ ὅλων τοῦ κόσμου*, for the whole world, Gentiles as well as Jews—all the descendants of Adam. The apostle does not say that he died for any select part of the inhabitants of the earth, or for some out of every nation, tribe, or kindred; but for ALL MANKIND; and the attempt to limit this is a violent outrage against God and his word. ["The whole world" is here mentioned in contradistinction to all Christians, to whom St. John speaketh in this place; that whole world of which he says below (chapter v, 19) that it lieth in wickedness.—*Dr. Barrow*.]"

3. And hereby [*ἐν τούτῳ*, in or by this; that is, the signs next named] **we do know that we know him**—If we keep the commandments of God, loving him with all our heart, and our neighbour as ourselves, we have the fullest proof that we have the true saving knowledge of God and his Christ. The Gnostics pretended to much knowledge, but their knowledge left them in possession of all their bad passions and unholy habits; nor is any man properly acquainted with God who is still under the power of his sins.

4. He that saith, I know him—This is a severe blow against those false teachers, and against all pretenders to religious knowledge who live under the power of their sins; and against all Antinomians, and false boasters in the righteousness of Christ as a covering for their personal unholiness. They are all liars, and no truth of God is in them.

5. But whoso keepeth his word—Conscientiously observes his doctrine, the spirit and letter of the religion of Christ. **Is the love of God per-**

him verily is the love of God perfected: ^h hereby know we that we are in him. **6** ⁱ He that saith he abideth in him ^k ought himself also so to walk, even as he walked. **7** Brethren, ^l I write no new commandment unto you, but an old commandment ^m which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. **8** Again, "a new commandment I write

^h Chap. 4. 13.—ⁱ John 15. 4, 5.—^k Matt. 11. 29; John 13. 15; 1 Pet. 2. 21.—^l 2 John 5.—^m Chap. 3. 11; 2 John 5.—ⁿ John 13. 34; 15. 12.

fectured.—The design of God's love in sending Jesus Christ into the world to die for the sin of man, *τετελειωται*, is accomplished in that man who receives the doctrine and applies for the salvation provided for him. [It is according to the economy of grace that he who diligently and watchfully keeps God's commandments in both the letter and the spirit shall steadily grow in grace, and in him the love of God (his love to God) shall be evermore approximating to fulness.] **Hereby know we that we are in him**—[*Εν τούτῳ*, (see verse 3,) that is, by thus continually growing up into him, coming nearer and nearer to that ideal perfection of which God himself is the essentially perfect prototype.]

6. Abideth in him—Living a life of devotion and obedience to God, and of benevolence and beneficence to his neighbour. Thus Christ walked; and he has left us an example that we should follow his steps. To "be in Christ," (verse 5,) is to be converted to the Christian faith and to have received the remission of sins. *To abide in Christ*, is to continue in that state of salvation, growing in grace and in the knowledge of our Lord Jesus Christ. [The phrases *ἐν Χριστῷ* and *ἐν αὐτῷ* occur often in the New Testament, as indicating the saved soul's relations to Christ, certainly implying peculiar and very intimate relations of the two to each other. To be saved in Christ is much more than simply to be saved by him. See John xv, 1-7.]

7. Brethren, I write no new commandment—There seems to be a contradiction between this and the next verse. But the apostle appears to speak, not so much of any difference in the *essence* of the precept itself, as in reference to the *degrees* of light and grace belonging to the Mosaic and Christian dispensations. It was *ever* the command of God that men should receive his light, walk by that light, and love him and one another. But this commandment was *renewed* by Christ with much latitude and spirituality of meaning; and also with much additional *light* to see its extent, and *grace* to observe it. It may therefore be called the *old commandment* which was from the beginning; and also a *new commandment* revealed afresh and illustrated by Christ, with the important addition to the meaning of *Thou shalt love thy neighbour as thyself*; ye shall love the brethren so as to lay down your lives for each other. (See on John xiii, 34.) Instead of *ἀδελφοί*, *brethren*, *ἀγαπητοί*, *beloved*, is without doubt the *true reading*. [But the sense is the same.]

8. Which thing is true in him and in you—It is true that Christ loved the world so well as to lay down his life for it; and it was true in them, in all his faithful followers at that time, who were ready to lay down their lives for the testimony of Jesus. There is a saying in *Synopsis Sohar*, page

unto you, which thing is true in him and in you: "because the darkness is past, and the true light now shineth. **9** He that saith he is in the light, and hateth his brother, is in darkness even until now. **10** He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. **11** But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither

^o Rom. 13. 12; Eph. 5. 8; 1 Thess. 5. 5, 8.—^p John 1. 9; 8. 12; 12. 35.—^q 1 Cor. 13. 2; 2 Pet. 1. 9; chap. 3. 14, 15.—^r Chap. 3. 14.—^s 2 Pet. 1. 10.—^t *Gr. scandal.*—^u John 12. 35.

94, note 51, that may cast some light on this passage: *That way in which the just have walked, although it be old, yet may be said to be new in the love of the righteous.* The love that the righteous bear to God and to each other is a *renewal* of the commandment. [The commandment, *ἐντολή*, in each case (verses 7 and 8) is the same, but seen in different aspects. Thus Alford: "The *ἐντολή* is the command to walk as Christ walked, passing as the passage advances into the law of love. The *ἐντολή* (commandment) is not *καὴν*, (new,) but *παλαιά*, (old,) seeing that they had it *ἀπ' ἀρχῆς*, from the beginning of their faith, and it was in fact the sum of the *λόγος* (doctrine) which they *ἤκουσαν*, (heard.)"] **The darkness is past**—The thick darkness of the heathen world, and the comparative darkness of the Mosaic dispensation, are now *passing away*; and the pure and superior light of Christianity is diffusing its beams everywhere. He does not say that the darkness was *all gone by*, but *παράγεται*, it is *passing away*; he does not say that the *fulness of the light had appeared*, but *ἰδὴ φαίνει*, it is *now shining*, and will shine more and more to the perfect day.

9. He that saith he is in the light—He that professes to be a convert to Christianity, even in the lowest degree. **And hateth his brother**—Does not love him. **Is in darkness**—[Is without the] saving knowledge of the truth. [The "light," *τὸ φῶς*, denotes the holy sphere of the divine life. . . . The apostle regards his "brother," particularly the believer in Christ, as *begotten of God*; the love of the brethren, as the children of a loved father, rests on the love of God, who has regenerated them. (Chapter iii, 10; v, 1.)]

10. He that loveth his brother—That is, [primarily his *fellow-believer*, but also, in a somewhat different sense,] his neighbour, his fellow-creature, whether Jew or Gentile, so as to bear him continual goodwill, and to be ready to do him every kind office, **abideth in the light**; not only gives proof that he has received Christ Jesus the Lord, but that he walks in him, that he retains the grace of his justification, and grows therein. **And there is none occasion of stumbling in him**—*Καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν*, and there is no stumbling block in him; he neither gives nor receives offence; love prevents him from giving any to his neighbour, and love prevents him from receiving any from his neighbour, because it leads him to put the best construction on every thing. Many fall into sin because they do not see the snares that are in the way; and they do not see the snares because they either have not received, or do not abide in, the light.

11. But he that hateth his brother is in darkness—[*Ὁ δὲ μισῶν*, but he hating, a positive term, signifying a real ill will; for, as Bengel says,

he goeth, because that darkness hath blinded his eyes. **12** I write unto you, little children, because ^a your sins are forgiven you for his name's sake. **13** I write unto you, fathers, because ye have known him ^a that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. **14** I have written unto you, fathers, because ye have known him that

is from the beginning. I have written unto you, young men, because ^a ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. **15** ^a Love not the world, neither the things that are in the world. ^a If any man love the world, the love of the Father is not in him. **16** For all that is in the world, the lust of the flesh, ^a and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. **17** And ^a the

^a Luke 24, 47; Acts 4, 12; 10, 43; 13, 38; chap. 1, 7.—^a Chap. 1, 1.—^a Eph. 6, 10.—^a Rom. 12, 2.

^a Matt. 6, 24; Gal. 1, 10; James 4, 4.—^a Eccles. 5, 11.—^a 1 Cor. 7, 31; James 1, 10; 4, 14; 1 Pet. 1, 24.

"Where there is no love there is hatred, for the heart is never empty;" *τὸν ἀδελφὸν αὐτοῦ*. (See verse 10.) He is still in his heathen or unconverted state, and walketh in darkness, his conduct being a proof of that state; and knoweth not whither he goeth—Having no proper knowledge of God or eternal things.

12. I write unto you, little children—*Τεκνία, beloved children*. (See on verse 1.) [Of all of whom it may be said, that *their sins are forgiven for his (Christ's) name's sake*,] who had died for them, and was your Mediator at the right hand of God.

13. I write unto you, fathers—[*Πατέρες*, either aged men, or those who had been believers for a long time; for there were many such in the Ephesian Church.] **Ye have known him . . . from the beginning**—[*Τὸν ἀπ' ἀρχῆς*, him (that was) from the beginning, (that is, Christ, John i, 1.)]

I write unto you, young men—[*Νεανίσκοι, young persons*.] These were confirmed disciples of Christ; persons who were well grounded in the truth, had been thoroughly exercised in the Christian warfare, and were in the prime of life and in the zenith of their faith and love. [The proper attribute of youth is to carry on the parts of life; if soldiers, to be engaged in all active service; that of age, to contemplate, and arrive at sound and matured knowledge.—*Alford*.] [There may also be here an allusion to the peculiar force of temptation felt by the young, which these had overcome.] **I write unto you, little children**—[*Παιδιά, not τεκνία*, (verse 12.)] [probably including all the before named classes.] If the apostle does not use these two words indifferently, *four* states instead of *three* are here described:

1) **FATHERS**, *πατέρες*, those who had been converted at the very commencement of Christianity, and had seen the eternal Word manifested in the flesh. 2) **YOUNG MEN**, *νεανίσκοι*, youths in the prime of their spiritual life, *valiant soldiers*, fighting under the banner of Christ, who had confounded Satan in his wiles, and overcome him by the blood of the Lamb. 3) **LITTLE CHILDREN**, *παιδιά*, disciples of Christ, not of very long standing, nor of much experience, but who had **known the Father**; that is, persons who had been made sons, God having sent the Spirit of his Son into their hearts, whereby they cried, *Abba, Father!* 4) **BELOVED CHILDREN**, *τεκνία*, the most recent converts, and particularly those among *young men and women* who, from their youth, simplicity, openheartedness, and affectionate attachment to God and his cause, were peculiarly dear to this aged apostle of Jesus Christ. All these are represented as having their *sins forgiven them on account of his name*, *διὰ τὸ ὄνομα αὐτοῦ*, that is, for the sake of Jesus, or on account of his merit or worthiness.

14. Ye have known him that is from the beginning—[In regard to the fathers, *πατέρες*, the

apostle brings out the same thing in both groups, (verses 13 and 14,) that they had "known him" (that was) "from the beginning." (It is much disputed whether the words *ἀπ' ἀρχῆς*, *from the beginning*, should be understood of Christ, or of the early date of their conversion. Both senses are grammatically admissible, and both are in harmony with the context.) John ascribes that knowledge to the fathers, because he might with justice assume that they had not contented themselves with a superficial knowledge of Christ. In regard to the young men, it is said in both groups that they had overcome the wicked one, *τὸν πονηρὸν, the devil*: not that the same was not true also of the fathers; but John attributes this eminently to the young men, because they, in accordance with their age, had more recently obtained this victory, and their care must be specially not to lose what they had lately won. . . . They are said to be strong in spirit, *ισχυροί*, with special reference to the fight to which they are called. This conquering power is not their own moral strength, but the effect of the word of God that abode (*μένει, continued*) in them, (through continuous faith.) See Huther.]

15. Love not the world—Though these several classes were so well acquainted with divine things, and had all tasted the powers of the world to come; yet so apt are men to be drawn aside by sensible things that the Holy Spirit saw it necessary to caution these against the love of the world—the inordinate desire of earthly things. *Covetousness* is the peculiar vice of old age: *Ye fathers, love not the world*. The things which are in the world, its profits, pleasures, and honours, have the strongest allurements for youth; therefore, ye young men, little children, and babes, love not the things of this world. Let those hearts abide faithful to God who have taken him for their portion. **The love of the Father is not in him**—The love of God and the love of earthly things are incompatible. If you give place to the love of the world, the love of God cannot dwell in you. "The love of the Father," *ἡ ἀγάπη τοῦ πατρὸς*, is to be understood of neither the love of God to us, nor the divinely originated spirit of universal love in the soul, but (of our) love to God.—Huther.]

16. For all that is in the world—All that it can boast of, all that it can promise, is only transient gratification, and even this promise it cannot fulfil; so that its warmest votaries can complain loudest of their disappointment. **The lust of the flesh**—Sensual desires which seek their gratification in [whatever ministers to the appetites.] **Lust of the eyes**—Inordinate desires after finery of every kind—gaudy dress, splendid houses, superb furniture, expensive equipage, trappings, and decorations of all sorts. **Pride of life**—Cravings after honours, titles, and pedigrees; boasting of ancestry,

world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. **18** ^cLittle children, ^eit is the last time: and as ye have heard that ^eantichrist shall come, ^feven now are there many antichrists; where-

by we know ^ethat it is the last time. **19** ^kThey went out from us, but they were not of us; for ⁱif they had been of us, they would ^{no}doubt have continued with us: but *they went out*, ^kthat they might be made manifest that

^c John 21. 5. — ^d Heb. 1. 2. — ^e 2 Thess. 2. 3; 2 Pet. 2. 1; chap. 4. 3. — ^f Matt. 24. 5, 24; 2 John 7. — ^g 1 Tim. 4. 1; 2 Tim. 3. 1.

^h Deut. 13. 13; Psa. 41. 9; Acts 20. 30. — ⁱ Matt. 24. 24; John 6. 37; 10. 23, 29; 2 Tim. 2. 19. — ^k 1 Cor. 11. 19.

family connexions, great offices, honourable acquaintance, and the like. **Is not of the Father**—Nothing of these inordinate attachments either comes from or leads to God. They are of this world; here they begin, flourish, and end. They deprave the mind, divert it from divine pursuits, and render it utterly incapable of spiritual enjoyments. [*Ἐπιθυμία τῆς σαρκός*, *appetite*—*ἐπιθυμία τῶν ὀφθαλμῶν*, *taste*, *esthetic desire*—*ἡ ἀλαζονία τοῦ βίου*, *worldly ambition*—are all of them not originally evil in themselves, but because of the depravity of the moral nature in man they have become occasions of sin. The highest forms of spiritual sanctification and practical devotion to God's service do not contemplate their extirpation, but rather their radical and thorough renovation, and their complete subordination to the indwelling Spirit of God. These in their now perverted state constitute that "world," the "love" of which, as a dominant principle, "is not of the Father," but in direct and earnest opposition to him. To *extirpate* rather than to *sanctify* and properly restrain, and to subordinate to the properly spiritual elements inwrought by the Holy Ghost, is the fatal error of asceticism. St. Paul's purpose to *keep his body under*, not to destroy it, is the true economy of the Christian life.]

17. The world passeth away—All these things are continually fading and perishing; and the very state in which they are possessed is changing perpetually. **And the lust thereof**—The men of this world, their vain pursuits and delusive pleasures, are passing away in their successive generations, and their very memory perishes. **But he that doeth the will of God**—That seeks the pleasure, profit, and honour that comes from above, shall abide forever, always happy through time and eternity, because God, the unchangeable source of felicity, is his portion. [With the world passes away also the *ἐπιθυμία* (*lust*, *desire*) which dwells in it, (and is of it.) *Doing the will of God* is put over against the world, ὁ κόσμος, which in its *ἐπιθυμία* (*lust*) does not do the will of God. The expression as used by the apostle is synonymous with *loving God*, for the doing of the divine will is the effect of love to him. The *abiding forever*, εἰς τὸν αἰῶνα, is in antithesis to the passing away, *παράγεται*, of the world, κόσμος. To the world belongs *death*, to the children of God *eternal life*. See Huther.]

18. Little children, it is the last time—This place is variously understood. This is the *last dispensation* of grace and mercy to mankind; the present age is the conclusion of the Jewish state, as the temple and holy city are shortly to be destroyed. But as there are many who suppose that this epistle was written after the destruction of Jerusalem, consequently the words cannot, on that supposition, refer to this. [Why not? if that event was understood to indicate "the last time."] Others think that *ἐσχάτη ὥρα* should be translated, a most *difficult*, *perilous*, and *wretched time*; a time in which all kinds of vices, heresies, and pollutions shall have their full reign; that time which our Lord predicted

Matt. vii, 15; xxiv, 11, 12, 24, 25. Now the apostle may allude to these predictions; but all these refer to a time antecedent to the destruction of Jerusalem. I am therefore inclined to think, whatever may be here the precise meaning of the "last time," that the epistle before us was written while Jerusalem yet stood. **Antichrist shall come**—Who is this *ἀντίχριστος*, *antichrist*? Any person, thing, doctrine, system of religion, polity, etc., which is opposed to Christ, and to the spirit and spread of his Gospel, is antichrist. Even Protestantism may therefore have its antichrist as well as Popery. Every man who opposes the spirit of the Gospel, and every teacher and writer who endeavours to lower the Gospel standard to the spirit and taste of the world, is a genuine "antichrist," no matter where or among whom he is found. The heresies which sprang up in the days of St. John were the "antichrist" of that time. As there has been a succession of oppositions to Christianity in its spirit and spread through every age since its promulgation in the world, so there has been a succession of *antichrists*. We may bring this matter much lower; every enemy of Christ, every one who opposes his reign in the world, in others or in himself, is an *antichrist*; and consequently every *wicked man* is an antichrist. But the name has been generally applied to whatever *person or thing systematically* opposes Christ and his religion. **The last time**—[*Ἐσχάτη ὥρα*, indicated by the appearance of the *antichrists*, *ἀντίχριστοι*, may be, in fact, the whole Christian era. In Old Testament prophecy the appearance of the Messiah was promised *ἐν ταῖς ἐσχάταις ἡμέραις*, *in the last days*. (See Isa. ii, 2; Hos. iii, 5; Micah iv, 1; see also Acts ii, 17.) In the New Testament is also found the idea that Christ appeared in "the last time." (See Heb. i, 2; 1 Peter i, 20.) Inasmuch as the period which begins with the birth of Christ is now the last, preceding the *συντέλεια*, the *consummation*, (when-ever and whatever that may be,) it may be described by the expression "the last time." . . . This is the view given by most of the old commentators; but it seems evident, however, that the apostle cannot here mean the whole period extending from the first appearance of Christ to his second coming, but only the time immediately preceding its termination. See Huther.]

19. They went out from us—These heretics had belonged to our Christian assemblies, they professed Christianity, and do so still; but they have given up or explained away its most essential principles; they have mingled the rest with heathenish rites and Jewish glosses. **They were not of us**—Before they left our assemblies they gave proofs that they had departed from the faith. [John does not say that they never were of us, but that at the time of their *going out* they were not of us, having ceased to be such by listening to the false teachers, and partaking of their spirit.] **For if they had been of us**—If they had continued to be faithful to the Christian doctrines, they would not have departed from us to form a sect of themselves.

they were not all of us. **20** But ye have an unction from the Holy One, and ye know all things. **21** I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. **22** Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that de-

nieth the Father and the Son. **23** Whosoever denieth the Son, the same hath not the Father: [but] *he that acknowledgeth the Son hath the Father also.* **24** Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also

12 Cor. 1. 21; Heb. 1. 9; verse 27.—m Mark 1. 24; Acts 3. 14.
—n John 10. 4, 5; 14. 26; 16. 13; verse 27.

o Chap. 4. 3; 2 John 7.—p John 15. 23; 2 John 9.—q John 14. 7, 9, 10; chap. 4. 13.—r 2 John 6.—s John 14. 23; chap. 1. 3.

That they were not all of us—These false teachers probably drew many sincere souls away with them; and to this the apostle may allude when he says, "they were not ALL of us." Some *were*; others *were not*. [They all pretend to be "of us," and the heathen confound them with us; but their secession from us and opposition to us clearly prove that they are "not all of us."—Bishop Wordsworth.]

20. But ye have an unction—*Χρίσμα*, an *ointment*. Probably this is an allusion to the holy anointing oil of the law, and to Psa. xlv. 7: *God hath anointed thee with the oil of gladness*—he hath given thee the plenitude of the Spirit, which none of thy fellows—none of the prophets—ever received in such abundance. By this evidently not only the gifts of the Spirit, but the Holy Spirit himself, is intended. [To every true Christian the Holy Ghost was communicated; he was filled with Christ's Spirit. He received this gift as soon as he entered into the Saviour's communion, and was conscious of possessing it as long as he continued in that communion. Inasmuch as the Holy Ghost, the Spirit of Christ, (2 Cor. iii, 17, Eph. iii, 16, Phil. i, 26,) is by Christ himself called the Spirit of truth, who was to teach his disciples and guide them into all truth, (John xiv, 17, xv. 26, xvi, 3,) we here find, in conformity to these declarations, *καὶ οἰδατε πάντα, and ye shall know all things*—all that concern the truth of the Gospel.—Lücke.] **Ye know all things**—[*Ἰάνα, every man*.] St. John is guarding the Christians against seducers and deceivers, who were even then disturbing and striving to corrupt the Church. Accordingly, he desires them to try the spirits whether they were of God, (chapter iv, 1,) by that anointing—that spiritual light and discernment which they had received from God; and also by comparing the doctrine of these men with what they had heard from the beginning. The anointing here mentioned seems to mean the spirit of illumination, or knowledge and discernment in spiritual things. By this they could readily distinguish the false apostles from the true.

21. I have not written, etc.—I write to you, not because ye are ignorant of these things, but because ye know them, and can by these judge of the doctrines of those false teachers, and clearly perceive that they are liars. [Not that I would teach you these things, but I would confirm those already taught.—A. Lapele, in Luther.]

22. Who is a liar but he that denieth that Jesus is the Christ—Here we see some of the false doctrines which were then propagated in the world. There were certain persons who, while they acknowledged Jesus to be a divine teacher, denied him to be the "Christ," that is, the MESSIAH. **He is antichrist, that denieth the Father and the Son**—He is "antichrist" who denies Jesus to be the Son of God, and who denies God to be the Father of the Lord Jesus; thus he denies the Father and

the Son. The Jews in general, and the Gnostics in particular, denied the miraculous conception of Jesus; with both he was accounted no more than a common man, the son of Joseph and Mary. These were *antichrists*, who denied Jesus to be the Christ. [*Ὁ ἀντίχριστος* is obviously here used not as predicating the one person in whom the character shall be finally and centrally realized, but as setting forth identity of character with him, and participation in the same development of the anti-Christian principle.—Alford.]

23. Whosoever denieth the Son—He who denies Jesus to be the Son of God, he hath not the Father, because no one can be a child of God except by faith in Christ Jesus. **He that acknowledgeth the Son hath the Father also**—This clause is printed by our translators in Italics, to show it to be of doubtful authority, as it was probably wanting in the chief of those MSS. which they consulted, as it was in Tindal's Text, printed 1548; and in all the early printed editions (which I have seen) previously to 1566; the Bible of Richard Cardmarden, printed in English at Rouen, where this clause is inserted in a different letter between brackets. But that the clause is genuine, and should be restored to the text without any mark of spuriousness, as I have done in the text of this work, is evident from the authorities by which it is supported. [It is now generally accepted by the best authorities.] [The antichrists denied that Jesus, the definite person whom the apostles had seen, heard, and handled, is the Christ. In whatever sense this denial is to be taken, the apostle speaks merely of the fact, as known to his readers. . . . And in the denial of the Son is involved necessarily the denial of the Father, since the Father cannot be known without the Son, . . . or otherwise than through him; that is, the Son manifested in the flesh, the Christ, which is Jesus. So that in St. John's development of the argument there are three essentially connected points: the denial of the Christ, of the Son, of the Father. The middle link of the chain, the denial of the Son of God, shows how the denial of the Father is of necessity involved in the denial of Christ. . . . The anti-Christian false doctrine consists mainly in negation—in the denial of the fundamental Christian truth that Jesus is the Christ. But in this is involved the denial of the essence of the Son as well as of the Father; and again in this denial is involved the losing—the virtual *not having*—of the Son and the Father. . . . And this necessary connexion between denying and not having is perfectly clear the moment we understand the ethical character, the living realism, of St. John's way of regarding the subject.—Dusterdieck.]

24. Let that therefore abide in you—[*Ἐν ὑμῖν, in you*, is used emphatically in contrast with what is said of the false teachers.] **Which ye have heard from the beginning**—[Meaning the whole Gospel, (see verse 7,) but here especially the funda-

shall continue in the Son, and in the Father. **25** ^aAnd this is the promise that he hath promised us, ^eeven eternal life. **26** These things have I written unto you ^uconcerning them that seduce you. **27** But ^vthe anointing which ye have received of him abideth in you, and ^wye need not that any man teach you: but as the same anointing ^xteacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in ^yhim. **28** And now, little children, abide in him; that, ^zwhen he shall appear, we may have confidence, ^aand not be ashamed before

^f John 17, 3; chap. 1, 2; 5, 11. — ^g Chap. 3, 7; 2 John 7. — ^h Verse 20. — ⁱ Jer. 31, 33, 34; Heb. 8, 10, 11. — ^j John 14, 26; 16, 13; verse 20. — ^k Or, *it*. — ^l Chap. 3, 2. — ^m Chap. 4, 17. — ⁿ Acts 22, 14. — ^o Or, *know ye*. — ^p Chap. 3, 7, 10. — ^q John

mental doctrine that Jesus is the Christ. . . . If the word remain in you, ye also shall remain in the Son, and in the Father. That our remaining in the Son is the immediate result of the word remaining in us, is explained by the fact that the words of Christ substantially contain nothing else than a self revelation or explanation of his person and his appearing, and similarly the evangelical proclamation of the apostles is only the copy of this preaching of Christ himself.—*Huther.*]

25. This is the promise—God has promised eternal life to all who believe on Christ Jesus. So they who receive his doctrine, and continue in communion with the Father and the Son, shall have this eternal life.

26. These things have I written—Either meaning the whole epistle, or what is contained in the preceding verses, from the beginning of the 18th to the end of the 25th. **Them that (would) seduce you**—*Ἐπὶ τῶν πλανῶντων ὑμᾶς*, that is, the deceivers that were among them, and who were labouring to pervert the followers of Christ.

27. But the anointing which ye have received—That ointment, the gifts of the Holy Spirit, mentioned verse 20, where see the note. **Ye need not that any man teach you**—St. John does not say that those who had once received the teaching of the divine Spirit had no further need of the ministry of the Gospel; no, but he says they had no need of such teaching as their false teachers proposed to them; nor of any other teaching that was different from *that anointing*, that is, the teaching of the Spirit of God. No man, howsoever holy, wise, or pure, can ever be in such a state as to have no need of the gospel ministry; they who think so give the highest proof that they have never yet learned of Christ or his Spirit. **And is truth**—Because it is the Spirit of truth. (John xvi, 13.)

28. And now, little children, (τρεῖς, beloved children,) abide in him—In Christ Jesus. Let his word and Spirit continually abide in you, and have communion with the Father and the Son. **That, when he shall appear**—[*Ἐν τῇ παρουσίᾳ αὐτοῦ*, at his *parousia*, appearing, or in his *presence*. The apostle acted in all things with devout reference to the account they should render to Christ for their ministry. The time of accounting is spoken of as the occasion of Christ's self-manifestation in judgment; which to each one is a *parousia*; but the idea of a common and simultaneous calling to judgment of all men does not seem to be the meaning of this term as used in various places.]

29. If ye know that he is righteous—That

him at his coming. **29** ^bIf ye know that he is righteous, ^cye know that ^devery one that doeth righteousness is born of him.

CHAPTER III.

BEHOLD, what manner of love the Father hath bestowed upon us, that ^awe should be called the sons of God: therefore the world knoweth us not, ^bbecause it knew him not. **2** Beloved, ^cnow are we the sons of God, and ^dit doth not yet appear what we shall be: but we know that, when he shall appear, ^ewe shall be like him; for ^fwe shall see him as he is.

1, 12. — ^g John 15, 18, 19; 16, 3; 17, 25. — ^h Isa. 56, 5; Rom. 8, 15; Gal. 3, 26; 4, 6; chap. 5, 1. — ⁱ Rom. 8, 18; 2 Cor. 4, 17. — ^j Rom. 8, 29; 1 Cor. 15, 49; Phil. 3, 21; Col. 3, 4; 2 Pet. 1, 4. — ^k Job 19, 26; Psa. 16, 11; Matt. 5, 8; 1 Cor. 13, 12. 2 Cor. 5, 7.

God is a holy God. **Ye know (also) that every one who doeth righteousness**—Who lives a holy life, following the commandments of God. **Is born of him**—BEGOTTEN “of him;” he is made a partaker of the divine nature, without which he could neither have a holy heart nor live a holy life.

NOTES ON CHAPTER III.

1. Behold, what manner of love—Whole volumes might be written upon this and the two following verses, without exhausting the extraordinary subject contained in them, namely, the love of God to man. The apostle himself, though evidently filled with God, and walking in the fulness of his light, does not attempt to describe it; he calls on the world and the Church to “behold” it, to look upon it, to contemplate it, and wonder at it. **What manner of love**—*Ποσάμην ἀγάπην*, *what great love*, both as to quantity and quality; for these ideas are included in the original term. The length, the breadth, the depth, the height, he does not attempt to describe. **The Father hath bestowed**—For we had neither claim nor merit. **That we should be called**—That is, *constituted or made*. **The sons of God**—Who were before children of the wicked one, animal, earthly, devilish; therefore, the love which brought us from such a depth of misery and degradation must appear the more extraordinary and impressive. After *κληθόμεν*, *that we might be called*, *καὶ ἐσμεν*, *and we are*, is added by [many of the very best authorities, and they are now generally accepted.] **Therefore the world**—[*Ὁ κόσμος*.] All who know not God, and are seeking their portion in this life. **Knoweth us not**—Do not *acknowledge, respect, love, or approve* of us. In this sense the word *γινώσκων* is here to be understood. The “world” KNEW well enough that there were such persons; but they did not recognise them, [in their distinguishing character of children of God.] **Because it knew him not**—The world did not acknowledge Jesus [in either his divinity or his Messianic works.]

2. Now are we the sons of God—He speaks of those who are begotten of God, and who work righteousness. See the preceding chapter. **And it doth not yet appear what we shall be**—*Ὅντιν ἐφανερώθη*, *it is not yet manifest*; though we know that we are the children of God, we do not know that state of glorious excellence to which, as such, we shall be raised. [Now we are children; of that we may be fully assured; but in respect to our future state of blessedness we are not as yet clearly informed. In respect to that we still walk by faith, not by sight.] **When he shall appear**

3 And every man that hath this hope in him purifieth himself, even as he is pure. **4** Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. **5** And ye know that he was manifested to take away our sins; and in him is no sin. **6** Whosoever abideth in him sinneth not:

g Chap. 4. 17. — *h* Rom. 4. 15; chap. 5. 17. — *i* Chap. 1. 2. *k* Isa. 53. 5, 6, 11; 1 Tim. 1. 15; Heb. 1. 3; 9. 26; 1 Peter 2. 24.

— *Εἰς φανερωθῆναι*, when he shall be manifested. [The subject of *φανερωθῆναι* is *οὗτος*, (understood,) referring to Θεοῦ, (above,) God, not Christ. The manifestation here spoken of is not that of Christ, "at his coming," but of God the Father revealed in the beatific vision; and the being like him, *ὅμοιος*, is the spiritual assimilation of saved souls to the image of God. (Rom. xii. 2; Col. iii. 10.)] **We shall be like him . . . we shall see him**—[*Ὁφθόμεθα*, (God.) To man, in his earthly body, God is certainly invisible; but it is different with the glorified man in his spiritual body; then he will not merely know, (the believer has knowledge already,) but see, God, face to face. (1 Cor. xiii. 12.)—*Huther.*]

3. And every man that hath this hope in him—[The hope of seeing God in the open vision of the glorified state becomes a powerful incentive to labour for the present purification of both the heart and the life.] [This self-purification necessarily follows from the Christian's hope, because the object of this is to be like God, and therefore also to be holy. . . . The active impulse of this does not lie in the natural freewill of man, but in the hope which presupposes God's work of salvation in man. This purification takes place after the pattern (*καθώς*) of Christ, (*ἐκεῖνος*, verse 3,) who is *ἀνός*, that is, "pure from every sinful stain." . . . The purity of Christ is the pattern for Christians, which the Christian by self-purification strives to copy in his life also.—*Huther.*]

4. Whosoever committeth sin—[*Ἦσας ὁ ποιῶν ἀμαρτίαν*, (every one doing sin,) corresponding with the beginning of verse 3, *πᾶς ὁ ἔχων τὴν ἐλπίδα*. The apostle is anxious to emphasize the truth of the thought as being without exception. To "commit sin," as the antithesis of *to do righteousness*, (chap. ii. 29.) is contrasted with *purifieth himself*. (Verse 3.) See *Huther.*] **Sin is the transgression of the law**—The spirit of the law as well as of the Gospel is, that "we should love God with all our powers, and our neighbour as ourselves." All disobedience is contrary to love; therefore "sin is the transgression of the law," whether the act refers immediately to God or to our neighbour. [*Ἡ ἀμαρτία ἐστὶν ἡ ἀνομία*, sin is lawlessness, (the abstract opposite of righteousness, which is the essential spirit and substance of the divine law. Rom. vii. 12.) The figurative idea of actively passing over a line (transgressing) is not found in *ἀνομία*, which expresses not a concrete action but an abstract principle. Sin, as *ἀνομία*, is, when realized in the soul, an essential *disconformity* to the divine righteousness, the opposite of God's essential holiness.]

5. And ye know that he was manifested to take away our sins—He came into the world to destroy the power, pardon the guilt, and cleanse from the pollution, of sin. This was the very design of his manifestation in the flesh. He was born, suffered, and died for this very purpose. [The end of redemption, (by Christ,) (*τὰς ἀμαρτίας ἀπῆ*, that he might take (bear) away sin,) prohibits

whosoever sinneth hath not seen him, neither known him. **7** Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. **8** He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested,

72 Cor. 5. 21; Heb. 4. 15; 9. 28; 1 Peter 2. 22. — *m* Chap. 2. 4; 1. 8; 3 John 11. — *n* Chap. 2. 26. — *o* Ezek. 18. 5-9; Rom. 2. 13; chap. 2. 29. — *p* Matt. 13. 25; John 8. 44.

every one who lives in communion with the Redeemer to sin. The primary meaning of *ἀπῆ*, as here used, is the actual removal of indwelling sin, though the idea of *suffering* for sin lies behind it. Christ's *sinlessness* is recognised with reference to both his fitness for the work of redeeming us, (Heb. vii. 26,) and his being the pattern toward which we are to aspire.]

6. Whosoever abideth in him sinneth not—Because his heart is purified by faith, and he is a worker together with God, and consequently does not receive the grace of God in vain. (See on verse 3.) **Hath not seen him**—[Abiding in Christ and sinning are irreconcilable opposites; not, indeed, that genuine Christians never do sin, nor that every one who sins at any time is therefore not in Christ; for the apostle shows (see chapter i. 8-10; ii. 1, 2; iii. 3) that there is still in believers a liability to fall into sin. But just in proportion as the soul abides in Christ by a living, active faith, may all sin be avoided. Abiding in Christ and sinning are alternative opposites; the full prevalence of either is the certain exclusion of the other.] [The believer] who sins against God *doth not see him, neither doth he know him*; the eye of his faith is darkened, so that he cannot see him as he formerly did; and he has no longer the experimental knowledge of God as his Father and portion.

7. Let no man deceive you—Either by asserting that "you cannot be saved from sin in this life," or, "that sin will do you no harm and cannot alter your state, if you are adopted into the family of God; for sin cannot annul this adoption." **He that doeth righteousness is righteous**, according to his state, nature, and the extent of his moral powers. **Even as he (Christ) is righteous**—Allowing for the disparity that must necessarily exist between that which is *bounded*, and that which is *without limits*. As God, in the infinitude of his nature, is righteous; so they, being filled with him, are in their limited nature righteous. [We should ever bear in mind that St. John here and everywhere speaks, not of the different degrees of perfection which struggling Christians have reached, but the ideal and absolute (essential) difference between Christian virtue and piety, and sin in general.—*Lücke.*]

8. He that committeth sin is of the devil—*He who* "committeth sin is a child of the devil," and shows that he has still the nature of the devil in him. **For the devil sinneth from the beginning**—He was the father of sin, brought sin into the world, and maintains sin in the world by living in the hearts of his own children, and thus leading them to transgression. [*Ἐκ τοῦ διαβόλου* (of the devil) must not be rationalized away, so as to deny the personal existence of the devil. It is the distinct opposite correlative of *ἐκ τοῦ Θεοῦ*, (verse 10, et al.) and implies a personal root and agency just as much as the other does.—*Alford.*] [As man's righteousness is from God, but becomes his

⁹ that he might destroy the works of the devil.
⁹ **Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.**
10 In this the children of God are manifest, and the children of the devil: *whoever doeth not righteousness is not of God, neither he that loveth not his brother.* 11 For

⁹ Gen. 3. 15; Luke 10. 18; John 16. 11; Heb. 2. 14.—⁹ Chap. 5. 18.—s 1 Pet. 1. 23.—t Chap. 2. 29.—u Chap. 4. 8.—v Chap. 1. 5; 2. 7.—w Or, *commandment*.

own by his willing acceptance of it, so his *sinfulness* is not the spontaneous production of the soul, but is in man the result of diabolical influence, which was originally made man's own by being voluntarily accepted, and is now the property of the individual, primarily by his relation to the first transgressor, but continued and made effective in each case by the freewill of the person himself.] [*Ἀπ' ἀρχῆς* ("from the beginning.") What does this mean? Bede and others understand it of the creation. (Whose creation?) Others, to avoid all chance of dualism, make it mean not from the time of his creation, but from that of his fall. And still others take it to express the beginning of sin. (John viii, 44.) This tempter to sin has ever been the depository of the thought and life of sin; the fountain out of which sin has come, as God is the fountain out of which has come righteousness.—*Alford.*] [In respect to the origin of sin in the spiritual cosmos, and of the devil, its great embodiment and author, (as a reality,) the Scriptures are profoundly silent. The idea of his being a fallen angel is not found in the Old Testament, nor in the New, except in 2 Peter and Jude. Its post-exilic appearance in Jewish literature is now fairly ascertained, and its Zoroastrian origin assured. To us, in our present state, he is simply the tempter, through whom *sin* came at first, and who is still its perpetual embodiment and source.] **For this purpose**—*Εἰς τοῦτο*, for this very end—with this very design was Jesus manifested in the flesh, that **he might destroy, ἵνα λύσῃ, that he might loose**, the bonds of sin, and dissolve the power, influence, and connexion of sin. (See on verse 3.)

9. **Whoever is born of God**—*Γεννημένους, begotten* "of God." **Doth not commit sin**—[To be "born of God" and to "commit sin" are mutually exclusive contraries, for the child is of the same nature with him of whom he is born. . . . By his seed, *σπέρμα αὐτοῦ*, is to be understood the divine element of which the *new man* is produced, and which, as the essence of his being, keeps him from sin.—*Luther.*] [The phrase *ὅν δύναται ἀμαρτάνειν* (*he cannot sin*) indicates the sufficiency of divine grace to preserve the faithful child of God from falling into sin; but it does not exclude the possibility of temptation, nor the exclusion of man's free agency. On God's part all needful provisions are made against sin, but now, as always, even the child of God may yield to temptation, and choose death by sin.]

10. **In this the children of God are manifest**—Here is a fearful text. Who is a child of the devil? *He that commits sin*. Who is a child of God? *He that works righteousness*. By this text we shall stand or fall before God, whatever our particular creed may say to the contrary. **Neither he that loveth not his brother**—No man is of God who is not ready at all times to do any act of kindness for the comfort, relief, and support of any

⁹ this is the *message* that ye heard from the beginning, *that we should love one another.* 12 Not as *Cain, who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 13 Marvel not, my brethren, if *the world hate you.* 14 *We know that we have passed from death unto*

⁹ John 13. 34; 15. 12; verse 23; chap. 4. 7, 21; 2 John 5.—⁹ Gen. 4. 4, 8; Heb. 11, 4; Jude 11.—s John 15. 18, 19; 17. 14; 2 Tim. 3. 12.—u Chap. 2. 10.

human being. For as God made of one blood all the nations of men to dwell upon the face of the whole earth, so all are of one family; and consequently all are brethren, and should love as brethren.

11. **For this is the message**—See chapter i, 5. **From the beginning**—[That is, of the message, *ἡ ἀγγελία*, the Gospel.] **That we should love one another**—All are dependent upon all; all upon each, and each upon all. Mutual love makes this dependence pleasant and doubly profitable.

12. **Not as Cain**—Men should not act to each other as Cain did to Abel. He murdered him because he was better than himself. But who was Cain? *Ἐκ τοῦ πονηρὸν ἦν, he was of the devil*; and such are they who for ambition, gain, etc., murder each other in wars and political contentions. To attempt to justify the principle, and excuse the instigators, authors, abettors, etc., of such wars, is as vain as it is wicked. They are opposed to the *nature of God*, and to that message which he has sent to man from the beginning: *Love one another.*

Love your enemies. **And wherefore slew he him**—Because his brother was righteous, and he was wicked; and the seed of the wicked one which was in him induced him to destroy his brother, because the seed of God—the divine nature—was found in him. [Cain murdered his brother; therefore he (must have) hated him; and hate belongs to the children of the evil one, and this classes him at once among those whose works are evil, and who hate those who, like Abel, are testified to (Heb. xi, 4) that they are the children of God because they work righteousness. Whatever might be the exciting occasion of the murder, this lay at the root—the hatred which the children of the devil ever bear to the children of God.—*Alford.*] [Philo, in his writings, *De Sacrificiis Abelis et Caini*, interprets the history of Gen. iv after such a manner that Cain appears as the representative of the selfish sophistical principle, as the father of all sensual, covetous, contentious, uncharitable, and ungodly men; but Abel, on the contrary, as the prototype and the father of all who are pious, sincere, and righteous.—*Lücke.*]

13. **Marvel not . . . if the world hate you**—Expect no better treatment from unconverted Jews and Gentiles than Abel received from his wicked and cruel brother. This was a lesson to the Church preparatory to *martyrdom*. Expect neither justice nor mercy from the men who are enemies of God. They are either full of malice and envy, hateful, hating one another, or they are specious, hollow, false, and deceitful.

14. **We know that we have passed from death unto life**—"Death" and "life" are represented here as two distinct territories, states, or kingdoms, to either of which the inhabitants of either may be removed. The believers to whom St. John writes had been once in the region of

life, because we love the brethren. ¹⁴ He that loveth not *his* brother abideth in death. **15** ^c Whosoever hateth his brother is a murderer: and ye know that ^d no murderer hath eternal life abiding in him. **16** ^e Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. **17** But ^f whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, ^g how dwelleth the love of God in him? **18** My little children, ^h let us not

^b Chap. 2, 9, 11.—^c Matt. 5, 21, 22; chap. 4, 20.—^d Gal. 5, 21; Rev. 21, 8.—^e John 3, 16; 15, 13; Rom. 5, 8; Eph. 5, 2, 25; chap. 1, 9, 11.—^f Deut. 15, 7; Luke 3, 11.—^g Chap. 4, 20.—^h Ezek. 33, 31; Rom. 12, 9; Eph. 4, 15; James 2, 15, 16; 1 Pet. 1, 22.—ⁱ John 18, 37; chap. 1, 8.

death, where sin and death reigned; but they had left that kingdom of oppression and wretchedness, and had come over to the kingdom of "life," whose king was the *Prince and Author of life*. **Because we love the brethren**—[This love is simply the sign and mark (and fruit as well) of recognition that our justification (and regeneration also) has taken place; that we are justified, (and made new creatures in Christ.)—*Braune, in Lange.*]

15. Whosoever hateth his brother is a murderer—He has the same [ruling] principle in him which was in Cain, and it may lead to the same consequences. [The living spirit in man being incapable of a state of indifference, he who has banished brotherly love has in fact abandoned himself to the rule of the opposite state. In the ethical depth of the apostle's view, love and hate, like light and darkness, life and death, necessarily replace, as well as exclude, one another.—*Alford.*] **No murderer hath eternal life**—Eternal life springs from an indwelling God; and God cannot dwell in the heart where hatred and malice dwell. [Socius gives this in the form of a syllogism. No homicide has eternal life abiding in him. But he who hates his brother is a homicide. *Therefore*, he who hates his brother, has not eternal life abiding in him. By this syllogism, he adds, the apostle shows that he who does not love his brother abides in death.]

16. Hereby perceive we the love of God—This sixteenth verse of this third chapter of John's first epistle is, in the main, an exact counterpart of the sixteenth verse of the third chapter of St. John's gospel: *God so loved the world, that he gave his only begotten Son*, etc. Here the apostle says, We perceive, *ἐγνώκαμεν*, we have known, the love of God, because he laid down his life for us. "Of God" is not in the text, but it is necessarily understood, or [its equivalent] τοῦ Χριστοῦ, of Christ. A higher proof than this of his love Christ could not have possibly given to the children of men. **We ought to lay down our lives for the brethren**—[By this the climax is stated, as in John xv, 13; but even every self-denying sacrifice for our brethren belongs to the *laying down the life*, to which we are bound by the example of Christ, and by virtue of our fellowship in him.—*Huther.*]

17. But whoso hath this world's good—Here is a test of this love. Whatever love we may pretend to mankind, if we are not charitable and benevolent, we give the lie to our profession. **This world's good**—Τὸν βίον τοῦ κόσμου, the life of this world, that is, the means of life; for so βίος

love in word, neither in tongue; but in deed and in truth. **19** And hereby we know that we are of the truth, and shall ^k assure our hearts before him. **20** ^l For if our heart condemn us, God is greater than our heart, and knoweth all things. **21** ^m Beloved, if our heart condemn us not, ⁿ then have we confidence toward God. **22** And ^o whatsoever we ask, we receive of him, because we keep his commandments, ^p and do those things that are pleasing in his sight. **23** ^q And this is his commandment, That we should believe on the

^k Gr. *persuade*.—^l 1 Cor. 4, 4.—^m Job 22, 26.—ⁿ Heb. 10, 22; chap. 2, 28; 4, 17.—^o Psa. 34, 15; 145, 18, 19; Prov. 15, 29; Jer. 29, 12; Matt. 7, 8; 21, 22; Mark 11, 24; John 14, 13; 15, 7; 16, 23, 24; James 5, 16; chap. 5, 14.—^p John 8, 29; 9, 31.—^q John 6, 29; 17, 3.

is often used. (See Mark xii, 44; Luke viii, 43; xv, 12, 30; xxi, 4.)

18. My little children, (τεκνία, beloved children,) let us not love in word—In merely allowing the general doctrine of love to God and man to be just and right. **Neither in tongue**—In making professions of love. **But in deed**—By humane and merciful acts. **And in truth**—Feeling the disposition of which we speak.

19. Hereby we know that we are of the truth—That we have the true religion of the Lord Jesus. [ⁱ "Hereby," ἐν τούτῳ, in this, that is, by the strength and truthfulness of our love. (See verses 10 and 16.)] **We are of the truth**—[Τῆς ἀληθείας, that pure objective "truth" which is the common substratum and essential quality of the Spirit himself, of the Word, of those who are born of the Word by the Spirit.—*Alford.*] **And shall assure our hearts**—Be persuaded in our consciences, that we have the truth as it is in Jesus. He that loves *feels* that he does love; and he who *feels* that he loves God and man has true religion; and he who is careful to show the fruits of this love, in obedience to God and humane acts to man, gives others the fullest proof that he has the loving mind that was in Jesus. [^j "And shall assure (πείσσει) our hearts." Our human affections.] **Before him**—[Not at his future coming, but now. The consciousness of the depth and sincerity of our love of the brethren becomes the assurance of our hearts before God.]

20, 21. If our heart condemn us—[Ἐμπεσθεὶν αὐτοῦ, judges us unfavourably; we may be quite sure that he, knowing more than our heart does, judges us more unfavourably still. **If our heart condemn us not**—Again, Ἐμπεσθεὶν αὐτοῦ; judging and seeing in the light of his countenance, then we know that we are at one with him, and those consequences follow which are set forth in verse 22.—*Alford.*]

22. Whatsoever we ask—In such a spirit. **We receive of him**—For he delights to bless the humble, upright, and sincere soul. [The necessary limitation lies in the subject itself; the child of God asks for nothing which is contrary to his Father's will.—*Huther.*] **Because we keep his commandments**—Namely, by loving him and loving our neighbour. These are the great commandments both of the old covenant and the new. And whoever is filled with this love to God and man will do those things which are pleasing to him; for love is the very soul and principle of obedience.

23. That we should believe on the name of his Son—We are commanded to believe on Christ,

name of his Son Jesus Christ, and love one another, as he gave us commandment. **24** And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out

^r Matt. 22, 29; John 13, 34; 15, 12; Eph. 5, 2; 1 Thess. 4, 9; 1 Pet. 4, 8; verse 11; chap. 4, 21.—^s Chap. 2, 8, 10.—^t John 14, 23; 15, 10; chap. 4, 12.—^u John 17, 21, etc.—^v Rom. 8, 9; chap. 4, 13.—^w Jer. 29, 8; Matt. 24, 4.—^b 1 Cor. 14, 29; 1 Thess. 5, 21; Rev. 2, 2.

that for the sake of his passion and death we may be justified from all things from which we could not be justified by the law of Moses; and being through him redeemed from the guilt of sin, restored to the divine favour, and made partakers of the Holy Ghost, we are enabled to love another, as he gave us commandment; for without a renewal of the heart, love to God and man is impossible, and this renewal comes by Christ Jesus.

24. Dwelleth in him—That is, in God. [*“Dwelleth in him,” μένεται ἐν αὐτῷ, the great keynote of the epistle. This keeping the commandments of God is the abiding in God.—Alford*] **And he** (God) **in him**—The believer. **And hereby**—[*Ἐν τούτῳ, that is, by the witness of the indwelling Spirit.*] **We know**—We know not by conjecture or inference that we are in the favour of God, but by the testimony of God's own Spirit in our hearts; and this testimony is constant and abiding. Every [true Christian] is a temple of the Holy Ghost, and wherever he is, he is both light and power. By his power he works; by his light he makes both himself and his work known. Peace of conscience and joy in the Holy Ghost must proceed from the indwelling of that Holy Spirit; and those who have these blessings must know that they have them. And this Spirit in the soul of a believer is not only manifest by its effects, but it bears its own witness to its own indwelling. So that a man not only knows that he has this Spirit from the fruits of the Spirit, but he knows that he has it from its own direct witness. (See John xiv, 21.)

NOTES ON CHAPTER IV.

1. Beloved, believe not every spirit—Do not be forward to believe every teacher to be a man sent of God. As in those early times every teacher professed to be inspired by the Spirit of God, because all the prophets had come thus accredited, the term “spirit” was used to indicate the man who pretended to be and teach under the Spirit's influence. (See 1 Cor. xii, 1-12; 1 Tim. iv, 1.) [This passage (verses 1-6) takes up again, with reference to this portion of the epistle, the similar warning given in the former portion. (Chapter ii, 18, 19.) It is intimately connected with what has immediately preceded. By brotherly love we are to know that we are of the truth, (chapter iii, 19,) and the token that he abideth in us is to be the Spirit which he gives us. This Spirit—the Spirit of truth—it becomes then all important for us to be able to distinguish, and not to be led astray by any false spirits pretending to his character and office. Such false spirits there are, which are not of God, but of the world, and which make up that spirit of

into the world. **2** Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: **3** And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. **4** Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. **5** They are of the

^c Matt. 24, 5, 24; Acts 20, 30; 1 Tim. 4, 1; 2 Pet. 2, 1; chap. 2, 18; 2 John 7.—^d 1 Cor. 12, 3; chap. 5, 1.—^e Chap. 2, 22; 2 John 7.—^f 2 Thess. 2, 7; chap. 2, 18, 22.—^g Chap. 5, 4.—^h John 12, 31; 14, 30; 16, 11; 1 Cor. 2, 12; Eph. 2, 2; 6, 12.—ⁱ John 3, 21.

antichrist of which prophecy has already spoken.—*Alford*] **Try the spirits**—*δοκιμάετε τὰ πνεύματα, put these teachers to the proof.* Try them by that testimony which is known to have come from the Spirit of God, the word of revelation already given. **Many false prophets**—Teachers not inspired by the Spirit of God. **Are gone out into the world**—Among the Jewish people particularly, as well as among those who are carnal and have not the Spirit. [The name *ψευδοπροφήται* (*false prophets*) indicates that the teachers proclaimed their doctrine, not as the result of human speculation, but as a revelation communicated to them by the Holy Spirit.—*Huther.*]

2. Hereby—[*Ἐν τούτῳ, by this, as a criterion, (see chapter iii, 10, 16, 19, 24.)*] **Know ye the Spirit of God**—We know that the man who teaches that Jesus Christ is the promised Messiah, and that he is come in the flesh, is of God; is inspired by the divine Spirit; for no man can call Jesus Lord but by the Holy Ghost.

3. Every spirit—Every teacher. **That confesseth not that Jesus . . . is not of God**—Has not been inspired by God. The words *ἐν σαρκὶ ἐληλυθότα, is come in the flesh*, are wanting in several highly respectable authorities, and Griesbach left them out of the text; [so also Tischendorf, but they are generally accepted by modern critics.] **Spirit of antichrist**—All the opponents of Christ's incarnation, and consequently of his passion, death, and resurrection, and the benefits to be derived from them. [The believing confession of One, Jesus Christ, uniting in himself the Godhead and the manhood, even the confession of the historical Christ, is essentially Christian, (and indispensable to the true faith.)—*Braune.*] **Ye have heard that it should come**—See 2 Thess. ii, 7. **Even now already is it in the world**—[In the persons of these false prophets. (Verse 1.)—*Alford.*]

4. Ye are of God, . . . and have overcome them—[As faithful, and born of God, . . . they already had overcome the anti-Christian principle, the world in general; and because this total victory conditions and secures the victory in detail over the separate powers of the anti-Christian world, St. John says, “Ye have overcome them,” that is, the *anti-Christians*, (verse 3), taken as a collective force, . . . for God's Spirit, which remains in you, is greater than the world, (the antichrist.)—*Lücke.*]

5. They are of the world—They have no spiritual views, they have no spirituality of mind; they seek the present world and its enjoyments. Their conversation is worldly, and worldly men hear them in preference to all others. Thus they have their partisans.

world: therefore speak they of the world, and the world heareth them. **6** We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. **7** Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. **8** He that loveth not, knoweth not God; for God is love. **9** In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. **10** Herein is love, not

that we loved God, but that he loved us, and sent his Son, to be the propitiation for our sins. **11** Beloved, if God so loved us, we ought also to love one another. **12** No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. **13** Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. **14** And we have seen and do testify that the Father sent the Son to be the Saviour of the world. **15** Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

1 John 15. 19; 17. 14. — 1 John 8. 47; 10. 27; 1 Cor. 14. 37; 2 Cor. 10. 7. — m Isa. 8. 20; John 11. 17. — n Chap. 3. 10, 11, 23. — o Chap. 2. 4; 3. 6. — p Verse 16. — q John 13. 16; Rom. 5. 8; 8. 32; chap. 3. 16. — r Chap. 5. 11. — s John 15. 16; Rom.

5. 8, 10; Tit. 3. 4. — t Chap. 2. 2. — u Matt. 18. 33; John 15. 12. 13; chap. 3. 16. — v John 1. 18; 1 Tim. 6. 16; verse 20. — w Chap. 2. 5; verse 18. — x John 14. 20; chap. 3. 24. — y John 1. 14; chap. 1. 1, 2. — z John 3. 17. — a Rom. 10. 9; chap. 5. 1, 5.

6. We are of God.—We, apostles, [and all who hold with us,] have the Spirit of God, and speak and teach by that Spirit. **He that knoweth God**—Who has truly spiritual discernment. **Heareth us;** acknowledges that our doctrine is from God; that it is spiritual, and leads from earth to heaven. **Hereby know we the spirit of truth.**—The doctrine and teacher most prized and followed by worldly men are not from God; they savour of the flesh, impose no restraints, prescribe no cross-bearing, and leave every one in full possession of his heart's lusts and easily besetting sins. And by this, false doctrine and false teachers are easily discerned. [The apprehension and recognition of God is the peculiar property of God's children, not any natural faculty in which one unrenewed man differs from another. All rationalistical interpretations of these words are quite beside the purpose.—*Alford.*]

7. [After the apostle, induced by the appearance of the anti-Christian nature, has characterized (contradistinguished) the spirit of truth and the spirit of error, he passes on directly to a detailed account of the elements of faith and love alluded to in chapter iii, 23.—*Huther.*] **Beloved, let us love one another.**—And ever be ready to promote each other's welfare, both spiritual and temporal. **For love is of God.**—He that loveth most has most of God in him; and he that loveth God and his neighbour, as before described and commanded, **is born of God,** is a true child of his heavenly Father, for he is made a partaker of the divine nature; and this, his love to God and man proves. [Being born of God does not follow from love, but love follows from being born of God. Verse 10.]

8. He that loveth not (as already described) **knoweth not God.**—Has no experimental knowledge of him. **God is love.**—An infinite fountain of benevolence and beneficence to every human being. [*Ὁτι ὁ Θεὸς ἀγάπη ἐστίν, for God is love,* is assigned as a reason why Christians should love one another. (Verse 7.) *Ἀγάπη* is used without the article, because it is considered as a general definition of the nature of God. Love is not so much a quality (an attribute) which God has, as the all-embracing total of which he is.—*Huther.*] [And yet this does not exclude the existence of other perfections in equal fullness, as *ὁ Θεὸς φῶς ἐστίν, God is light.* (Chapter i, 5.) And these several perfections, though absolute in his person, are nevertheless conditioned, each by the others, in the divine dispensations.]

9. In this was manifested the love of God.—

The mission of Jesus Christ was the fullest proof that God could give, or that man could receive, of his infinite love to the world. **That we might live through him.**—The whole world was sentenced to death because of sin; and every individual was *dead in trespasses and sins*; and Jesus came to die in the stead of the world, and to quicken every believer, that all might live to Him who died for them and rose again. (John iii, 16.)

10. Not that we loved God.—And that he was thereby induced to give his Son to be the propitiation for our sins. We were enemies to God, and yet Christ died for [us, while we were yet altogether] ungodly. (See Rom. v, 6–11, and the notes there.) So it was God's love, not our merit, that induced him to devise means that his banished ones might not be forever expelled from him.

11. If God so loved us.—Without any reason or consideration on our part, and without any desert in us; **we ought also,** in like manner, **to love one another;** and not suspend our love to a fellow-creature, either on his moral worth or his love to us. We should love one another for God's sake; and then, no unkind carriage of a brother would induce us to withdraw our love from him; for if it have God for its motive and model it will never fail.

12. No man hath seen God at any time.—[We cannot immediately return to the invisible God the love which he has shown to us; for no man has ever seen him, (John i, 18,) that is, he is not to be seen by any. But if we love our brethren whom we do see, God abides in us, we are his children, objects of his love, and so, by love to our brethren, love to God is perfected in us.—*Lücke.*]

13. Hereby know we, etc.—See the note on chap. iii, 24.

14. And we have seen.—Jesus Christ manifested in the flesh. (See chap. i, 1, etc.) **And do testify.**—Bear witness, in consequence of having the fullest conviction that the Father sent the Son to be the Saviour of the world. We have had the fullest proof of this from his doctrine and miracles which we heard and saw during the whole time that he sojourned among men. [The language here is certainly such as would be inappropriate to any but an eyewitness.—*Speaker's Com.*]

15. Whosoever shall confess.—Much stress is laid on this confession, because the false teachers denied the reality of the incarnation; but this confession implied also such a belief in Christ as put them in possession of his pardoning mercy and indwelling Spirit.

16 And we have known and believed the love that God hath to us. ^bGod is love; and ^che that dwelleth in love dwelleth in God, and God in him. **17** Herein is ^dour love made perfect, that ^ewe may have boldness in the day of judgment: ^fbecause as he is, so are we in this world. **18** There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth ^gis not made perfect in love. **19** We love him, because he first loved us. **20** ^hIf a man say, I love God, and hateth his brother, he is a liar: for he

that loveth not his brother whom he hath seen, how can he love God ⁱwhom he hath not seen? **21** And ^kthis commandment have we from him, That he who loveth God love his brother also.

CHAPTER V.

WHOEVER ^abelieveth that ^bJesus is the Christ is ^cborn of God: ^dand every one that loveth him that begat loveth him also that is begotten of him. **2** By this we know that we love the children of God, when we love

^b Verse 8.—^c Chap. 3. 24; verse 12.—^d Gr. *love with us*.
^e James 2. 13; chap. 2. 28; 3. 19, 21.—^f Chap. 3. 3.—
^g Verse 12.—^h Chap. 2. 4; 3. 17.

ⁱ Verse 12.—^k Matt. 22. 37, 39; John 13. 34; 15. 12; chap. 3. 23.—^a John 1. 12.—^b Chap. 2. 22, 23; 4. 2, 15.—^c John 1. 13.—^d John 15. 23.

16. God is love.—See on verse 8. **He that dwelleth in love.**—He who is full of love to God and man is full of God, for God is love; and where such love is, there is God, for he is the fountain and maintainer of it.

17. Herein—*Εν τούτῳ, in this.* See on verse 2. **Is our love made perfect.**—By God dwelling in us, and we in him. Thus the love is made perfect; when it fills the heart it has all its degrees; it is all in all; and all in every power, passion, and faculty of the soul. **May have boldness in the day of judgment.**—*Παρρησιαν; freedom of speech and liberty of access;* seeing in the person of our Judge him who has died for us, regenerated our hearts, and who himself fills them. **As he is.**—Pure, holy, and loving. **So are we in this world.**—Being saved from our sins, and made like to himself in righteousness and true holiness. No man can contemplate the “day of judgment” with any comfort or satisfaction but on this ground, that the blood of Christ hath cleansed him from all sin; and that he is kept by the power of God, through faith, unto salvation. This will give him “boldness in the day of judgment.” [*Εν τῇ ἡμέρᾳ τῆς κρίσεως*, “in the day of judgment,” when we shall be called to render our account to God. It is not necessary to refer this to a general day of judgment, but rather to the perpetually occurring judgment of God, manifested through our own Christian consciousness. (See chap. iii. 21.)]

18. There is no fear in love.—The man who feels that he loves God with all his heart can never dread him as his Judge. **The perfect love** (that fulness of love, which he has received) **casteth out fear.**—Removes all terror relative to this day of judgment. **He that feareth.**—He who is still uncertain concerning his interest in Christ. **Is not made perfect in love.**—Has not yet received the abiding witness of the Spirit that he is begotten of God; nor that fulness of love to God and man which excludes the enmity of the carnal mind, and which it is his privilege to receive. We must not suppose that the love of God shed abroad in the heart is ever imperfect in itself; it is only so in degree. There may be a lesser or greater degree of what is perfect in its kind; so it is with respect to the love which the followers of God have; they may have measures or degrees of perfect love without its fulness. There is nothing imperfect in the love of God, whether it be considered as existing in himself or as communicated to his followers. Nor are we to suppose that the love of God casts out every kind of fear from the soul; it only casts out that which has torment. A filial fear is consid-

ent with the highest degrees of love; and even necessary to the preservation of that grace. This is properly its guardian; and without this, love would soon degenerate into listlessness or presumptuous boldness.

19. We love him, because he first loved us.—This is the foundation of our love to God. 1) We love him because we find he has loved us. 2) We love him from a sense of obligation and gratitude. 3) We love him from the influence of his own love; from his love shed abroad in our hearts our love to him proceeds. It is the seed whence our love springs.

20. If a man say, I love God, and hateth his brother.—This, as well as many other parts of this epistle, seems levelled against the Jews, who pretended much love to God while they hated the Gentiles; and even some of them who were brought into the Christian Church brought this leaven with them. It required a miracle to redeem St. Peter's mind from the influence of this principle. (See Acts x.) **Whom he hath seen.**—We may have our love excited toward our brother. 1) By a consideration of his excellences or amiable qualities. 2) By a view of his miseries and distresses. The first will excite a love of complacency and delight; the second a love of compassion and pity. **Whom he hath not seen.**—If he love not his brother, it is a proof that the love of God is not in him; and if he have not the love of God, he cannot love God, for God can be loved only through the influence of his own love. (See on verse 19.) The man who hates his fellow does not love God. He who does not love God has not the love of God in him, and he who has not the love of God in him can neither love God nor man.

21. That he who loveth God love his brother also.—The love of God and the love of man can never be separated; he who loves God will love his brother; he who loves his brother gives this proof that he loves God, because he loves with a measure of that love which, in its infinitude, dwells in God.

NOTES ON CHAPTER V.

1. Whosoever believeth, etc.—Expressions of this kind are to be taken in connexion with the subjects necessarily implied in them. He that believeth that Jesus is the Messiah, and confides in him for the remission of sins, *is begotten of God;* and they who are pardoned and begotten of God love him in return for his love, and love all those who are his children.

2. By this we know that we love the children of God.—Our love of God's followers is a

God, and keep his commandments. **3** *For this is the love of God, that we keep his commandments: and his commandments are not grievous. **4** For *whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. **5** Who is he that overcometh the world, but ^hhe that believeth that Jesus is the Son of

God? **6** This is he that came ⁱby water and blood, *even* Jesus Christ; not by water only, but by water and blood. ^kAnd it is the Spirit that beareth witness, because the Spirit is truth. **7** For there are three that bear record in heaven, the Father, ^lthe Word, and the Holy Ghost: ^mand these three are one. **8** And there are three that bear witness in

^e John 14, 15, 21, 23; 15, 10; ² John 6. — ^f Micah 6, 8; Matt. 11, 30. — ^g John 16, 33; chap. 3, 9; 4, 4. — ^h 1 Cor. 15, 57; chap.

4, 15. — ⁱ John 19, 34. — ^k John 14, 17; 15, 26; 16, 13; 1 Tim. 3, 16. — ^l John 1, 1; Rev. 19, 13. — ^m John 10, 30.

proof that we love God. Our love to God is the cause why we love his children; and our keeping the commandments of God is the proof that we love him.

3. For this is the love of God—This the love of God necessarily produces. It is vain to pretend love to God while we live in opposition to his will. **His commandments**—To love him with all our heart, and our neighbour as ourselves, is **not grievous**—not burdensome; for no man is burdened with the duties which his own love imposes. The old proverb explains the meaning of the apostle's words, "Love feels no loads." Love to God brings strength from God; through his love and his strength, all his commandments are not only easy and light, but pleasant and delightful.

4. For whatsoever—[*ἵνα, all*. The neuter is here used as gathering together in *one*, under the category of "born of God," the *we, ἡμεῖς*, implied in the last verse. The whole mass of the born of God conquer the world. **And this is the victory . . . our faith**—The identification of the victory with the faith which gained it is a concise and emphatic way of linking the two inseparably together, so that wherever there is faith there is victory.—[*Alford*.] [The active antagonism of the world, τὸν κόσμον, to those who are "born of God," and that the salvation of these is effected only by conquering "the world" in battle, is conspicuously implied in all that is here said.]

5. He that believeth that Jesus is the Son of God—The person who believes this comes to God for the benefits of the incarnation and passion and eternal priesthood of Jesus Christ, and receives the blessings which are secured through the divine mission of Christ.

6. This is he that came by water and blood—Jesus was attested to be the Son of God and promised Messiah by "water," when, at his baptism, the Spirit of God came down from heaven upon him, and the voice from heaven said, *This is my beloved Son, in whom I am well pleased*. Jesus Christ came also by "blood." He shed his blood for the sins of the world; and this was in accordance with all that the Jewish prophets had written concerning him. Here the apostle says that the Spirit witnesses this; that he came **not by water only**—being baptized, and baptizing men in his own name that they might be his followers and disciples; **but by water and blood**—By his sacrificial death, without which the world could not be saved, and he could have had no disciples. Moses initiated the people into the covenant of God by bringing them under the cloud and through the sea. Aaron confirmed that covenant by shedding the blood, sprinkling part of it upon them, and the rest before the Lord in the holy of holies. Moses came only by "water." Aaron only by "blood;" and both came as types. But Christ came both by "water" and "blood"—not typically,

but really; not by the authority of another, but by his own. Jesus initiates his followers into the Christian covenant by the baptism of water, and confirms and seals to them the blessings of the covenant by an application of the blood of the atonement; thus purging their consciences and purifying their souls. It may be said, also, that the Spirit bears witness of Jesus by his testimony in the souls of genuine Christians, and by the spiritual gifts and miraculous powers with which he endowed the apostles and primitive believers. (See John xv, 26, 27.) "When the Comforter is come . . . the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." This place the apostle seems to have in his eye; and this would naturally lead him to speak concerning the *three witnesses*, the Spirit, the water, and the blood. (Verse 8.) [The words of prayer in our baptismal service, by referring the water from the pierced side to baptism, would seem to imply the application to the other sacrament also: "Who for the forgiveness of our sins did shed out of his most precious side both water and blood;" and where these sacraments are present, and rendered vitally effective by a present faith, they two with the promised Spirit are the *three that bear witness on earth*, that is, in the Church. Without the witness of the present Spirit, the sacraments themselves cease to be witnesses; without the sacraments, the Spirit's testimony lacks its divinely ordained attestation.]

7. There are three that bear record—The Father, who bears testimony to his Son; the Word, (or Λόγος, Logos), who bears testimony to the Father; and the Holy Ghost, who bears testimony to the Father and the Son. And **these three are one** in essence, and agree in the one testimony, that Jesus came to die for, and give life to, the world. But while accepting the doctrine here implied, it must still be conceded that beyond all question this verse is not genuine. To make the whole more clear, and that every reader may see what has been added, I shall set down these verses, with the inserted words in brackets. "**6.** And it is the Spirit that beareth witness, because the Spirit is truth. **7.** For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. **8.** And there are three that bear witness in earth,] the Spirit, and the water, and the blood, and these three agree in one. **9.** If we receive the witness of men, the witness of God is greater," etc. Any man may see, on examining the words, that if those included in brackets, which are wanting in the MSS. and Versions, be omitted, there is no want of *connection*; and as to the sense, it is complete and perfect without them; and, indeed, much more so than with them. [See additional note at the end of the chapter.]

earth, the spirit, and the water, and the blood : and these three agree in one. **9** If we receive the witness of men, the witness of God is greater : for this is the witness of God which he hath testified of his Son. **10** He that believeth on the Son of God hath the witness in himself : he that believeth not God hath made him a liar ; because he believeth not the record that God gave of his Son. **11** And this is the record, that God hath given to us eternal life, and this life is in his Son. **12** He that hath the Son hath life ; and he that hath not

the Son of God hath not life. **13** These things have I written unto you that believe on the name of the Son of God ; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. **14** And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us : **15** And if we know that he hear us, whatsoever we ask, we know that he have the petitions that we desired of him. **16** If any man see his brother sin a sin which is not unto death, he shall ask,

2 John 8, 17, 18.—o Matt. 3, 16, 17 ; 17, 5.—p Rom. 8, 16 ; Gal. 4, 6.—q John 3, 33 ; 5, 38.—r Chap. 2, 25.

s John 1, 4 ; chap. 4, 9.—t John 3, 36 ; 5, 24.—u John 20, 31, v Chap. 1, 1, 2.—w Or, concerning him.—x Chap. 3, 22.

8. The Spirit, and the water, and the blood—["The Spirit"—in the word confirmed by miracles, "the water"—in baptism, wherein we are dedicated to the Son, (with the Father and the Holy Spirit.) typifying his spotless purity, and the inward purifying of our nature ; "and the blood"—represented in the Lord's Supper, and applied to the consciences of believers ; and all these harmoniously agree in the same testimony, that Jesus Christ is the divine, the complete, the only Saviour of the world.—*Wesley.*] By the written word, which proceeded from the Holy Spirit, that Spirit is continually witnessing upon earth, that God hath given unto us eternal life. By baptism, which points out our regeneration and the renewing of the Holy Ghost, and which is still maintained as an initiatory rite in the Christian Church, we have another witness on earth of the truth, certainty, importance, and efficacy of the Christian religion. The same may be said of the "blood," represented by the holy eucharist, which continues to show forth the death and atoning sacrifice of the Son of God till he come. (See the note on verse 6.)

9. If we receive the witness of men—Which all are obliged to do, and which is deemed a sufficient testimony to truth in numberless cases. **The witness of God is greater**—He can neither be deceived nor deceive, but man may deceive and be deceived. [No special testimony (of men) need be thought of, as touching this present case—the proposition is general. . . . The testimony here spoken of is not any particular testimony, as the prophecies concerning Christ, etc.; it is general, as the testimony of men, with which it is compared. The particular thing testified is introduced in the following words.—*Alford.*]

10. He that believeth on the Son of God—This is God's witness to a truth the most important and interesting to mankind. God has witnessed that *whosoever believeth on his Son* shall be saved, and have *everlasting life*; and shall have the *witness of it in himself*, the Spirit bearing witness with his spirit that he is a child of God. To know, to feel, his sin forgiven, to have the testimony of this in the heart from the Holy Spirit himself, is the privilege of every true believer in Christ. [The testimony spoken of is not merely an historical one, but abiding and present ; and these verses (10, 12) explain to us what that testimony is.—*Alford.*]

11. This is the record—The great truth to which the Spirit, the water, and the blood bear testimony. **God hath given to us eternal life**—A right to endless glory, and a meetness for it. **And this life is in his Son**—It comes by and through him ; he is its author and its purchaser ; it is only in and through him. [The essential prac-

tical substance of this record (*μαρτυρία*) may be divided into two parts ; declaring in the first place that God really has given to us eternal life ; and, secondly, that this eternal life is granted to us in his Son ; (that is, to the quickened spiritual consciousness of the individual.) (See John iii, 23.)—*Lücke.*]

12. He that hath the Son hath life—As the eternal life is given in the Son of God, it follows that it cannot be enjoyed without him. No man can have it without having Christ ; therefore **he that hath the Son hath life, and he that hath not the Son . . . hath not life**—An indwelling Christ and glory ; no indwelling Christ, so glory. God's record must stand. (See John iii, 36.)

13. That ye may know that ye have eternal life—I write to show your privileges—to lead you into this holy of holies—to show what believing on the Son of God is, by the glorious effects it produces : it is not a blind reliance *for*, but an actual enjoyment *of*, salvation ; Christ living, working, and reigning in the heart. **And that ye may believe**—That is, continue to believe ; for Christ dwells in the heart only by FAITH, and faith works by LOVE, and love continues only by OBE-
DENCE. He who obeys, loves ; he who loves, believes ; he who believes, has the witness in himself ; he who has this witness, has Christ in his heart, the hope of glory.

14. This is the confidence—*Παρησία*, the liberty of access and speech, that, if we ask any thing according to his will—That is, which he has promised in his word. **He heareth us**—[Regards our askings, to grant or withhold the specific thing asked, but always to bestow the consolations of his Spirit.] Prayer is the language of dependence on God. Faith and prayer are not boldly to advance claims upon God ; we must take heed that what we ask and believe for is agreeable to the revealed will of God.

15. And if we know that he hear us—[*Καὶ ἐὰν οἴδαμεν*. By the indicative after *ἐὰν* this knowledge is emphasized as something undoubtedly belonging to the believer.—*Huther.*] **We know that we have the petitions**—The answer to the "petitions." **That we desired of him**—For he cannot deny himself. We are not to ask to-day for mercy that we now need, and not receive it till to-morrow, or some future time. God gives it to him who prays, when it is needful.

16. If any man see, etc.—[*Εἰάν τις ἴδῃ*, here the particle *ἐάν*, followed by a verb in the subjunctive mood, shows that the case is simply a hypothetical one, and not assured, as in verse 15.] **His brother**—[*Τὸν ἀδελφὸν αὐτοῦ*. By this term we are to understand not the neighbour in general,

and he shall give him life for them that sin not unto death. ²There is a sin unto death: ³I do not say that he shall pray for it. ¹⁷^bAll unrighteousness is sin: and there is a sin not unto death. ¹⁸We know that ^cwhosoever is born of God sinneth not; but he that is

^a Job 42, 8; James 5, 14, 15. — ^b Matt. 12, 31, 32; Mark 3, 29; Luke 12, 10; Heb. 6, 4, 6; 10, 26. — ^c Jer. 7, 16; 14, 11; John

but the Christian brother.—*Huther.*] [There is here a necessary implication, 1) that a Christian may fall into sin, and yet not wholly apostatize; and in all such cases it is the privilege and the duty of Christians to pray for the sinning brother, with the assurance that they do not pray in vain: 2) and also that it is fearfully possible for one who has really become "a brother" in Christ to **sin unto death**, after which there is no more repentance, nor does the Spirit in the hearts of believers intercede for such.] **A sin which is not unto death**.—[Πρὸς θάνατον, *unto death*, is the sin which leads to damnation—spiritual death leading certainly to eternal death. But as all sin does this, if not effectually resisted by grace, the distinction in the text must imply an inevitableness of tendency. The guilt incurred by some sins into which Christians may fall is not absolutely irreversible; for those who may have fallen into such it is lawful and a duty to pray. But there is another order of sins, whose inevitable sequence is death, with all that is expressed by that term as applied to the wages of sin. The objection to this obvious sense of the text is not from Scripture, nor reason, but from sentiment.] **And he (God) shall give him life**.—[Them that sin not unto death. Them in the second clause simply extends the *him* of the first to all of the same class.] [The restoration of the divine life, from which, by an act of sin, he was in peril, and indeed in process of falling, but his sin was not an actual, absolute fall.—*Alford.*] [But for the unscriptural dogma of "final perseverance," absolutely assured to the regenerate, there would be no difficulty in applying this language to the "reconversion" of the actually backslidden soul—its evident intent.] [As to this, (*the sin unto death*), four tests are positively discoverable in the text itself: a) It does not mean a *single* sin, (one individual action,) but *six* of a peculiar kind—"there is a sin." b) From the emphatic way in which "brother" is used, it could only occur among *Christians* in the full communion of the Church. c) It would seem to be such a sin as was in some sense *perceptible* and *visible*—"if any man see." d) According to the Johannine sense of the word, the "death" spoken of cannot be *bodily death* from the judgment of God; nor the mere spiritual losses, however grave and real, of a deserved excommunication. It must mean *moral* and *spiritual death*, (chapter iii, 24,) deprivation of the *life*. (Verse 12.) It might seem that its lineaments were traced in the previous part of this epistle. By heresy, by unbelief, by obstinate worldliness, by want of love, issuing in a Cain-like hatred, we may reverse the blessed transition "from death unto life," (chapter iii, 14,) and pass from "life unto death," that is, to a state of *spiritual* (not yet necessarily *eternal*) death. The completion of this state is the passing out from the light of Christ and his Church into darkness, possibly apostasy and idolatry, or into atheism. This explanation seems to meet the whole context from verse 16 on. St. John does not state whether such a sinner's case is absolutely hopeless, or whether he is

begotten of God ^dkeepeth himself, and that wicked one toucheth him not. ¹⁹And we know that we are of God, and ^ethe whole world lieth in wickedness. ²⁰And we know that the Son of God is come, and ^fhath given us an understanding, ^gthat we may know him that

17, 9. — ^b Chap. 3, 4. — ^c 1 Pet. 1, 23; chap. 3, 9. — ^d James 1, 27. — ^e Gal. 1, 4. — ^f Luke 24, 45. — ^g John 17, 3.

definitely capable of conversion. But he will not *desire* Christians to intercede for those who, as far as in them lies, have voluntarily dipped the roots of their souls in poison, and sought to destroy their Christian life. The reference is here, as so often, to the Gospel of St. John. Even among Christians there was the possibility of incurring the doom of which Jesus warned the unbelieving Jews, "Ye shall die in your *sin* . . . in your *sins*." (John viii, 21-24.)—*Speaker's Commentary.*]

17. **All unrighteousness is sin**.—Πᾶσα ἀδικία. Every act contrary to justice is "sin"—is a transgression of the law which condemns all *injustice*. [If the first term is taken abstractly, the ἀδικία and ἀμαρτία are simply synonymous; if concretely, then this sentence declares that in every act of injustice or wrong "sin" is the ruling element.]

18. **Whosoever is born of God sinneth not**.—This is spoken of adult Christians; they are cleansed from all *unrighteousness*, consequently from all *sin*. (Chapter i, 7-9.) [Though (liability to) sin is still found in the life of the believer, who as such is born of God, yet it is nevertheless foreign to him, opposed to his (renewed) nature, and in the strength of faith he is ever becoming more and more free from it.—*Huther.*] **Keepeth himself**.—That is, in the love of God, (Jude 21,) by building up himself on his most holy faith, and praying in the Holy Ghost. **And that wicked one**.—The devil. **Toucheth him not**.—Finds nothing of his own nature in him on which he can work, Christ dwelling in his heart by faith.

19. **We know that we are of God**.—Have the fullest proof of the truth of Christianity, and of our own reconciliation to God through the death of his Son. **The whole world lieth in wickedness**.—Ἐν τῷ πονηρῷ κεῖται, *lieth in the wicked one*; is embraced in the arms of the devil, where it lies fast asleep and carnally secure, deriving its heat and power from its infernal fosterer. "In this short expression," says Mr. Wesley, "the horrible state of the world is painted in the most lively colours; a comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men." [The Christian consciousness in response to the voice of the Spirit in the soul attests our gracious state, that we are of God. The *we, ἡμεῖς*, the implied subject of ἐκ τοῦ Θεοῦ ἔσμεν, represents the whole commonwealth of believers, the Holy Catholic Church, who are not of the world. "The whole world," ὁ κόσμος ὅλος, the great undistinguished residue of mankind, all men not in God—in Christ. *Lieth in the wicked one*, is in the bosom of Satan. "We" and "the whole world" are alternate opposites, as are also "God" and *the wicked one*. Christians are such by virtue of their ingrafting into Christ; the "world," all unconverted men, are in Satan. "Lieth," κεῖται, *lies passively, unresistingly*, under the dominance of "the God of this world."]]

20. **We know that the Son of God is come**.—In the flesh, and has made his soul an offering for sin. **And hath given us an understanding**

is true; and we are in him that is true, *even in his Son Jesus Christ.* ^bThis is the true God,

and eternal life. **21** Little children, ^kkeep yourselves from idols. Amen.

Isa. 9, 6; 44, 6; 54, 5; John 20, 28; Acts 20, 28; Rom. 9, 5; 1 Tim.

3, 16; Tit. 2, 13; Heb. 1, 8.—ⁱ Verses 11, 12, 13.—^k 1 Cor. 10, 14.

—A spiritual understanding, that we may know him who is true, even the **TRUE GOD**, and receive eternal life from him through his Son, **IN** whom we are by faith, as the branches in the vine, deriving all our knowledge, light, life, love, and fruitfulness from him. And it is through this revelation of Jesus that we know the ever-blessed and glorious Trinity; and the Trinity—*Father, Word, and Holy Ghost*—in the eternal, undivided unity of the ineffable Godhead.

21. Little children—*Τεκνία, beloved children*; John concludes with the same affectionate feeling with which he commenced. **Keep yourselves from idols**—Avoid the idolatry of the heathens; not only have no false gods, but have the true God. Have no idols in your houses, none in your churches, none in your hearts. Have no object of idolatrous worship; no pictures, relics, consecrated tapers, wafers, crosses, etc., by attending to which your minds may be divided, and prevented from worshipping the infinite Spirit in spirit and in truth. The apostle, says Dr. Macknight, cautioned his disciples against going with the heathens into the temple of their idol gods, to eat of their feasts upon the sacrifices they had offered to these gods; and against being present at any act of worship which they paid them; because, by being present, they participated in that worship, as is plain from what St. Paul has written on the subject. (See 1 Cor. viii, 10.)

ADDITIONAL NOTE.

[The question respecting the genuineness of the passage concerning the "three heavenly witnesses" (1 John v, 7) is no longer an open one, there being nothing of any real value to plead in its favour. It is not found in any Greek MS. written before the invention of printing, with a single unimportant exception. (See below.) It is not found in any of the older Versions, except the Vulgate, and even the older copies (before the eighth century) of that do not contain it; and it is never quoted or referred to by the Greek Fathers, and not certainly by any of the Latins. During the celebrated Arian controversy, which engaged all the learning of its age, and was extended over a long period of time, no writer refers to it, as would certainly have been the case had it been in existence. A passage in Tertullian has been supposed to refer to it, but the probabilities are against it; and one in Cyprian has some resemblance to it, but not such as to prove that it has any reference to it. Words of nearly equivalent import are found in some of the more inconsiderable controversial writings of the latter part of the fifth century and later times, but they do not usually appear as quotations. As a question of criticism, this subject is briefly disposed of by Huther in terms that will receive the assent of all who will examine the evidence in the case: "The weight of the evidence *against* the genuineness of the disputed words is so strong that it is opposed to the fundamental principles of a sound and unprejudiced criticism to regard them as genuine."

[The words, as a part of the text, begin to appear in the Latin MSS. (of the Vulgate) in the eighth or ninth century. In the sixteenth century they were found in most copies of the Vulgate, and of course

they appear in the translations made from that Version. It is first found in Greek in the famous *Complutensian* Polyglot, prepared under the auspices of Cardinal Ximenes, (A. D. 1504–1514.) The Greek MSS. used in constructing this work were of recent date and of but little authority, and the compilers, in not a few cases, corrected the Greek text from the Vulgate, and by that means the text in question was carried over from the Latin of the Vulgate to the Greek of the Polyglot. Erasmus, in his earlier editions, rejected them, and so also did Aldus Manutius, in the Venetian edition of 1522; but in his later editions Erasmus accepted them on the authority of Codex 34, (which is believed to be identical with the Codex Montefiori, and Stephanus and Bezae did the same. Luther never admitted the words to any of his translations; but they appear in the German Bible printed in Zurich in 1529, mutilated in part, and in small print. After this date they are found in most editions, sometimes in brackets, and sometimes without any marks of discredit.

[The words in question are found in the Codex Montefiori, preserved in the library of Dublin University, (G. 97,) an octavo cursive Greek MS. of the whole New Testament, written in the fifteenth or sixteenth century. It is doubtless the "Codex Britannicus," referred to by Erasmus as his sole authority for inserting the disputed words in his later editions. As a critical authority it is entirely without value. The text came into our English Bibles from the Vulgate, which was the authority almost explicitly followed by the earliest translators, and their Versions have been followed in all other generally accepted Versions, though the best English scholars of the century (among them especially Dr. A. Clarke) have been agreed in rejecting them as not sustained by any competent authority.

[Alford, after traversing the whole subject, and arriving at the only rational conclusion possible, that the words are spurious, adds: "Something remains to be said on internal grounds, on which we have full right to enter now that the other is secured. And on these grounds it must appear on any fair and unprejudiced consideration that the words are, 1) Alien from the context. 2) In themselves incoherent and betraying another hand than the apostle's. For the context, as above explained, is employed in setting forth the reality of the substance of the faith which overcomes the world, even of our eternal life in Jesus the Son of God. And this is shown by a threefold testimony subsisting in the revelation of the Lord himself and reproduced in us his people. And this testimony is the water of baptism, the blood of atonement, and the Spirit of truth, concurrent in their witness to the one fact that he is the Son of God, and that we have eternal life in him. Now *between two steps* of this argument—not as a mere analogy referred to at its conclusion—insert the words, 'For there are three that bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one,' and who can fail to see, unless prejudice have blinded his eyes, that the context is disturbed by the introduction of an irrelevant matter?"

PREFACE TO THE SECOND EPISTLE

OF

JOHN.

JOHN'S Second Epistle is addressed to some one whom the writer calls ἐκλεκτῇ κυρίᾳ, which some have regarded as designating the Church collectively; others, a particular congregation; and others, an individual, which last seems to be altogether the most probable. But among those who accept this application there are three distinct renderings of the words themselves: 1) "The Lady Electa;" 2) "The elect kuria;" and 3) "The elect lady," as in our English Version. Accepting the last of these as the most probable, though either of the others if accepted would not change the sense, it would appear that at the time of the writing the apostle was with the sister of the person addressed. He expresses the hope soon to see the latter and converse with her on matters of which he could not then write. The purpose of the epistle—and probably the same things are intended by those respecting whom he hopes soon to converse with—seems to be to warn her against the false teachers, and to dissuade her from showing them undue kindness; and to give force to his exhortation he styles himself ὁ πρεσβύτερος, *the elder*. He also commends to her the practice of the great principle of *love*, which with him means right affection, springing from a sound faith, and issuing in right conduct; and in this spirit, so characteristic of St. John, he denounces the "deceiver," whom he calls "antichrist."

THE AUTHORSHIP.

There is no reason to doubt that this epistle was written by the apostle John, as it bears the genuine impress of his writing.

Irenæus quotes verse 11, directly referring it to "John, the disciple of the Lord." Clement of Alexandria quotes 1 John v, 16, 17, with the remark: "And John is seen to show in *the larger* epistle that there are different kinds of sins;" which shows that he recognised more than one epistle of John. Tertullian, in one place, speaks of what John asserts in his "first epistle," (*in prima quidem epistola*), which shows his knowledge of at least one other. Cyprian, on the contrary, quotes numerous passages from the first epistle of John, but without seeming to recognise the existence of any other. Dionysius, bishop of Alexandria about the middle of the third century, speaks of a second and third epistle ascribed to the apostle John. Origen, after remarking that St. John left one epistle of a very few lines, also speaks of a second and third, respecting which he adds: "All do not affirm that these are genuine, but both of them are not of a hundred lines." Eusebius, after stating that the first epistle of John was

acknowledged without dispute, both by the Christians of his time and by the ancients, says: "But the remaining two are disputed."

In the Canon of Muratori two epistles of John are recognised, of which one is our first epistle, and probably the other is our present second epistle. This epistle, and also the third of John, are wanting in the ancient Syriac Version; nor were they received by the Syrian Church as late as the first half of the sixth century. It is, however, found in the Memphitic, Thebaic, Æthiopic, and Armenian Versions. Jerome remarks that the second and third epistles of John "are asserted to be those of the presbyter John, of whom another tomb is shown, even to-day, at Ephesus, although some suppose that both monuments belong to the same John the evangelist."

The epistle was not in the Canon of Chrysostom, but it formed a part of that of Cyril of Jerusalem, of Rufinus, of Epiphanius, and of Augustine. Its genuineness is acknowledged by Bleek and Neander, and favoured by De Wette. See Harman.

The epistle has all the marks of a private letter designed for personal Christian greetings, and perhaps very gentle admonition; and though quite worthy of its great author as a contribution to either doctrine or reproof, and while its value may not be great, yet it may still be useful, as giving a slight glance into the contemporary private life of the Church.

THE SECOND EPISTLE

OF

JOHN.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; **2** For the truth's sake, which dwelleth in us, and shall be with us for ever. **3** Grace be with you, mercy, and peace, from God the Father, and from the Lord Je-

sus Christ, the Son of the Father, in truth and love. **4** I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. **5** And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the begin-

a 1 John 3, 18; verse 3; 3 John 1.—b John 8, 32; Gal. 2, 5, 14; 3, 1; 5, 7; Col. 1, 5; 2 Thess. 2, 13; 1 Tim. 2, 4; Heb. 10, 26.

c 1 Tim. 1, 2.—d Gr. *shall be*.—e Verse 1.—f 3 John 3.—
g 1 John 2, 7, 8; 3, 11.

NOTES ON II. JOHN.

1. The elder—John the apostle, who was now a very old man, generally supposed to be about ninety, and therefore he uses the term ὁ πρεσβύτερος, presbyter or elder, not as the name of an office, but as designating his advanced age. This title led some of the ancients to attribute this epistle to a person called John the presbyter, a member of the Church at Ephesus, and not to John the apostle. **The elect lady**—Ἐκλεκτῇ κυρίᾳ. As κυρία (kuria) may be the feminine of κύριος (kurios) lord, therefore it may signify lady; and so several, both ancients and moderns, have understood it. Others have considered it the proper name of a woman, *Kyria*; and that this is a very ancient opinion is evident from the *Peshito Syriac*, the oldest Version we have, which uses it as a proper name, as does also the Arabic. Some have thought that *Electa* was the name of this matron, from the word ἐκλεκτή, which we translate "elect," and which here signifies the same as *excellent*, *eminent*, *honourable*, or the like. Others think that a particular Church is intended, which some suppose to be the Church at Jerusalem, and that the "elect sister" (verse 13) means the Church at Ephesus; but these are conjectures which appear to me to have no good ground. I am satisfied that no metaphor is here intended; that the epistle was sent to some eminent Christian matron not far from Ephesus, who was probably a deaconess of the Church, who, it is likely, had a Church at her house, or at whose house the apostles and travelling evangelists frequently preached and were entertained. This will appear more probable in the course of the notes. **Whom I love in the truth**—Whom I love as the Christian religion requires us to love one another. **And not I only**—She was well known in the Churches; many had witnessed or heard of her fidelity and partaken of her hospitality; so that she had a good report of all Christians in that quarter.

2. For the truth's sake—On account of the Gospel. **Which dwelleth in us**—By the grace

which it has proclaimed. **And shall be with us**—For God will preserve not only the Christian religion but its truth—all its essential doctrines—forever. And they that *abide in the truth* shall go whither that truth leads, that is, to glory. [This salutation is eminently Johannean, in both its substance and form.]

3. Grace be with you—This is addressed to her, her household, and probably that part of the Church which was more immediately under her care. **The Son of the Father**—The apostle still keeps in view the miraculous conception of Christ, a thing which the Gnostics absolutely denied; a doctrine which is at the groundwork of our salvation.

4. That I found of thy children walking in truth—The children mentioned here may either be her own children, or those members of the Church which were under her care, or some of both. The apostle was glad to find, by some means not named, that the work of God was prospering in the place where she lived, and also in her own household. ["Walking in the truth:" not only in honesty and uprightness (of outward conduct,) but in that "truth" which is derived from and is part of the truth of God and Christ. (See on verse 1.) Ἐκ τῶν τέκνων, "of thy children:" the apostle had probably lit upon some of the children of the κυρία, (lady,) and [now for her comfort] sends her word of their good report. Respecting the rest, (whom he had not seen,) he makes no mention or insinuation.—*Alford*.]

5. Not as though I wrote (οὐχ ὡς γράφων, *not as writing*) a new commandment—But only gently reminding the person addressed of a duty already recognised and practised by her.] **That which we had from the beginning**—The commandment to love one another was what they had heard from the first publication of Christianity, and what he wishes this excellent woman to inculcate on all those under her care. The mode of address here shows that it was a person, not a Church, to which the apostle writes.

ning, ^hthat we love one another. **6** And ⁱthis is love, that we walk after his commandments. This is the commandment, That, ^kas ye have heard from the beginning, ye should walk in it. **7** For ^lmany deceivers are entered into the world, ^mwho confess not that Jesus Christ is come in the flesh. ⁿThis is a deceiver and an antichrist. **8** ^oLook to yourselves, ^pthat we lose not those things which we have ^qwrought, but that we receive a full reward. **9** ^rWhosoever transgresseth, and abideth not in the doctrine of Christ, hath not

^h John 13. 34; 15. 12; Ephesians 5. 2; 1 Peter 4. 8; 1 John 3. 21. — ⁱ John 14. 15, 21; 15. 10; 1 John 2. 5; 5. 3. — ^j 1 John 2. 21. — ^k 1 John 4. 1. — ^l 1 John 4. 2, 3. — ^m 1 John 2. 22; 4. 3. — ⁿ Mark 13. 9. — ^o Galatians 3. 4; Hebrews 10. 32, 35. — ^q Or, *gained*: Some copies read, *which ye have gained*.

6. And this is love—That is, our love is shown and proved by our walking according to the commandments of God; for love is the principle of obedience. [*Ἀγάπη, love*, here (as in other places in these epistles) denotes Christian love simply, of which the basis is the love of God, and the essential manifestation of which is to love the brethren.—*Lücke*.]

7. For many deceivers, etc.—Of these he had spoken before. (See 1 John iv, 1, etc.) And these appear to have been Gnostics, for they denied that Jesus was **come in the flesh**. And this doctrine, so essential to salvation, none could deny but a **deceiver and an antichrist**. Instead of *εἰσέλθον*, *are entered in*, the best MSS. and Versions have *ἔξῃλθον*, *are gone out*. [The necessity for fresh exhortation to walk in love lies in the fact that there are many deceivers gone forth, denying the truth, of whom we are to beware, and not, by extending to them a spurious sympathy, to become partakers with them.—*Alford*.]

8. Look to yourselves—Be on your guard against these seducers; watch, pray, love God and each other, and walk in newness of life. **That we lose not those things which we have wrought**—That we apostles, who have been the means of your conversion, may not be deprived of you as our crown of rejoicing in the day of the Lord Jesus. [The now generally accepted reading of this passage is *βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσῃτε τὰ ἔργα ὑμῶν*, *ἀλλὰ μισθὸν πλῆρην ἀπολάβητε*; *Look to yourselves that you do not lose that which we have wrought, but that ye receive a full reward*. The idea is a complex one.]

9. Whosoever transgresseth—*Παραβαίνων*; he who *passes over* the sacred enclosure, or *goes beyond* the prescribed limits, and **abideth not in the doctrine**, but indulges himself either in excesses of action or passion, **hath not God** for his Father, nor the love of God in his heart. **Hath both the Father and the Son**—He who abideth in the doctrine of Christ, his body is a temple of the Holy Trinity, and he has communion with the Father as his Father, and *with the Son* as his Saviour and Redeemer. [Instead of *παραβαίνων*, *transgressing*, a decisive preponderance of the best authorities have *προάγων*, *going before*, or *ahead*. It seems here to include two ideas, going beyond the line of truth, (perhaps referring to the vaunted *progress of advanced* Gnostic thought,) and carrying others with him—leading them, with bold and selfwilled ambition, outside the barriers.—*Speaker's Commentary*.]

10. If there come any unto you—Under the

God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. **10** If there come any unto you, and bring not this doctrine, receive him not into *your* house, ^sneither bid him God speed: **11** For he that biddeth him God speed is partaker of his evil deeds. **12** ^tHaving many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak ^uface to face, ^vthat ^wour joy may be full. **13** ^xThe children of thy elect sister greet thee. Amen.

but that ye receive, etc. — ^r 1 John 2. 23. — ^s Romans 16. 17; 1 Corinthians 5. 11; 16. 22; Galatians 1. 8, 9; 2 Timothy 3. 5; Titus 3. 10. — ^t 3 John 13. — ^u Or, *mouth to mouth*. — ^v John 17. 13; 1 John 1. 4. — ^w Or, *your*. — ^x 1 Peter 5. 13.

character of an apostle or evangelist, to preach in your house; and **bring not this doctrine**, that Jesus is come in the flesh, and has died for the redemption of the world. **Receive him not into your house**—Give him no entertainment as an evangelical teacher. Let him not preach under your roof. **Neither bid him God speed**—*Καὶ χαίρειν αὐτῷ μὴ λέγετε*, *and do not say, Health to him*—do not salute him with *Peace be to thee*!—the usual salutation among friends and those of the same religion in the East; which those of the same religion will use among themselves, but not to strangers. [The exercise of the love of the brethren is conditioned and limited by the truth, and is not to be extended to those who are enemies and impugnors of the truth. Those who harbor or encourage such make common cause with them and their evil deeds.—*Alford*.]

11. Is partaker of his evil deeds—No sound Christian should countenance any man as a gospel minister who holds and preaches erroneous doctrines; especially concerning the Lord Jesus. Nor can any Christian attend the ministry of such teachers without being criminal in the sight of God. We should not deny such the common offices of humanity, charity, and mercy; far less should we persecute such on account of their heretical or heterodox sentiments.

12. Having many things to write—That is, I have many things that I might write to thee, but I think it best not to commit them to paper, because I hope to visit thee shortly, and speak fully of those matters, which will be a means of increasing the comfort both of thee and thy family, as well as my own. There is more comfort in mutual interviews among friends than in epistolary correspondence.

13. The children of thy elect sister—Probably her own sister, living at Ephesus; and, being acquainted with the apostle's writing, desired to be thus remembered to her. "Elect," both in this and the first verse, signifies *excellent*, *eminent*, or *honourable*. (See verse 1.) *Amen* is wanting in the most ancient MSS. and in most of the Versions; but *ἡ χάρις μετὰ σου καὶ μετ' ἡμῶν*, *grace be with thee, or with you*, is found in several MSS. and Versions.

This epistle is remarkable for the spirit of Christian love which it breathes, and scarcely less so for its warnings against the heretical teachers. They were to hold no communion with them, and afford them no support as teachers, but not persecute them. Thus far, we have apostolical authority; farther, we have none.

THE THIRD EPISTLE

OF

JOHN.

THE elder unto the well beloved Gaius, whom I love in the truth. **2** Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. **3** For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the

truth. **4** I have no greater joy than to hear that my children walk in truth. **5** Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; **6** Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

a 2 John 1. — b Or, truly. — c Or, pray. — d 2 John 4.

This epistle being of nearly the same complexion with the former, and evidently written about the same time, and incontestably by the same person, it is not necessary to give it any particular preface, as the subject of the authenticity of all John's three epistles has been treated already so much at large.

This and the preceding epistle are, by Dr. Lardner, supposed to have been written between A. D. 80 and 90. There are no notes of time in the epistles themselves to help us to fix any date, therefore all is conjecture concerning the time in which they were written; but to me it appears as likely that they were written before the destruction of Jerusalem as after; for it is scarcely to be supposed that so signal a display of the justice of God, and such a powerful argument in favour of Christianity and of the truth of Christ's predictions, could be passed unnoticed and unappealed to by any of the inspired persons who wrote after that event. However, where there is no positive evidence, conjecture is useless.

NOTES ON III. JOHN.

1. **The elder**—(See on the first verse of the preceding epistle, and also the preface.) **The well beloved Gaius**—Γαῖος, *Gaius*, is the Greek mode of writing the Roman name *Caius*. Several persons of the name of *Caius* occur in the New Testament; [but which one of these, or whether some other may not be intended, is matter of pure conjecture.]

2. **I wish above all things**—Περὶ πάντων ἐβόηαι, *above all things I pray that thou mayest prosper and be in health, kai ὑγιαίνειν*. The prayer of St. John for Gaius includes three particulars: 1) Health of body; 2) Health of soul; and 3) Prosperity in secular affairs. "That thou mayest prosper and be in health, as thy soul prospereth." For these three things, so necessary to the comfort of life, every Christian is authorized to pray, [for himself and for others,] and we should have more of all three if we devoutly prayed for them.

e 1 Cor. 4. 15; Philem. 10. — f Gr. *worthy of God*.

3. **When the brethren came**—Probably the same of whom he speaks in the fifth and following verses, and who appear to have been itinerant evangelists. **The truth that is in thee**—The soundness of thy faith and the depth of thy religion.

4. **To hear that my children**—The apostle probably uses the term "children" here in respect to those immediately under his pastoral care; and, as an old man, addressing his juniors both in age and grace; and there is much both of propriety and dignity in the appellation coming from such a person.

5. **Thou doest faithfully**—Πιστὸν ποιεῖς, *thou hast acted as the faith*—the Christian religion—*required thee to act, in all that thou hast done, both to the brethren at home and to the strangers*, the itinerant evangelists, who, in the course of their travels, have called at thy house. There is not a word here about the pilgrims and penitential journeys which the papists contrive to bring out of this text. [The apostle in this praise has specially in view what Gaius had done to the brethren who had come to him, and all this had been done by him πιστὸν, "faithfully," as a *believer*, and also as a servant of the Church, for Christ's sake.]

6. **Which**—[Of, *who*, that is, the brethren and strangers to whom Gaius had ministered.] **Have borne witness of thy charity**—Of thy love and benevolence. **Before the Church**—The believers at Ephesus; for to this Church the apostle seems to refer. **Whom if thou bring forward**—If thou continue to assist such, as thou hast done, **thou shalt do well**—The "brethren" of whom St. John speaks may have been apostles; the "strangers," assistants to these apostles, as John Mark was to Barnabas. Both were itinerant evangelists. **After a godly sort**—Ἀγιῶς τοῦ Θεοῦ; *in a manner worthy of God*, in such a way as he can approve. [He who honours such faithful servants of God, honours Christ who sends them. . . . The apostle expects Christians to do this action *worthily* of (in reference to) *God*, implying that this is the

7 Because that for his name's sake they went forth, taking nothing of the Gentiles. **8** We therefore ought to receive such, that we might be fellow helpers to the truth. **9** I wrote unto the church: but Diotrophes, who loveth to have the preeminence among them, receiveth us not. **10** Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

g 1 Cor. 9. 12, 15.—h Psa. 37. 27: Isa. 1. 16, 17: 1 Pet. 3. 11.—
i 1 John 2. 29: 3. 6, 9.

standard by which every action is to be measured.
—*Speaker's Com.*]

7. For his name's sake they went forth—For the sake of preaching the Gospel of the grace of God, and making known JESUS to the heathen. **Taking nothing of the Gentiles—**Receiving no emolument for their labour, but in every respect showing themselves to be truly disinterested. Sometimes, and on some special occasions, this may be necessary; but *the labourer is worthy of his hire* is the maxim of the author of Christianity. And those congregations of Christians are ever found to prize the Gospel most, and profit most by it, who bear all expenses incident to it, and vice versa. But some construe ἐξῆλθον, *they went out*, with ἀπὸ τῶν ἐθνῶν, *from the Gentiles*, or rather, *by the Gentiles*, and give the passage this sense: *They went out*, that is, were driven out by the Gentiles, taking nothing with them, that is, leaving all their property behind, so that they were in a state of great destitution. A curious reading here, (now accepted as correct,) ἐθνικῶν, *heathenish men*, for ἐθνῶν, *Gentiles*, which latter might imply those who were converted from among the Gentiles, while the sense of the other term seems to be restrained to those who were still unconverted, may seem to strengthen the above interpretation.

8. We therefore ought to receive such—Those who are persecuted for righteousness' sake, and have professed the truth at the hazard of their lives, and the loss of all their worldly substance. *We ought, ὀφείλομεν*, it is a matter of debt and duty, ὑπολαμβάνειν, *to take up, undertake for, or kindly receive*. **Fellow helpers to the truth—**And thus encourage the persecuted, and contribute to the spread and maintenance of the Gospel. [And so they who by their gifts aid those who carry the Gospel to the *heathenish men*, whether at home or abroad, become fellow helpers (συνεργοί) in the work of the Lord. (2 Cor. vi. 1.)]

9. I wrote (somewhat, τι) unto the Church—[The "τι" does not imply that the thing written was specially important, nor on the other hand does it depreciate; but merely designates indefinitely. . . . The contents of the epistle are not hinted at. "Unto the Church;" the ἐκκλησία is apparently the Church of which Gaius was a member.—*Alford.*] **But Diotrophes, who loveth to have the preeminence—**φιλοπρωτεύων, *who loves the presidency, or chief place* in the Church. He was doubtless an officer in the Church, at least a deacon, probably a bishop; and, being such, he magnified himself in his office. **Receiveveth us not—**Does not acknowledge the apostolical authority. [It does not appear, says *Alford*, that Diotrophes was, as Bede

11 Beloved, follow not that which is evil, but that which is good. ¹He that doeth good is of God: but he that doeth evil hath not seen God. **12** Demetrius ²hath good report of all men, and of the truth itself: yea, and we also bear record; ³and ye know that our record is true. **13** ⁴I had many things to write, but I will not with ink and pen write unto thee: **14** But I trust I shall shortly see thee, and we shall speak ⁵face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

k 1 Tim. 3. 7.—l John 21. 24.—m 2 John 12.—n Gr. mouth to mouth.

and others have said, a *heresiarch*; and yet it is evident that a rather violent conflict, leading to schism, had arisen many times among the professed Christians.]

10. If I come, I will remember—I will show him the authority which, as an apostle of Jesus Christ, I possess. **Prating against us—**[Φληγαῶν ἡμᾶς, *speaking idly*, of us; λόγοις πονηροῖς, *with wicked words*.] Diotrophes may have been a converted Jew, who was unwilling that the Gentiles should be received into the Church; or a Judaizing Christian, who wished to incorporate the law with the Gospel, and calumniated the apostles who taught otherwise. This would give a fuller meaning to the words, **neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.**

11. Follow not that which is evil—Μὴ μιμῶ τὸ κακόν, *do not imitate that wicked man*, that is, Diotrophes. Be merciful, loving, and kind. For whatever profession any man may make, it will ever appear that **he that doeth good is of God**; he alone is the person who uses rightly the grace received from God, and he alone shall enjoy the divine approbation. While **he that doeth evil—**He who is unfeeling, unmerciful, unkind. **Hath not seen God—**Has no proper knowledge of that God whose name is *mercy*, and whose nature is *love*.

12. Demetrius hath good report—Perhaps another member of the Church where Gaius was; or he might have been one of those whom the apostle recommends to Gaius; possibly the bearer of this letter from John to Gaius. [The truth of God was the mirror in which the work of Demetrius was reflected; and his form thus seen in the mirror of God's truth, in which the perfect form of Christ is held up to us, (1 John ii. 6; iii. 3, 16) appeared in the likeness of Christ.—*Alford.*]

13. I had many things to write—That is, I have many things that I might write; but having the hope of seeing thee shortly, I will not commit them to paper. *Ink and pen* (μύλανος καὶ καλᾶμου) are here mentioned; *paper and ink* (χάρτου καὶ μελανός) in the preceding epistle.

14. Peace be to thee—Εἰρήνη σοι. Mayest thou possess every requisite good, both of a spiritual and temporal kind. **Our friends salute thee—**Desire to be affectionately remembered to thee. **Greet the friends by name—**Remember me to all those with whom I am acquainted, as if I had specified them by name. [The reason why St. John mentions φίλοι, and not ἀδελφοί, is probably to be found in the personal character of the epistle, as from friend to friend.—*Alford.*]

PREFACE TO THE GENERAL EPISTLE

OF

JUDE.

ITS AUTHORSHIP.

RESPECTING the writer of this epistle, our only trustworthy information is that given by himself in his opening words: "Jude, a servant of Jesus Christ, and brother of James." As the word servant, *δοῦλος*, is wholly indefinite beyond the fact of discipleship, and as it was often used indiscriminately by all classes of believers, its use in this case avails nothing for the identification of the writer. The second designation is likewise of very uncertain import, since there were certainly two, perhaps three, Jameses of apostolical character—James the son of Zebedee, James the son of Alphaeus, and, perhaps, "James the brother of the Lord"—and each of the last two, it is supposed, had a brother named *Judas* or *Jude*. It would seem the most obvious that the reference is to the well-known James, sometimes called the first bishop of Jerusalem, respecting whom there is also much doubt whether he was that one of the twelve known as "James the Less," or whether he was "the brother of the Lord," a son of Joseph and Mary. (See preface to the epistle of James.) If the writer was the brother of James the Less, then he was himself one of the twelve; and if of "the Lord's brethren," then his own apostleship would stand or fall with that of his brother: and there seems to be some evidence that these "brethren of the Lord" were accepted as of equal rank and authority with the original apostles.

ITS GENUINENESS AND CANONICITY.

Scarcely any other of the New Testament writings has been so much called in question as this epistle. It is not found in the oldest and best MSS.; it is wanting in the Peshito, but is named in the Canon of Muratori. It is not named by Irenæus, but is quoted by Clement of Alexandria, and by Tertullian, as the apostle Jude's. Origen also says of it: "Jude wrote an epistle of a few lines, but filled with words powerful in heavenly grace." In the Latin translation of Origen by Rufinus, he is spoken of as an *apostle*, but not only is the word "apostle," as there used, of uncertain meaning, but also the words used are probably those of the translator, as he is known to have used great liberties with the text. Eusebius places this epistle among disputed books; but says also, that it had been "publicly read in most churches," as had also several of the canonically apocryphal books. It is contained in the Canon of Cyril of Jerusalem (A. D. 350) and in that of Gregory Nazianzen, (A. D. 375,) but with the remark that some did not receive it. Athanasius has a passage that seems to be a quotation from this

epistle; and it was received by Didymus and Rufinus, (about A. D. 375-400.) Jerome accepted it as "one of the seven catholic epistles;" but not so Chrysostom. It was contained in the Memphitic, Thebaic, Ethiopian, and the Armenian Versions. It was included in the canon formed by the council of Laodicea, (A. D. 363,) and confirmed by the third council of Carthage, (A. D. 397;) which fact, though of but little critical value, proves that it was then generally accepted, especially among the African Churches, with which it had most favour from the beginning. It is evident that this epistle, in very nearly the shape in which it now stands, was not unknown in the early Church; but that its title to a place among the genuine apostolic writings was doubted by many. It was accepted during the Middle Ages without question, and though not much valued by the Reformers, its canonicity was not much questioned by them.

From all the evidence before him, Michaelis concludes that the canonical authority of this epistle is extremely dubious; that its author is either unknown or very uncertain. Others have spoken of it in strains of unqualified commendation and praise, and think that its genuineness is established by the matters contained in it, which in every respect are suitable to the character of an inspired apostle of Christ.

Modern scholars and critics generally accept it as canonical, (by ecclesiastical authority,) and though of uncertain authorship, and containing some things of a doubtful kind, yet worthy of respectful consideration, though not to be accepted as of sufficient authority to prove any otherwise uncertain point of doctrine.

TO WHOM ADDRESSED, AND ITS DATE.

Respecting both these questions there is an absolute want of trustworthy authority beyond what is found in the epistle, which certainly is very meager. The researches of a hundred years since his time have added little or nothing to the following, from Michaelis:

"I am really unable to determine who the persons were to whom this epistle was sent; for no traces are to be discovered in it which enable us to form the least judgment on this subject; and the address with which this epistle commences is so indeterminate, that any Christian community might be denoted by it. Though this epistle has a very great similarity to the second epistle of Peter, there is no ground for assuming that it was sent to the same persons, namely, the Christians who resided in Pontus, etc., because no mention is made of them in this epistle. Nor can it have been sent to the Christians of Syria and Assyria, where (it is said) Jude preached the Gospel, if he be the same person as the apostle of the Syrians; for in this case the epistle would not have been written in Greek, but in Syriac or Chaldee, and would certainly have been received into the old Syriac Version.

"With respect to the date of this epistle, all that I am able to assert is, that it was written after the second epistle of Peter; but how many years after I confess I am unable to determine, at least from any certain data. The expression, 'in the last time,' which occurs verse 18, as well as in II. Pet. iii, 3, is too indeterminate to warrant any conclusion respecting the date of this epistle; for though, on the one hand, it may refer to the approaching destruction of Jerusalem, it may, on the other hand, refer to a later period, and denote the close of the apostolic age; for in the first epistle of St. John a similar expression occurs which must be taken in this latter sense. The inference, therefore, that the epistle of St. Jude was written

before the destruction of Jerusalem, is very precarious, because it is drawn from premises which are themselves uncertain.

RELATIONS OF JUDE TO II. PETER.

The similarity, and even identity, of certain parts of this epistle with matters found in the second epistle of Peter is obvious, and it is not to be supposed that the two statements were of independent origins. Either Peter quoted from Jude, or Jude from Peter. Those who hold the former, say that Peter used Jude's matter, which was older than his own, in an abridged form; while those who favour the latter, claim that Jude, in writing his epistle, finding the subject of which he designed to write already treated of by an apostle, took his matter, but enlarged and elaborated it in fuller details, and with the addition of other instances and authorities. Both sides of this question have been taken and sustained by great authorities, and with an abundant display of learning, but nothing conclusive has been reached. The question of priority between the two epistles is at best only a matter of inference, and this is made to do service on both sides. Origen classed second Peter as apocryphal, but quoted Jude as an epistle of whose authority he had no doubt; and nearly the same may be said of Clement of Alexandria and Tertullian; though Dr. Lardner believed that a more thorough reading of those Fathers would discover, even in them, decided preferences for II. Peter over Jude. He adds: "For I really cannot comprehend how any impartial man who has to choose between these two epistles, which are very similar to each other, can receive the epistle of St. Jude, the contents of which labour under great difficulties, and at the same time reject, or even consider as dubious, the second epistle of St. Peter, the contents of which labour under no such difficulties."

Still another theory, which the critics seem not to have noticed, may not be altogether unworthy of attention. The matter common to the two epistles is well known to exist in certain apocryphal Jewish writings, which were evidently known to the authors of both these epistles, or else the legends contained in them were commonly accepted tradition at that time, and with which both writers were acquainted, and therefore each might draw his matter from a common source, independently of the other. What is now known respecting the *Book of Enoch*, and that of *The Death of Moses*, seems to render probable this view of the subject.

THE DISPUTE ABOUT THE BODY OF MOSES.

On this point, Dr. Lardner remarks:

"Origen found in a Jewish Greek book called the *Assumption of Moses*, which was extant in his time, this very story related concerning the dispute of the Archangel Michael with the devil about the body of Moses. And from a comparison of the relation in his book with St. Jude's quotation, he was thoroughly persuaded that it was the book from which St. Jude quoted.

"Besides the account given by Origen, there is a passage in the works of Eusebius which likewise contains a part of the story related in the *Assumption of Moses*, and which explains the reason of the dispute which St. Jude has mentioned concerning Moses's body. According to this passage, Michael was employed in burying Moses; but the devil endeavoured to prevent it by saying that he had murdered an Egyptian, and was therefore unworthy an honourable burial.

"There is still extant a Jewish book, written in Hebrew, and entitled *The Death of Moses*, which some critics supposed to be the same work as that which

Origen saw in Greek. Now if this were so, it would throw a great light on our present inquiry; but I have carefully examined it, and can assert that it is a modern work, and that its contents are not the same as those of the Greek book quoted by Origen."

The book here referred to, as it now exists, is certainly altogether worthless and puerile, and very likely it has been freely interpolated and changed since it was seen by Origen. But that Father's evident cast of mind, and his method of allegorizing, lays him open to the suspicion of being capable of setting a high estimate upon a wholly worthless book. And if Jude is found to have quoted from such a book, that fact may be used to disparage his epistle. So Dr. Lardner believed, though he would not believe (for dogmatic reasons) that Jude could have used that writing, which he stigmatizes as "stuff." But not a little of "such stuff" may be found among the Jewish writings of that age, and also in those of the later Fathers, and especially of those who claimed to be of the school of Origen. There is certainly great similarity of tone and methods of thought between these disparaged Jewish writings and some things in Jude, and also in II. Peter. Thoughtful readers will give to these things their due consideration; and whatever doubts may be suggested respecting this epistle, neither the authority nor the integrity of the Holy Scriptures will be affected by any conclusion to which intelligent criticism may conduct the devout believer.

THE PROPHECY OF ENOCH.

In verses 14, 15, the writer of this epistle quotes from an apocryphal work, then extant, *The Book of Enoch*, and which, though long unknown, is now recovered and published, both in the Coptic (in which language it was found) and in several modern versions. "The book" (says Dr. J. R. Lumby, in the *Speaker's Commentary*) "was known in the early centuries of Christianity, and passages are quoted from it in the *Chronography* of Georgius Syncellus, a monkish historian who lived at Constantinople at the end of the eighth and the beginning of the ninth century. His extracts were no doubt made from a copy of the work in Greek, as were those which appear to indicate a knowledge of the book in Justin Martyr and Anatolius, and the quotations in Clemens Alexandrinus and Origen, and in the (apocryphal) Testaments of the Twelve Patriarchs. It may also, with much probability, be assumed that it was from a Greek version that Tertullian and Augustine drew their knowledge of it.

Michaelis, in whose days none of the recent discoveries of original documents had been made, reading the passage simply as a critical scholar, concedes that there is here a tacit recognition of the book in question as a genuine prophecy of "Enoch, the seventh from Adam," (which the book itself purports to be,) and remarks: "St. Jude has a quotation (verse 14, 15) from an apocryphal book called the *Prophecies of Enoch*; or, if not from any written book, from oral tradition. It is manifest, however, that the book called the *Prophecies of Enoch* was a mere Jewish forgery, and that, too, a very unfortunate one, since in all human probability the use of letters was unknown in the time of Enoch, and consequently he could not have left behind him any written prophecies. But St. Jude, in the place where he speaks of Enoch's sayings, does not speak of them as prophecies which had been made known to him (Jude) by a particular revelation; on the contrary, he speaks of them in such a manner as implies that his readers were already acquainted with them."

THE GENERAL EPISTLE

OF

JUDE.

JUDE, the servant of Jesus Christ, and ^abrother of James, to them that are sanctified by God the Father, and ^bpreserved in Jesus Christ, and ^ccalled: **2** Mercy unto you, and ^dpeace, and love, be multiplied. **3** Beloved, when I gave all diligence to write unto you ^eof the common salvation, it was needful

for me to write unto you, and exhort *you* that ^fye should earnestly contend for the faith which was once delivered unto the saints. **4** ^gFor there are certain men crept in unawares, ^hwho were before of old ordained to this condemnation, ungodly men, ⁱturning ^kthe grace of our God into lasciviousness, and ^ldenying the only

^a Luke 6. 16; Acts 1. 13.—^b John 17. 11, 12, 15; 1 Pet. 1. 5.—^c Rom. 1. 7.—^d 1 Pet. 1. 2; 2 Pet. 1. 2.—^e Tit. 1. 4.—^f Phil. 1. 27; 1 Tim. 1. 13; 6. 12; 2 Tim. 1. 13; 4. 7.

^g Gal. 2. 4; 2 Pet. 2. 1.—^h Rom. 9. 21, 22; 1 Pet. 2. 8.—ⁱ 2 Pet. 2. 10.—^k Tit. 2. 11; Heb. 12. 15.—^l Tit. 1. 16; 2 Pet. 2. 1; 1 John 2. 22.

NOTES ON JUDE.

1. Jude, the servant of Jesus Christ—Probably Jude the apostle, who was surnamed Thaddeus and Lebbeus, was son to Alphaeus, and brother to James the Less, Josès, and Simon. See Matt. x, 3, and collate with Luke vi, 16; Matt. xiii, 55. (See the preface.) **Brother of James**—Supposed to be James the Less, bishop of Jerusalem, mentioned here, because he was an eminent person in the Church. (See the preface to St. James.) **To them that are sanctified by God**—Instead of *ἡγιασμένοις*, *to the sanctified*, a considerable number of respectable authorities have *ἡγαπημένοις*, *to them that are beloved*; and before *ἐν τῷ Θεῷ*, *in God*, some MSS., with the Syriac and Armenian, have *ἐθνίων*, *to the Gentiles, in God the Father*. The first is only a probable reading, the second is much less so. St. Jude writes to all believers everywhere, and not to any particular Church; hence this epistle has been called a general (catholic) epistle. “Sanctified” signifies here *consecrated to God through faith in Christ*. **Preserved in (or by) Jesus Christ**—That is, those who continued unshaken in the Christian faith; the phrase implies, also, that none can be preserved in the faith that do not continue in union with Christ, by whose grace alone they can be “preserved” and called. This should be read consecutively with the other epithets, and should be rather, in a translation, read first than last, *to the saints in God the Father, called and preserved by Christ Jesus*. *Saints* is the same as *Christians*; to become such they were “called” to believe in Christ by the preaching of the Gospel, and having believed, were “preserved” by the grace of Christ in the life and practice of piety.

2. Mercy unto you—For even the best have no merit, and must receive every blessing and grace in the way of “mercy.” **Peace**—With God and your consciences. **Love**—Both to God and man. **Be multiplied**—Be unboundedly increased.

3. When I gave all diligence—This phrase,

παύσαν σπονδὴν ποιούμενος, is a Grecism for being *exceedingly intent* upon a subject; *taking it up seriously with determination to bring it to good effect*. Some think that St. Jude intimates that he had at first purposed to write to the Church at large, on the nature and design of the Gospel; but seeing the dangers to which the Churches were exposed because of the false teachers, he changed his mind, and wrote pointedly against those false doctrines, exhorting the believers strenuously to contend for the faith. **The common salvation**—The Christian religion, and also the salvation which it brings, is called “common” because it equally belongs to Jews and Gentiles; it is the saving grace of God which has appeared to every man, and equally offers to every human being that redemption which is provided for the whole world.

4. For there are certain men crept in unawares—*Παρεσβήσαν*; they had got into the Church under specious pretences; and, when in, began to sow their bad seed. **Before of old ordained**—*Οἱ παλαιοὶ προσηραμμένοι*; such as were long ago proscribed, and condemned in the most public manner; this is the import of the word *προσηραφέν* in this place, and there are many examples of this use of it in the Greek writers. **To this condemnation**—To a similar punishment to that immediately about to be mentioned. In the sacred writings all such persons, false doctrines, and impure practices have been most openly proscribed and condemned; and the apostle immediately produces several examples, namely, the disobedient Israelites, the unfaithful angels, and the impure inhabitants of Sodom and Gomorrah. This is most obviously the apostle's meaning. **Turning the grace of our God into lasciviousness**—Making the grace and mercy of God a covering for crimes; intimating that men might sin safely who believe the Gospel, because in that Gospel grace abounds. **The only Lord God, and our Lord Jesus Christ**—*Μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνόμενοι*. [The words *Θεὸν*

Lord God, and our Lord Jesus Christ. **5** I will therefore put you in remembrance, though ye once knew this, how that "the Lord, having saved the people out of the land of Egypt, afterward "destroyed them that believed not. **6** And "the angels which kept not their first estate, but left their own habitation, "he hath reserved in everlasting chains under darkness "unto the judgment of the great day. **7** Even

m 1 Cor. 10. 9.—*n* Num. 14. 29, 37; 26. 64; Psa. 106. 26; Heb. 2. 17, 19.—*o* John 8. 44.—*p* Or, *principality*.—*q* 2 Pet. 2. 4.—*r* Rev. 20. 10.

kai are not found in most of the oldest and best MSS., nor is it agreeable to the New Testament usage to apply that term to Christ.) It is very likely that it was originally inserted as a gloss, to ascertain to whom the title of *τὸν μόνον δεσπότην*, the only sovereign, belonged; and thus make two persons where only one seems to be intended. The passage evidently belongs solely to Jesus Christ, and may be read thus: *Denying the only sovereign Ruler, even our Lord Jesus Christ.* The Simonians, Nicolaitans, and Gnostics denied God to be the creator of the world; and Simon is said to have proclaimed himself as FATHER to the Samaritans, as SON to the Jews, and as the HOLY GHOST to all other nations. All such most obviously denied alike Father, Son, and Spirit.

5 I will therefore put you in remembrance—That is, how such persons were proscribed, and condemned to bear the punishment due to such crimes. **Though ye once knew this**—The word *ἀπαξ*, here translated "once," has greatly puzzled many interpreters. It has two recognised meanings. 1) It signifies *once, one time*, as opposed to *twice, or several times*. 2) *Altogether, entirely, perfectly*. St. Jude is to be understood as saying, *I will therefore put you in remembrance, though ye are thoroughly instructed in this.* **Saved the people**—Delivered them from the Egyptian bondage. **Afterward destroyed them**—Because they neither believed his word nor were obedient to his commands. This is the first example of what was mentioned verse 4.

6. The angels which kept not their first estate—*τὴν ἑαυτῶν ἀρχὴν; their own principality.* The words may be understood of their having invaded the office or dignity of some others, or of their having by some means forfeited their own. This is spoken of those generally termed the fallen angels; but from what they fell, or from what cause or for what crime, we know not. It is generally thought to have been pride; but this is mere conjecture. These are produced as the second example. **But left their own habitation**—[*τὸ ἰδίον οἰκητήριον*, their own habitation, possession, dominion.] This seems to intimate that they had invaded the office and prerogatives of others, and attempted to seize on their place of residence and felicity. **He hath reserved in everlasting chains**—That is, in a state of confinement from which they cannot escape. **Under darkness**—Alluding probably to those dungeons or dark cells in prisons where the most flagitious culprits were confined. **The judgment of the great day**—The final judgment, when both angels and men shall receive their eternal doom. (See on 2 Pet. ii. 4.) In *Sohar Exod.*, fol. 8, c. 32: "Rabbi Isaac asked: Suppose God should punish any of his heavenly family, how would he act? R. Abba answered: He would send them into the flaming river, take

as 'Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after 'strange flesh, are set forth for an example, suffering the vengeance of eternal fire. **8** "Likewise also these filthy dreamers defile the flesh, despise dominion, and "speak evil of dignities. **9** Yet "Michael the archangel, when contending with the devil he disputed about the body of Moses,

s Gen. 19. 24; Deut. 29. 23; 2 Pet. 2. 6.—*t* Gr. *other*.—*u* 2 Pet. 2. 10.—*v* Exod. 22. 28.—*w* Dan. 10. 13; 12. 1; Rev. 12. 7.

away their dominion, and put others in their place." Some suppose that the saints are to occupy the places from which these angels, by transgression, fell. [A baseless supposition.]

7. Even as Sodom and Gomorrah—What their sin and punishment were may be seen in Gen. xix, and the notes there. This is the third example to illustrate what is laid down in verse 4. **Are set forth for an example**—Both of what God will do to such transgressors, and of the position laid down in verse 4, namely, that God has in the most open and positive manner declared that such sinners shall meet with the punishment due to their crimes. **Suffering the vengeance of eternal fire**—Subjected to such a punishment as an endless fire can inflict. Some apply this to the utter subversion of these cities, so that by the action of that fire which descended from heaven they were totally and eternally destroyed; for as to their being rebuilt, that is impossible, seeing the very ground on which they stood is burned up, and the whole plain is now the immense lake *Asphaltites*. (See on Gen. xix.) The first sense applies to the inhabitants of those wicked cities; the second, to the cities themselves; in either case the words *πυρὸς αἰωνίου* signify an eternally destructive fire; it has no end in the punishment of the wicked Sodomites, etc.; it has no end in the destruction of the cities; they were totally burnt up, and never were and never can be rebuilt. In either of these senses the word *αἰώνιος*, eternal, has its grammatical and proper meaning.

8. Likewise also these filthy dreamers—He means to say that these false teachers and their followers were as unbelieving and disobedient as the Israelites in the wilderness; as rebellious against the authority of God as the fallen angels; and as impure and unholy as the Sodomites; and that consequently they must expect similar punishment. Our translators, by rendering *ἐμπνησίζοντες* filthy dreamers, seem to have understood St. Jude to mean, in plain English, self-pollution, with all its train of curses and cursed effects on body, soul, and spirit. The idea of our translators seems to be confirmed by the words *σάρκα μὲν μαινομένη*, they indeed pollute the flesh. **Despise dominion**—*Κυριότητα δὲ ἀθετοῦν*, they set all government at naught; they will come under no restraints; they despise all law, and wish to live as they list. **Speak evil of dignities**—*Δόξας δὲ βλασφημοῦσιν*, they blaspheme or speak injuriously of supreme authority. (See 2 Pet. ii. 10, 11.) They treat governors and government with contempt, and calumniate and misrepresent all divine and civil institutions.

9. Yet Michael the archangel—Of this personage many things are spoken in the Jewish writings. "Rabbi Judah Hakkodesh says: Wherever Michael is said to appear, the glory of the

durst * not bring against him a railing accusation, but said, 'The Lord rebuke thee. 10' But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt them-

2 Pet. 2. 11.—y Zech. 3. 2.—2 Pet. 2. 12.—a Gen. 4. 5;
1 John 3. 12.

divine Majesty is always to be understood." So that it seems as if they considered Michael in some sort as we do the Messiah manifested in the flesh. Let it be observed that the word "archangel" is never found in the plural number in the sacred writings. There can be properly only one "archangel," one chief or head of all the angelic host. Nor is the word *devil*, as applied to the great enemy of mankind, ever found in the plural; there can be but one monarch of all fallen spirits. "Michael" is this "archangel," and head of all the angelic orders; the "devil," great dragon, or Satan, is head of all the diabolic orders. (See Rev. xii. 7.)

Disputed about the body of Moses—What this means I cannot tell; or from what source St. Jude drew it, unless from some tradition among his countrymen. There is something very like it in *Debarim Rabba*, sec. ii, fol. 263, 1: "Samael, that wicked one, the prince of the satans, carefully kept the soul of Moses, saying: When the time comes in which Michael shall lament, I shall have my mouth filled with laughter. Michael said to him: Wretch, I weep, and thou laughest. *Rejoice not against me, O mine enemy, because I have fallen; for I shall rise again: when I sit in darkness, the Lord is my light.* (Micah vii, 8.) By the words *because I have fallen*, we must understand the death of Moses; by the words *I shall rise again*, the government of Joshua," etc. [Jude supposes his readers familiar with the incident referred to. The Jews had from ancient times various traditions of the burial of Moses, and a contest about his soul. According to Oeumenius, the tradition runs that God had charged Michael the archangel with the burial of Moses; that Satan opposed him, bringing an accusation against him relating to the murder of the Egyptian; in consequence of which he was unworthy of such honourable burial. Jude, like Paul, (2 Tim. iii, 8,) probably drew from this tradition; the Spirit of God directing him to extract the truth from these traditions.—Fronmüller in *Lange*. (See the preface.)] Another contention of Michael with Satan is mentioned in *Yalcut Rubeni*, fol. 43, 3: "At the time in which Isaac was bound there was a contention between Michael and Satan. Michael brought a ram, that Isaac might be liberated, but Satan endeavoured to carry off the ram, that Isaac might be slain." The contention mentioned by Jude is not about the sacrifice of Isaac, nor the soul of Moses, but about the body of Moses; but why or wherefore we know not. Some think the devil wished to show the Israelites where Moses was buried, knowing that they would then adore his body; and that Michael was sent to resist this discovery. **Durst not bring against him a railing accusation**—Dr. Macknight says: In Dan. x, 13, 21; xii, 1, Michael is spoken of as one of the chief angels who took care of the Israelites as a nation; he may, therefore, have been the angel of the Lord before whom Joshua the high priest is said (Zech. iii, 1) to have stood, *Satan being at his right hand to resist him*; namely, in his design of restoring the Jewish Church and State,

selves. 11 Woe unto them! for they have gone in the way of Cain, and bran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 12 These are spots in your feasts of charity, when they

b Num. 22. 7. 21; 2 Pet. 2. 15.—c Num. 16. 1, etc.—d 2 Pet.
2. 13.—e 1 Cor. 11. 21.

called by Jude the body of Moses, just as the Christian Church is called by Paul the body of Christ. Zechariah adds, *And the Lord, that is, the angel of the Lord*, (as is plain from verse 1,) *said unto Satan, The Lord rebuke thee, O Satan! even the Lord that hath chosen Jerusalem, rebuke thee.*" This is the most likely interpretation which I have seen; and it will appear the more probable when it is considered that, among the Hebrews, *body* is often used for a thing itself. So, in Rom. vi, 6, *σῶμα τῆς ἀμαρτίας*, the body of sin, signifies sin itself: so the body of Moses may signify Moses himself; or that in which he was particularly concerned, namely, his institutes, religion, etc. It may be added, that the Jews consider Michael and Samael, one as the friend, the other as the enemy, of Israel. Samael is their accuser, Michael their advocate. "Michael and Samael stand before the Lord; Satan accuses, but Michael shows the merits of Israel. Satan endeavours to speak, but Michael silences him: Hold thy tongue, says he, and let us hear what the Judge determines: for it is written, *He will speak peace to his people, and to his saints*, (Psa. lxxxv, 9.)"

10. Speak evil of those things which they know not—They do not understand the origin and utility of government; and they revile that which ever protects their own persons and their property. This is true in most insurrections and seditions. **But what they know naturally**—They are destitute of reflection; their minds are uncultivated; they follow mere natural instinct, and are slaves to their animal propensities. **As brute beasts**—ὡς τὰ ἄλογα ζῷα; like the irrational animals; but in the indulgence of their animal propensities **they corrupt themselves** beyond the example of the brute beasts. A fearful description; and as true as fearful.

11. They have gone in the way of Cain—They are haters of their brethren, and they that are such are murderers; and by their false doctrine they corrupt and destroy the souls of the people. [Like Cain, who in spite of the warning of God followed his own wicked lusts, these, acting on the selfish impulses of their nature, and in contempt of the warnings of God, continued in their wicked courses. See Fronmüller.] **The error of Balaam**—For the sake of gain they corrupt the word of God and refine away its meaning, and let it down so as to suit the passions of the profligate. This was literally true of the Nicolaitans, who taught most impure doctrines, and followed the most lascivious practices. **Gainsaying of Core**—See the account of the rebellion of Korah, Dathan, and Abiram, and their company, in Num. xxii. It appears that those persons opposed the authority of the apostles of our Lord, as Korah and his associates did that of Moses and Aaron; and St. Jude predicts for them a similar punishment. In this verse he accuses them of murder, covetousness, and rebellion against the authority of God.

12. Spots in your feasts of charity—[Σπιλάδες; rocks, breakers, threatening shipwreck.] It appears

feast with you, feeding themselves without fear: ¹clouds *they are* without water, ²carried about of winds; trees whose fruit withereth, without fruit, twice dead, ³plucked up by the roots; ⁴raging waves of the sea, ⁵foaming out their own shame; wandering stars, ⁶to whom is reserved the blackness of darkness

† Prov. 25, 14; 2 Pet. 2, 17.—² Eph. 4, 14.—³ Matt. 15, 13.—⁴ Isa. 57, 20.—⁵ k Phil. 3, 19.—⁶ 2 Pet. 2, 17.—⁷ m Gen. 5, 18.

that these persons, unholy and impure as they were, still continued to have outward fellowship with the Church! This is strange: but it is very likely that their power and influence in that place had swallowed up, or set aside, the power and authority of the real ministers of Christ; a very common case when worldly, time-serving men get into the Church. The "feasts of charity," the *ἀγάπαι* or *love feasts*, of which the apostle speaks, were in use in the primitive Church till the middle of the fourth century, when, having been abused, they were, by the council of Laodicea, prohibited to be held in the Churches, and fell into disuse. In the early Church the richer members would occasionally make a general feast, at which all the members attended, and the poor and the rich ate together. The fatherless, the widows, and the strangers were invited to these feasts, and their eating together was a proof of their love to each other; whence such entertainments were called love feasts. The love feasts were at first celebrated before the Lord's supper; in process of time they appear to have been celebrated after it. But they were never considered as the Lord's supper, nor any substitute for it. **Feeding themselves without fear**—Eating, not to suffice nature, but to pamper appetite. It was this which brought the love feasts into disrepute in the Church, and was the means of their being at last wholly laid aside. **Clouds . . . without water**—The doctrine of God is compared to the rain, (Deut. xxxii, 2,) and clouds are the instruments by which the rain is distilled upon the earth. These false teachers are represented as "clouds;" they have the form and office of the teachers of righteousness, and from such appearances pure doctrine may be naturally expected; but these are "clouds without water;" they distil no refreshing showers, because they have none; they are carried away and about by their passions, as those light fleecy clouds are carried by the winds. (See on 2 Peter ii, 17.) **Trees whose fruit withereth**—*Δένδρα θήνω-παρνα*, galled or diseased trees; for although there are blossoms, and the fruit shapes or is set, the galls in the trees prevent the proper circulation of the sap, and therefore the fruit never comes to perfection. Hence the apostle immediately adds, **without fruit**; that is, the fruit never comes to maturity. This metaphor expresses the same thing as the preceding. They have the appearance of ministers of the Gospel, but they have no fruit. **Twice dead**—*First*, naturally and practically dead in sin, from which they had been revived by the preaching and grace of the Gospel. *Secondly*, dead by backsliding, or apostasy from the true faith, by which they lost the grace they had before received; and are now likely to continue in that death, because **plucked up by the roots**; their roots of faith and love being no longer fixed in Christ Jesus.

13. **Raging waves of the sea, foaming out their own shame**—The same metaphor as in Isa.

for ever. 14 And Enoch also, ¹the seventh from Adam, prophesied of these, saying, Behold, ²the Lord cometh with ten thousand of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their ³hard

n Deut. 33, 2; Dan. 7, 10; Zech. 14, 5; Matt. 25, 31; 2 Thess. 1, 7; Rev. 1, 7.—o 1 Sam. 2, 3; Psa. 31, 15; 94, 4; Mal. 3, 13.

lvii, 20: *The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* These are like the sea in a storm, where the swells are like mountains; the breakers lash the shore, and sound like thunder; and the great deep, stirred up from its very bottom, rolls its muddy, putrid sediment, and deposits it upon the beach. Such were those proud and arrogant boasters, those headstrong, unruly, and ferocious men, who swept into their own vortex the souls of the simple, and left nothing behind them that was not indicative of their folly, their turbulence, and their impurity. **Wandering stars**—*Ἀστέρες πλανήται*, planets; the fixed stars never change their place, but the planets have their revolution round the sun; and to appearance, there is an irregularity in their motions. So these are as uncertain, anomalous meteors, *ignes fatui*, *wills-o'-the-wisp*; dancing about in darkness, and leading astray simple souls who have ceased to walk in the light, and have no other guide but those devious meteors. **The blackness of darkness**—They are such as are going headlong into that outer darkness where there is wailing, and weeping, and gnashing of teeth.

14. **Enoch also, the seventh from Adam**—He was the seventh patriarch, and is distinguished thus from Enoch, son of Cain, who was but the third from Adam. Of the book of Enoch, from which this prophecy is thought to have been taken, much has been said; but as the work is apocryphal, and of no authority, I shall not burden my page with extracts. (See the preface.) Perhaps the word *ἐπιφρόνεντες*, *prophesied*, means no more than preached, spoke, made declarations, etc., concerning these things and persons; for doubtless he re-proved the ungodliness of his own times. It is certain that a book of Enoch was known in the earliest ages of the primitive Church, and is quoted by Origen and Tertullian, and is mentioned by St. Jerome in the *Apostolical Constitutions*, by Nicephorus, Athanasius, and probably by St. Augustine. Such a work is still extant among the Abyssinians. **Ten thousand of his saints**—This seems to be taken from Dan. vii, 10. [See at the end.]

15. **To execute judgment**—This was originally spoken to the antediluvians; and the coming of the Lord to destroy that world was the thing spoken of in this prophecy or declaration. But as God had threatened this, it required no direct inspiration to foretell it. "To execute judgment," etc. This is a very strange verse as to its composition, and is loaded with various readings; the MSS. and Versions being at little agreement among themselves on its phraseology. *Ἀδυνάμω*, which we translate "among them," is omitted by the best MSS. and Versions, and is, in all probability, spurious. Many also omit *ἀσεβείας* after *ἔργων*, **ungodly deeds**. Many insert *λόγων*, *words* or *speeches*, after *σκληρῶν*, **hard**; and this word our translators have supplied. And instead of *ἁμαρτωλοί*, "sinners," the *Sahidic* has *ἀνθρώποι*, *men*. There are others of less note;

speeches which ungodly sinners have spoken against him. **16** These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. **17** But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; **18** How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. **19** These be they who

²⁰ 2 Pet. 2, 18.—²¹ *q* Prov. 28, 21; James 2, 1, 9.—²² 2 Pet. 3, 2.—²³ 1 Tim. 4, 1; 2 Tim. 3, 1; 4, 3; 2 Pet. 2, 1; 3, 3.—²⁴ Prov. 18, 1; Ezek. 14, 7; Hos. 4, 14; 9, 10; Heb. 10, 26.—²⁵ *a* 1 Cor. 2, 14; James 3, 15.

but the frequent recurrence of ALL and UNGODLY makes the construction of the sentence very harsh. [For a fuller account of the Book of Enoch, see the preface and the note on that topic at the close of the epistle.]

16. These are murmurers—Grudging and grumbling at all men, and at all things. **Complainers**—*Μεγέθυνοι, complainers of their fate or destiny*; finding fault with God and all his providential dispensations, making and governing worlds in their own way; persons whom neither God nor man can please. **Walking after their own lusts**—Taking their wild, disorderly, and impure passions for the rule of their conduct, and not the words of the prophets and apostles. **Great swelling words**—*ῥέπουρα*; see 2 Pet. ii, 18. **Having men's persons in admiration**—Time-servers and flatterers; persons who pretend to be astonished at the greatness, goodness, sagacity, learning, wisdom, etc., etc., of rich and great men, hoping thereby to acquire money, influence, power, friends, and the like. **Because of advantage**—*ῥεῖας χάριν, for the sake of lucre*. All the flatterers of the rich are of this kind; and especially those who profess to be ministers of the Gospel, and who, for the sake of a more advantageous settlement or living, will soothe the rich even in their sins. With such persons a rich man is every thing; and if he have but a semblance of grace, his piety is extolled to the skies.

17. Remember . . . the words—Instead of following those teachers and their corrupt doctrine, remember what Christ and his apostles have said, for they foretold the coming of such false teachers and impostors.

18. Mockers in the last time—See the notes on 1 Tim. iv, 1; 2 Tim. iii, 1, etc.; and particularly 2 Pet. iii, 2, 3, etc.; to which Jude seems to refer. "The last time"—the conclusion of the Jewish polity.

19. Who separate themselves—From the true Church, which they leave from an affectation of superior wisdom. **Sensual**—*ῥυχαῖοι, animal*; living as brute beasts, guided simply by their own lusts and appetites, their Bible being the manifold devices and covetousness of their own hearts; for they have not the Spirit; they are not spiritually minded, and have no Holy Ghost, no inspiration from God.

20. Building up yourselves—Having the most holy faith, the Gospel of our Lord Jesus, and the words of his apostles, for your foundation; founding all your expectations on these, and seeking from the Christ who is their sum and substance all the grace and glory ye need. **Praying in the Holy Ghost**—Holding fast the divine influence which ye have received, and under that influence

separate themselves, "sensual, having not the Spirit. **20** But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, **21** Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. **22** And of some have compassion, making a difference: **23** And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. **24** Now unto him that is able to keep you from falling, and to pre-

²⁰ Col. 2, 7; 1 Tim. 1, 4.—²¹ *c* Rom. 8, 26; Eph. 6, 18.—²² Tit. 2, 13; 2 Pet. 3, 12.—²³ *y* Rom. 11, 14; 1 Tim. 4, 16.—²⁴ *z* Amos 4, 11; Zechar. 3, 2; 1 Cor. 3, 15.—²⁵ *a* Zechar. 3, 4, 5; Rev. 3, 4.—²⁶ *b* Rom. 16, 25; Eph. 3, 20.—²⁷ *c* Col. 1, 22.

making prayer and supplication to God. The prayer that is not offered through the influence of the Holy Ghost is never likely to reach heaven.

21. Keep yourselves in the love of God—By building up yourselves on your most holy faith, and praying in the Holy Ghost; for without this we shall soon lose the love of God. **Looking for the mercy of our Lord**—For although they were to build themselves up, and to pray in the Holy Ghost, and keep themselves in the love of God, yet this building, praying, and keeping cannot merit heaven; for, after all their diligence, earnestness, self-denial, watching, obedience, etc., they must look for the MERCY of the Lord Jesus Christ, to bring them to ETERNAL LIFE.

22. And of some have compassion, making a difference—Ye are not to deal alike with all those who have been seduced by false teachers; ye are to make a difference between those who have been led away by weakness and imprudence and those who, in the pride and arrogance of their hearts, and their unwillingness to submit to wholesome discipline, have separated themselves from the Church, and become its inveterate enemies.

23. And others save with fear—"Some of them snatch from the fire; but when they repent, have mercy upon them in fear."—*Syriac*. "And some of them rebuke for their sins; and on others have mercy when they are convicted; and others save from the fire and deliver them."—*Erpen's Arabic*. Mr. Wesley's note has probably hit the sense: "Meantime watch over others as well as yourselves; and give them such help as their various needs require. For instance, 1) Some that are wavering in judgment, staggered by others' or by their own evil reasoning, endeavour more deeply to convince of the truth as it is in Jesus. 2) Some snatch with a swift and strong hand out of the fire of sin and temptation. 3) On others show compassion, in a milder and gentler way; though still with a jealous fear, lest you yourselves be infected with the disease you endeavour to cure. See therefore that, while ye love the sinners, ye retain the utmost abhorrence of their sins, and of any, the least, degree of or approach to them." **Hating even the garment spotted by the flesh**—Fleeing from all appearance of evil. There may be an allusion to a case of leprosy, for that infected the garments of the afflicted person, and these garments were capable of conveying the contagion to others.

24. Now unto him that is able to keep you from falling—Who alone can preserve you from sin, and from falling into any kind of error that might be prejudicial to your souls, and thus to present you faultless, or, as many others read, *ἀσπιλούς*,

sent *you* faultless before the presence of his glory with exceeding joy, **25** ^dTo the only

wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

^d Rom. 16, 27 :

1 Tim. 1. 17 : 2, 3.

without spot, alluding to the spotted garments of the leprous. **Before the presence of his glory**—Where nothing can stand that does not resemble himself. **With exceeding joy**—In finding yourselves eternally out of the reach of the possibility of falling, and for having now arrived at an eternity of happiness.

25. To the only wise God—Who alone can *teach*, who alone has declared the *truth* ; that truth in which ye now stand. See on Rom. xvi, 27. **Our Saviour**—Who has by his blood washed us from our sins, and made us kings and priests unto God the Father. **Be glory**—Be ascribed all light, excellence, and splendour. **Majesty**—All power, authority, and preeminence. **Dominion**—All rule and government. **And power**—All energy and operation to every thing that is wise, great, good, holy, and excellent. **Both now**—In the present state of life and things. **And ever**—*Εἰς πάντας τοὺς αἰῶνας*, to the end of all states, places, dispensations, and worlds ; and to a state which knows no termination, being that ETERNITY in which this “glory, majesty, dominion,” and “power” ineffably and incomprehensibly dwell. **Amen**—So let it be, so ought it to be, and so it shall be. After “to the only wise God our Saviour,” many excellent MSS., Versions, etc., add *δὲ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν*, *by Jesus Christ our Lord*; and after “dominion and power” they add *πρὸ παντός τοῦ αἰῶνος*, *before all time*; and both these readings Griesbach has received into the text. [And they are now generally accepted.] The text, therefore, may be read thus: *To the only wise God our Saviour, by Christ Jesus our Lord, be glory and majesty, dominion and power, before all time, and now, and through all futurity. Amen* Let the whole creation join in one eternal “Amen !”

ADDITIONAL NOTE—THE BOOK OF ENOCH.

[The reference (verses 14, 15) to a prophecy of “Enoch, the seventh from Adam,” in a canonical book of the New Testament, is a curious and somewhat startling fact. In the fifth chapter of Genesis, which is made up of the genealogies of the antediluvian patriarchs, in the direct line from Adam to Noah, consisting of ten persons, in the seventh place occurs the name of Enoch, the son of Jared and the father of Methuselah, who was the grandfather of Noah, the tenth in the line. The whole biography of Enoch is comprised in verses 18 to 24 of that chapter, giving the name of his father, (Jared,) and his (the father’s) age at the birth of his son, (Enoch,) and how long he lived afterward ; then giving the age of Enoch at the birth of Methuselah, and how long he lived after that event, the account concluding with the significant but somewhat enigmatical statement, “And Enoch walked with God : and he was not ; for God took him.” It is somewhat remarkable that in all the subsequent parts of the canonical Scriptures of the Old Testament there does not appear to be a single reference to any of the remarkable facts of the life and the “translation” of Enoch, nor, indeed, any recognition that such a man had ever existed. In the apocryphal book of *Ecclesiasticus*,

(chap. xlv, 16 ; xlix, 14) he is named among the “famous men,” and as “translated,” or “taken” up “from the earth ;” and the same thing reappears with considerable amplification in Hebrews, (xi, 5,) by which the tradition of his translation becomes incorporated into a canonical book. The translation of Enoch, and also that of Elijah, became a fruitful theme for speculation with the Church fathers, the predominant literalistic and materialistic portion of them accepting the translation as real, so bearing two human bodies into heaven, and therefore proofs and pledges of the resurrection of the body without essential changes ; while the more spiritual school, represented by Origen, hesitated to accept what to them seemed to be so gross a conception of the nature of the future life. A little later in the history of the Church, Enoch and Elijah were held to be the “two witnesses” spoken of in Rev. xi, 3, etc.

[Jude makes a quotation from a prophecy, either written or oral, which he evidently assumes to be the veritable production of the Enoch whose history is given in the place that has been named, though to suppose that any such a prophecy had floated down through the ages from antediluvian times, outside of the recognized “Scriptures” of the Jewish Church, is a rather violent presumption. The identification of the author of the book quoted from, with “Enoch, the seventh from Adam,” is evidently an error, and one of a rather flagrant character to be found in a canonical book. That there is such a book is now well known, and its history is rather remarkable. It appears to have been well known during the second century, and afterward, for it is referred to by Justin Martyr, Irenæus, Anatolius, Clement of Alexandria, and Origen. Tertullian quotes from it as a book “not received by some, nor admitted into the Jewish canon,” but still he defends it. Extracts and fragments from it may be found scattered through the Church literature of the Middle Ages, but the work itself was for a long time believed to be lost. But during the eighteenth century it became known that a book answering to it existed in Abyssinia, and at length, in 1773, the traveler Bruce brought home from Africa three MSS. containing the complete work in an Ethiopic translation, which was published at Oxford—more than fifty years later—in 1838. The Ethiopic text has since been edited from five MSS. by Dillman, and published at Leipzig, with a German translation. An English translation has also been issued by the Clarks of Edinburgh, thus bringing it within the reach of any who may wish to read it. The Ethiopic translation evidently belongs to the third or fourth century, and probably was made from the Greek ; but whether that was its original form, or itself a translation from an older Aramaic original, is an open question.

[The date of the original writing is variously fixed somewhere within the three hundred years, half before and half after the birth of Christ ; and it very well reflects the Jewish thought of that age, out of which the apostles gathered certain names and facts that are not found in the Old Testament.

PREFACE

TO

THE REVELATION

OF

ST. JOHN THE DIVINE.

ITS AUTHORSHIP.

THE author of the Apocalypse describes himself as the "servant" of Jesus Christ, (chapter i, 1;) as one who bore witness "of the word of God, and of the testimony of Jesus Christ," (chapter i, 2;) expressions which seem to identify him with the writer of John i, 14; xix, 35, and 1 John i, 2. He is the "brother" of those whom he addresses, and partaker with them in the "tribulation and kingdom and patience *which are* in Christ Jesus." (Chapter i, 9.) The angel who speaks to him addresses him as his "fellow servant," and as of his "brethren the prophets." (Chapter xxii, 8, 9.) The writer also names himself *Joux*, (chapter i, 1, 4, 9, and xxii, 8,) a not unusual name in both the Old and New Testaments, and in other Jewish writings; and yet among the many bearers of the name there could have been but little doubt in the early Church respecting the person referred to in the various places in which the name occurs in the New Testament, that he was no other than John the son of Zebedee, the brother of James, both of whom were prominent among the twelve apostles. Accordingly, it is agreed with almost complete unanimity among all classes and schools of critics, that a strong preponderance of evidence points to the John of the twelve apostles as the author of the Apocalypse.

I. EXTERNAL EVIDENCE IN THE EASTERN CHURCH.

Andreas, bishop of Cesarea, toward the close of the fifth century composed a connected commentary on the Apocalypse, in which he cited in proof of its inspiration the testimony of Gregory Nazianzen and Cyril, as well as the more ancient writers, Papias, Irenæus, Methodius, and Hippolytus. Papias is spoken of as "a successor of the evangelist John, whose Revelation lay before him." Most of the works of Papias are lost, and we know of them chiefly from references and extracts made by Eusebius in his Church History; and though Papias might not be accepted as either a reliable interpreter or as an authoritative guide in theology, still there can be no question as to the value of his testimony respecting the existence of the Apocalypse in his time. Papias was a millenarian, and Eusebius wrote in opposition to all properly chiliastic views; but yet he neither questioned Papias's reference to the Apocalypse, nor depreciated the book as a Christian authority; and he also remarks, rather incidentally, that "he (Papias) has

also handed down in his books other accounts which Aristion has given of the Lord's words; and also traditions of the presbyter John." The introduction of a second John into this record, has been laid hold of by some as presenting a possible alternative author of the book of Revelation, although the apostle John is clearly recognised as another and a greater than the presbyter. [But all this matter about the "presbyter John" seems much more like a subterfuge than a solid argument.]

It is recorded by Irenæus that the apostle John lived till the times of Trajan, (A. D. 96,) and that both Polycarp and Papias were among his hearers, and that both of these Fathers suffered martyrdom at nearly the same time, (not far from A. D. 155;) and as it is known that Polycarp was of a great age at the time of his death, it is altogether probable that both he and Papias were disciples of the apostle John. Justin Martyr published his Apology about A. D. 145, in which he treats the Apocalypse as a sacred book, and names the apostle John as its author. Melito, bishop of Sardis, (about A. D. 169,) is said by both Eusebius and Jerome to have written "concerning the Apocalypse of St. John," by which name they evidently understood the apostle John to be intended. Apollonius, who was bishop of Ephesus, (about A. D. 170-180,) living just where St. John had lived and died, in his treatise against the Montanists refers to the Apocalypse, which he says explicitly was written by St. John; and at about the same date Theophilus of Antioch, as quoted by Eusebius, names among his authorities, (*μαρτυρία*), "the Apocalypse of John." Irenæus, bishop of Lyons, (A. D. 130-202,) who claimed to have been conversant with men who had associated with the apostles, refers in the clearest terms to "the visions which John saw," and seems not to have entertained any doubt in respect to either the genuineness or the authorship of the work. Clement of Alexandria (A. D. 165-220) and Origen (A. D. 186-253) both refer to the Apocalypse as to a divine book; and in the same list may be named Hippolytus, Methodius, Gregory, Cyril of Alexandria, and Basil. Ephraem Syrus, though he used the Peshito Version as his standard New Testament, in which the Apocalypse is not found, nevertheless refers to it, as to any other parts of the Scriptures, and he ascribes it to St. John. Eusebius treats the question somewhat critically; but although, as an anti-chilias, he had strong reasons for rejecting it had he entertained any doubt respecting it, he frequently refers to it as "Holy Scripture." In all the Eastern Church, therefore, during the second and third centuries, the Apocalypse was known and generally accepted as the work of the apostle John; and by many, not all, it was received as an undoubted portion of the inspired word of God.

II. EXTERNAL EVIDENCE IN THE WESTERN CHURCH.

The Muratorian Fragment (A. D. 142-157) may be regarded as a summary of the decision of the Western Church as to the Canon of the New Testament down to the middle of the second century, and in this the Apocalypse is named, and ascribed to the "blessed John." It is also named in the Codex Claromontanus of the third century. The Montanists regarded the Apocalypse as the work of the apostle John, and Tertullian (A. D. 160-240) quotes from it freely as undoubtedly written by him; Cyprian (A. D. 250) knows no difference of canonical authority between the Gospels and the Apocalypse, and Victorinus (martyred A. D. 303) wrote a commentary upon it, and fully conceded both its canonicity and its Johannean origin. And Lactantius (A. D. 320) quotes it by name in company with John's Gospel. Though for doctrinal reasons (its apparent support of

Montanism and Millenarianism) it was sometimes called in question, yet even so careful a critic as Dr. S. Davidson observes: "The historical tradition relative to the Apocalypse seems to have been interrupted by doctrinal views alone. Had no Montanism or Millenarianism appeared, we should have heard of no voice raised against John's authorship."

There was, however, another side to this question, and it is only just to concede that the book was either rejected or treated as of doubtful authority by not a few really able writers among the Fathers. Dionysius of Alexandria (A. D. 248-265) gives the unfavorable views of some of his predecessors concerning the Apocalypse, and then says for himself that the book is covered with such a thick veil that he cannot penetrate its meaning; yet he confesses that it may have a sense too deep for him, in which statement of the case he has been imitated by some eminent modern biblical scholars. Eusebius of Cesarea, the church historian, seems to have held the whole question of the Apocalypse an open and unsettled one. Though it is found in most of the lists or catalogues of the sacred books, still it is wanting in others. It is not in the Peshito, nor in the catalogue of Cyril of Jerusalem, nor in the Canon of Gregory Nazianzen, nor that of Chrysostom, nor in that of the Synod of Laodicea. It was rejected by Theodoret; and by Nicephorus, patriarch of Constantinople, (A. D. 806-815,) it was placed among disputed writings.

"At the period of the Reformation," says De Wette, "doubts respecting the apostolic origin of the Apocalypse generally again awoke with criticism, and Erasmus, Carlstadt, Luther, and Zwingle expressed themselves, either by hints or decidedly, against it." Modern critics have also expressed doubts on this subject, but these have rested rather on internal than external reasons.

III. INTERNAL EVIDENCE.

Turning from the outward evidence in the case to the inward, we find that the ablest critics have been divided in respect to their verdict. It is confessed on all hands that there are very considerable differences in the style of the Apocalypse and that of the acknowledged writings of the apostle John; but it is also claimed that these are readily accounted for by considering the widely different characters and purposes of those writings, these being simply narrative and didactic in form, while that is highly poetical and imaginative. Though it is granted that the gospel and epistles of John were written by divine inspiration, it is still evident that in uttering prophecies received in ecstasies the individual would be more fully lifted out of himself, and that his language would to some extent be subject to the same spiritual influences that possessed his whole soul. [It is impossible for a writer, in such an ecstatic state, not to speak and write in a lofty and symbolic style. The human spirit labours to give utterance to its magnificent conceptions; language is taxed to its utmost; and the mind, excited to the highest degree of tension, lays hold upon whatever will express its deep emotions. And it must be borne in mind that John wrote in the very midst of his awful visions.—*Harman.*]

But this difference extends only to the tone and imagery of the Apocalypse as contrasted with the plainer and less picturesque language of the gospel and epistles. To a closer examination of the words and phrases and forms of expression, and the mental conceptions, it will be found that a marked similarity is clearly to be seen. Certain words and forms of statement that are characteristic of the gospel and epistles of John, and are but seldom met with in any

other parts of the New Testament, are found again in like frequency in the Apocalypse. The specifically Johannean conception of doctrines, and the remarkable alternations of gentleness and severity toward those spoken of, are the same in all of the books commonly ascribed to the apostle John. Its doctrinal conceptions, which constitute such a conspicuous feature of the book, are not only eminently evangelical, but also specifically Johannean, and as such they are distinguished from the peculiarities of other New Testament writers. In reading the Apocalypse, whether critically or devotionally, one seems to catch in its undertones the characteristics of the fourth gospel and of the Johannean epistles—criteria of identity that can neither be counterfeited nor their evidence set aside.

PLACE AND TIME OF ITS COMPOSITION.

That John saw the visions of the Apocalypse on the island of Patmos, (Rev. i, 9,) whither he had been banished *on account of the word of God, διὰ τὸν λόγον τοῦ Θεοῦ*, is the undisputed tradition of the ancient Church, against which no valid reason has ever been urged. Whether all the visions were seen at once, or in close connexion, or at considerable intervals of time, and whether the writing them out and setting the whole prophecy in order as the seer was directed to do was accomplished during the apostle's exile, (of the continuance or end of which we have no information,) or whether that was done after his return to Ephesus, is alike uncertain and unimportant. Patmos was certainly the place where the Revelation was received; and not improbably it was there reduced to writing, though it is not altogether absurd to conjecture that this may have been completed at Ephesus.

The precise date of these transactions is not so easily determined, some contending for the time of Nero and others for that of Domitian. Irenæus, who is quoted by Eusebius, says explicitly that the Apocalypse was written near the end of the reign of Domitian Cesar; and with this view most of the Latin Fathers agree. Epiphanius makes its date as early as the reign of Claudius, but alleges no proof for his assertion. Between these extremes many writers have fixed on the time of Nero as the most probable date of these things. In the Muratorian Fragment, John is named as Paul's *predecessor*, whom the latter *followed* in writing epistles to the Churches; and as Paul suffered martyrdom under Nero, (A. D. 68,) this would remove the composition of the Apocalypse to a still earlier date. Both Tertullian and Origen refer to John's exile, but they fail to indicate its date. Victorinus and Sulpicius attribute John's banishment to *Domitianus Cesar*; and understanding that name to indicate the Emperor Domitian, the last of the Cesars, the early Church by a kind of common consent accepted the time of his reign, near the end of the first century, as the date of this book, which, however, has the disadvantage of implying that all these things occurred when John must have been not less than ninety years old. But while the preponderance of the early testimony is favourable to this later date, it is still quite evident that very little was really known about it, and that the prevailing traditions rested on a very uncertain foundation. Origen, who was certainly the most critical of the early Christians writers, much more so than any of his predecessors, refrains from expressing any opinion himself on the date of the Apocalypse, because John himself, in giving the *place* of the vision, had failed to fix its *time*, and no other writer had supplied this lack of definite information. "Such an opinion," says Stuart, "from such a man as Origen, the greatest critical scholar of the first three centuries, is entitled to very serious consideration, and I do not perceive how we are

to draw less from it than the conclusion, that Origen did not regard the question respecting the *time* when the Apocalypse was written, as settled by any thing within his knowledge. . . . After the ancient testimony given above, it is almost superfluous to repeat that all succeeding writers hang upon Irenæus for support. The testimony (so derived) in respect to the matter is evidently *successive* and *dependent*, not coetaneous and independent. We may safely follow, then, the plain and unequivocal evidences of the time when the Apocalypse was written which are contained within the book itself." The question, therefore, between the times of Nero and Domitian must remain an open one, to be determined exegetically, and agreeably to each one's accepted theory of the proper interpretation of the Apocalyptic prophecies, and in respect to which the present tendencies of opinions are evidently toward the earlier date.

SCHEMES OF INTERPRETATION.

As the author of this Commentary gives no theory by which to interpret its prophecies, and indeed confesses that he has none, for the benefit of the readers of this revised edition the following summary of the principal systems as held and taught by the various schools of interpreters is subjoined. It is taken, slightly abridged, from the *Speaker's Commentary*.

I. THE PRETERIST SYSTEM.

According to this system, the successive statements of the Revelation apply chiefly to the history of the Jewish nation down to the destruction of Jerusalem, and to the history of pagan Rome. Among the earliest expositors of this class is to be named Alcazar, (1614,) who prepared the way for the commentaries of Hugo Grotius, (1644,) Bossuet, and Wetstein, and more recently of Stuart and F. D. Maurice. Rationalistic writers, as they deny the *predictive* element of prophecy, must of course be "Preterists." The horizon of the prophet's vision does not extend, they assert, beyond his own lifetime; and consequently all that St. John has written must relate to events that occurred before his death. In carrying out this principle Eichhorn follows Grotius; but he argues as if the Apocalypse were composed at the end of the reign of Nero. According to Herder, Hartwig, Kappe, and others, the Apocalypse relates chiefly to the overthrow of the Jewish state; according to Ewald, De Wette, Bleek, and others, to Rome and the pagan emperors. Other rationalists, like Eichhorn, make the book apply both to the Jews and to pagan Rome. To these names may be added those of Réville, Reuss, Renan, and Mr. Desprez, (of England, 1870.)

II. THE HISTORICAL OR CONTINUOUS SYSTEM.

The "historical" school includes the great majority of commentators. To it belong those who uphold the "year-day" theory; as well as they who interpret chronologically. Writers of this school differ widely among themselves. They differ, for example, as to the questions, *a*) Whether the Apocalypse is strictly continuous, or consists of "synchronous" prophecies. (Mede, Hengstenberg,) regarding the seals, trumpets, and vials as being *complementary*; *b*) Whether the sixth seal refers to Constantine, (Elliott,) or to the first French Revolution, (Faber.) In this class we also find the names of Abbot Joachim, (1180,) of De Lyra, (1520,) Wiclif, Bullinger, Brightman, Vitringa, (who wrote in reply to Bossuet,) Sir Isaac Newton, (who agrees generally with Mede,) Robert Fleming,

Gaussen, etc. A general tendency to allegorize is another characteristic of this school.

III. THE FUTURIST SYSTEM.

The "Futurists" apply the predictions of the Apocalypse to the events which are immediately to precede, or immediately to follow, the second advent of Christ. The writers of this school usually (although they are not always consistent) interpret literally: Israel is the literal Israel; the temple is the literal temple rebuilt at Jerusalem; three and a half "times," forty-two months; twelve hundred and sixty days are three and a half natural, literal years. It is clear that there can be no discussion as to the accuracy or inaccuracy of the results of this system of interpretation in any of its forms. The future defies criticism. Ribera (1592) seems to have been the earliest Futurist. He has been followed by Lacunza (ben Ezra, born in 1731,) Tyso, Maitland, De Burgh, Todd, W. Kelley. [Modern "Adventists" (Millerites) are substantially "Futurists."]

IV. THE SPIRITUAL SYSTEM.

There is yet another principle of interpretation which adopts for its leading idea the great conception of St. Augustine, as to the "Philosophy of History." This system may be styled the "spiritual," and has for its adherents (more or less closely) Hofmann, Ebrard, Auberlen, and Hengstenberg. The last named is also ranked among the adherents of the "historical" and allegorical system. The majority of such writers consider that to predict the future conversion of Israel, and the return of God's ancient people to their land, was the chief object of St. John. Ebrard closes his commentary with this concise statement, which all consistent "spiritualists" must accept: "The Book of Revelation does not contain presages of contingent, isolated events; but it contains warning and consolatory prophecies concerning the great leading forces which make their appearance in the conflict between Christ and the enemy. So full are its contents that every age may learn therefrom, more and more, against what disguises of the serpent one has to guard oneself; and also how the afflicted Church at all times receives its measure of courage and of consolation."

The "spiritual" system of interpretation receives support from the apocalyptic symbolism, which has found favour with many. The imagery of the book describes very naturally, in accordance with the whole spirit of prophecy, the various conditions of the kingdom of God on earth, during its successive struggles against the prince of this world. The figurative utterances of the seer are specially suited for this purpose, owing to the latitude of application which all symbolism allows; and this, without distorting the sense or offering any violence to the language of a single passage. Reuss, indeed, objects that this system does not really differ from the "historical," inasmuch as it merely substitutes the religious history of the kingdom of God for the political history of the Church; but this objection is manifestly unsound, for whereas the "spiritual" application is never exhausted, but receives additional illustrations as time rolls on, the "historical" system assumes that single events, as they come to pass in succession, exhibit the full accomplishment of the different predictions of the Apocalypse.

PLANS OF THE APOCALYPSE.

I. *The "Preterist."* (Wetstein.)

Wetstein supposes the book of the Apocalypse to have been written a considerable time before the destruction of Jerusalem. The events described from

the fourth chapter to the end he supposes to refer to the Jewish war, and to the civil commotions which took place in Italy while Otho, Vitellius, and Vespasian were contending for the empire. These contentions and destructive wars occupied the space of about three years and a half, during which, Professor Wetstein thinks, the principal events took place which are recorded in this book. On these subjects he speaks particularly in his notes, at the end of which he subjoins what he calls his *ἀνέκφας λαϊώσις*, or synopsis of the whole work, which I proceed now to lay before the reader.

"This prophecy, which predicts the calamities which God should send on the enemies of the Gospel, is divided into two parts. The first is contained in the *closed book*; the second, in the *open book*.

I. The first concerns the *earth and the third part*, that is, Judah and the Jewish nation.

II. The second concerns *many peoples, and nations, and tongues, and kings*, (chapter x, 11;) that is, the Roman empire.

1. The *book written within and without, and sealed with seven seals*, (chapter v, 1,) is the bill of divorce sent from God to the Jewish nation.

2. The *crowned conqueror on the white horse armed with a bow* (chapter vi, 2) is Artabanus, king of the Parthians, who slaughtered multitudes of the Jews in Babylon.

3. The *red horse*, (verse 4,) denotes the Sicarii and robbers in Judea, in the time of the proconsuls Felix and Festus.

4. The *black horse*, (verse 5,) the famine under Claudius.

5. The *pale horse*, (verse 8,) the plague which followed the robberies and the famine.

6. The *souls of those who were slain*, (verse 9,) the Christians in Judea, who were persecuted, and were now about to be avenged.

7. The *great earthquake*, (verse 12,) the commotions which preceded the Jewish rebellion.

8. The *servants of God from every tribe, sealed in their foreheads*, (chapter vii, 3,) the Christians taken under the protection of God, and warned by the prophets to flee immediately from the land.

9. The *silence for half an hour*, (chapter viii, 1,) the short truce granted at the solicitation of king Agrippa.

Then follows the rebellion itself.

1. The *trees are burnt*, (verse 7,) denoting the ravages of the fields and villages, and unfortified places of Judea, which first felt the bad effects of the sedition.

2. The *burning mountain cast into the sea, which in consequence became blood*, (verse 8;) and,

3. The *burning star falling into the rivers, and making the waters bitter*, (chapter viii, 10, 11,) the slaughter of the Jews at Cesarea and Scythopolis.

4. The *eclipsing of the sun, moon, and stars*, (verse 12,) the anarchy of the Jewish commonwealth.

5. The *locusts like scorpions hurting men*, (chapter ix, 3,) the expedition of Cestius Gallus, prefect of Syria.

6. The *army with arms of divers colours, etc*, (verses 16, 17,) the armies under Vespasian in Judea.

About this time the Roman emperors Nero and Galba died: after which followed the civil war, signified by *the sounding of the seventh trumpet*. (Chapter x, 7, 11; xi, 15.)

1. The *two prophetic witnesses, two olive trees, two candlesticks*, (chapter xi, 3, 4,) teachers in the Church, predicting the destruction of the Jewish temple and commonwealth.

2. The *death of the witnesses*, (verse 7,) their flight, and the flight of the Church of Jerusalem, to Pella, in Arabia.

3. The *resurrection of the witnesses, after three days and a half*, (verse 11,) denoting that the predictions began to be fulfilled at a time in which their accomplishment was deemed impossible; and the doctrine of Christ begins to prevail over Judea, and over the whole earth.

4. The *tenth part of the city fell in the same hour, and seven thousand names of men slain*, (verse 13,) imports the seizure of Jerusalem by the Idumeans; and that many of the priests and nobles, with Annas, the high priest, signified by *names of men*, that is, *men of name*, were slain by the Zealots.

5. The *woman clothed with the sun, the moon under her feet, and a crown of twelve stars on her head*, (chapter xii, 1,) the Christian Church.

6. The *great red dragon seen in heaven, with seven heads, seven diadems, and ten horns*, (verse 6,) the first six Cesars, who were all made princes at Rome, governing the armies and the Roman people with great authority; especially Nero, the last of them, who, having killed his mother, cruelly vexed the Christians, and afterward turned his wrath against the rebellious Jews.

7. The *seven headed beast from the sea, having ten horns surrounded with diadems*, (chapter xiii, 1,) Galba, Otho, and Vitellius, who were shortly to reign, and who were proclaimed emperors by the army.

8. This *beast, having a mouth like a lion, the body like a leopard, the feet like a bear*, (verse 2,) represents the avaricious Galba; the rash, unchaste, and inconstant Otho; Vitellius, cruel and sluggish, with the German army.

9. *One head*, that is, the seventh, *cut off*, (verse 3,) Galba.

10. *He who leadeth into captivity shall be led into captivity; he who killeth with the sword shall be killed with the sword*, (verse 10,) Otho, who subdued the murderers of Galba, and slew himself with a dagger; Vitellius, who bound Sabinus with chains, and was himself afterward bound.

11. *Another beast rising out of the earth, with two horns*, (verse 11,) Vespasian and his two sons, Titus and Domitian, elected emperors at the same time in Judea.

12. The *number of the wild beast, 666, the number of a man*, TEITAN, Titan or Titus: T, 300; E, 5; I, 10; T, 300; A, 1; N, 50—making in the whole 666. [But some very respectable MSS. have 616 for the number; if the N be taken away from Teitan, then the letters in Teita make exactly the sum 616.]

13. *A man sitting upon a cloud, with a crown of gold upon his head, and a sickle in his hand*, (chapter xiv, 14,) Otho and his army, about to prevent supplies for the army of Vitellius.

14. *An angel of fire commanding another angel to gather the vintage; the winepress trodden whence the blood flows out 1,600 furlongs*. The followers of Vitellius laying all waste with fire, and the Bebriaci conquering the followers of Otho with great slaughter.

Then follow the seven plagues:

1. The *grievous sore*, (chapter xvi, 2,) the diseases of the soldiers of Vitellius through intemperance.

2. The *sea turned into blood*, (verse 3,) the fleet of Vitellius beaten, and the maritime towns taken from them by the Flavii.

3. The *rivers turned into blood*, (verse 4,) symbolize the slaughter of the adherents of Vitellius at Cremona and elsewhere, near rivers.

4. The *scorching of the sun*, (verse 8,) the diseases of the Vitellii increasing, and their exhausted bodies impatient of the heat.

5. The *seat of the beast darkened*, (verse 10,) all Rome in commotion through the torpor of Vitellius.

6. *Euphrates dried up, and a way made for the kings of the east; the three unclean spirits like frogs*. The Flavii besieging Rome with a treble army, one part of which was by the bank of the Tiber.

The *shame of him who is found asleep and naked*; Vitellius, (verse 15;) *Armageddon*, (verse 16;) the pretorian camps.

7. The *fall of Babylon*, (verse 19,) the sacking of Rome.

1. The *whore*, (chapter xvii, 1,) Rome.

2. The *seven kings*, (verse 10,) CESAR, AUGUSTUS, TIBERIUS, CALIGULA, CLAUDIUS, NERO, and GALBA.

3. The *eighth, which is of the seven*, (verse 11,) Otho, destined by adoption to be the son and successor of Galba.

4. The *ten horns*, (verses 12–16,) the leaders of the Flavian factions.

5. The *merchants of the earth*, (chapter xviii, 11;) that is, of Rome, which was then the emporium of the whole world.

6. The *beast and the false prophet*, (chapter xix, 20,) Vespasian and his family, contrary to all expectation, becoming extinct in Domitian, as the first family of the Cesars, and of the three princes, Galba, Otho, and Vitellius.

7. The *millennium, or a thousand years*, (chapter xx, 2,) taken from *Psa. xc, 4*, a time appointed by God, including the space of *forty* years from the death of Domitian to the Jewish war under Adrian.

8. *Gog and Magog, going out over the earth*, (verse 8,) Barchochebas, the false Messiah, with an immense army of the Jews, coming forth suddenly from their caves and dens, tormenting the Christians, and carrying on a destructive war with the Romans.

9. The *New Jerusalem*, (chapter xxi, 1, 2,) the Jews being brought so low as to be capable of injuring no longer; the whole world resting after being expiated by wars; and the doctrine of Christ propagated and prevailing everywhere with incredible celerity.

Wetstein contends (and he is supported by very great men among the ancients and moderns) that “the book of the Revelation was written before the Jewish war, and the civil wars in Italy; that the important events which took place at that time, the greatest that ever happened since the foundation of the world, were worthy enough of God’s notice, as the affairs of his Church were so intimately connected with them; that his method of exposition proves the whole book to be a well connected, certain series of events; but the common method of interpretation, founded on the hypothesis that the book was written *after* the destruction of Jerusalem, is utterly destitute of certainty, and leaves every commentator to the luxuriance of his own fancy.”

II. THE HISTORICAL.

Those who consider the Apocalypse as a prophecy and scenical exhibition of what shall happen to the Christian Church to the end of the world, lay this down as a proposition, which comprises the subject of the whole book: *The contest of Christ with his enemies; and his final victory and triumph over them*. See

1 Cor. xv, 25; Matt. xxiv; Mark xiii; Luke xxi. But what is but briefly hinted in the above Scriptures is detailed at large in the Apocalypse, and represented by various images, nearly in the following order:

1. The *decrees* of the divine providence, concerning what is to come, are declared to John.

2. The *manner* in which these decrees shall be executed is painted in the most vivid colours.

3. Then follow *thanksgivings* to God, the ruler and governor of all things, for these manifestations of his power, wisdom, and goodness.

After the *exordium*, and the *seven epistles* to the seven Churches of Asia Minor, to whose angels or bishops the book seems to be dedicated, (chapters i, ii, iii,) the scene of the visions is opened in heaven, full of majesty; and John receives a promise of a *revelation* relative to the future state of the Church. (Chapters iv, v.)

The enemies of the Church of Christ which the Christians had then most to fear were the *Jews*, the *heathens*, and the *false teachers*. All these are overcome by Christ, and over them he triumphs gloriously. First of all, punishments are threatened to the enemies of the kingdom of Christ, and the preservation of his own followers in their greatest trials determined; and these determinations are accompanied with the praises and thanksgivings of all the heavenly inhabitants, and of all good men. (Chapters vi-x.)

The transactions of the Christian religion are next recorded. (Chapters xi-xiv, 5.) The Christians are persecuted,

1. By the *Jews*; but they are not only preserved, but they increase and prosper.

2. By the *heathens*; but in vain do these strive to overthrow the kingdom of Christ, which is no longer confined within the limits of Judea, but spreads among the Gentiles, and diffuses itself over the whole Roman empire, destroying idolatry, and rooting out superstition in every quarter. (Chapters xii, xiii, 1-10.)

3. *False teachers* and *impostors* of various kinds, under the name of Christians, but enemies of the cross of Christ, more intent on promoting the interests of idolatry or false worship than the cause of true religion, (chapter xiii, 11-18,) exert their influence to corrupt and destroy the Church; but, notwithstanding, Christianity becomes more extended, and true believers more confirmed in their holy faith. (Chapter xiv, 1-5.) Then new punishments are decreed against the enemies of Christ, both Jews and heathens, and the calamities to come on the Jewish nation before its final overthrow are pointed out. (Chapters xiv, xv.) Next follows a prediction of the calamities which shall take place during the Jewish war, and the civil wars of the Romans during the contentions of Otho and Vitellius, (chapter xvi, 1-16,) who are to suffer most grievous punishments for their cruelties against the Christians. (Chapter xvii.) The Jewish state being now finally overthrown, (chapter xviii,) the heavenly inhabitants give praise to God for his justice and goodness; Christ is congratulated for his victory over his enemies, and the more extensive progress of his religion. (Chapter xix, 1-10.)

Opposition is, however, not yet totally ended: idolatry again lifts up its head, and new errors are propagated; but over these also Christ shows himself to be conqueror. (Chapter xix, 11-21.) Finally, Satan, who had long reigned by the worship of false gods, and other superstitions and wickedness, is deprived of all power and influence; and the concerns of Christianity go on gloriously. (Chapter xx, 1-6.) But toward the end of the world new enemies arise, and threaten

destruction to the followers of Christ; but in vain is their rage, God appears in behalf of his servants, and inflicts the most grievous punishments upon their adversaries. (Chapter xx, 6-10.) The last judgment ensues, (verses 11-15,) all the wicked are punished, and the enemies of the truth are chained so as to be able to injure the godly no more; the genuine Christians, who had persevered unto death, are brought to eternal glory; and, freed from all adversities, dwell forever in blessedness that knows no bounds. (Chapters xxi and xxii.) See Rosenmüller.

Eichhorn takes a different view of the *plan* of this book; though in substance not differing much from that above. According to this writer the whole is represented in the form of a *drama*, the parts of which are the following: I. The *title*. (Chapter i, 1-3.) II. The *prologue*, (chapter i, 4-iii, 22;) in which it is stated that the argument of the drama refers to the Christians; epistles being sent to the Churches, which, in the symbolic style, are represented by the number *seven*. Next follows the *drama* itself, the parts of which are:

The *prelude*, (chapter iv, 1-viii, 5;) in which the scenery is prepared and adorned.

Act the first. (Chapter viii, 6-xii, 17.) Jerusalem is taken, and Judaism vanquished by Christianity.

Act the second. (Chapter xii, 18-xx, 10.) Rome is conquered, and heathenism destroyed by the Christian religion.

Act the third. (Chapter xx, 11-xxii, 5.) The New Jerusalem descends from heaven; or, the happiness of the life to come, and which is to endure forever, is particularly described. (Chapter xxii, 6-11.) Taken in this sense, Eichhorn supposes the work to be most exquisitely finished, and its author to have had a truly poetic mind, polished by the highest cultivation; to have been accurately acquainted with the history of all times and nations, and to have enriched himself with their choicest spoils.

My readers will naturally expect that I should either give a decided preference to some one of the opinions stated above, or produce one of my own. I can do neither, nor can I pretend to explain the book: I do not understand it; and in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in *conjectures*. I have read elaborate works on the subject, and each seemed right till another was examined. I am satisfied that no *certain* mode of interpreting the prophecies of this book has yet been found out, and I will not add another monument to the littleness or folly of the human mind by endeavouring to strike out a new course. I repeat it, I do not understand the book; and I am satisfied that not one who has written on the subject knows any thing more of it than myself. As to other matters, I must leave them to God, or to those events which shall point out the prophecy; and *then*, and probably *not till then*, will the sense of these visions be explained.

A conjecture concerning the *design* of the book may be safely indulged: thus, then, it has struck me, that *the book of the Apocalypse may be considered as a PROPHET continued in the Church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian Church in the place of the SUCCESSION OF PROPHETS in the Jewish Church; and by this especial economy PROPHECY IS STILL CONTINUED, IS ALWAYS SPEAKING, and yet a succession of prophets rendered unnecessary*. If his be so, we cannot too much admire the wisdom of the contrivance which still continues the voice and testimony of prophecy, by means of a very short book, without the

assistance of any extraordinary messenger, or any succession of such messengers, whose testimony would at all times be liable to suspicion, and be the subject of infidel and malevolent criticism, howsoever unexceptionable to ingenuous minds the credentials of such might appear.

After having lived in one of the most eventful eras of the world; after having seen a number of able pens employed in the illustration of this and other prophecies; after having carefully attended to those facts which were supposed to be the incontestable proofs of the fulfilment of such and such *visions, seals, trumpets, thunders, and vials* of the Apocalypse; after seeing the issue of that most terrible struggle which the French *nation*, the French *republic*, the French *consulate*, and the French *empire*, have made to regain and preserve their liberties, which, like arguing in a circle, have terminated where they began, without one political or religious advantage to them or to mankind; and after viewing how the prophecies of this book were supposed to apply almost exclusively to these events, the writers and explainers of these prophecies keeping pace in their publications with the rapid succession of military operations, and confidently promising the most glorious issue in the final destruction of superstition, despotism, arbitrary power, and tyranny of all kinds, nothing of which has been realized; I say, viewing all these things, I feel myself at perfect liberty to state that, to my apprehension, all these prophecies have been misapplied and misapprehended; and that the KEY to them is not yet intrusted to the sons of men. My readers will therefore excuse me from any exposure of my ignorance or folly by attempting to do what many, with much more wisdom and learning, have attempted, and what every man to the present day has failed in, who has preceded me in expositions of this book. I have no other mountain to heap on those already piled up; and if I had, I have not strength to lift it: those who have courage may again make the trial; already we have had a sufficiency of vain efforts.

[More than fifty years have passed since the above was written, during which time whole libraries have been produced on the subject, which have not even approximately settled any thing; and large portions of the Protestant world have been standing on tiptoe in expectation of the “speedy” denouement of the great drama of Revelation, which, however, does not appear. Three difficulties seem to stand in the way of all calculations respecting these matters: 1) The *beginning* of the cycle is not determined. 2) Its duration is uncertain. 3) It is not known what will occur at its ending.]

THE REVELATION

OF

ST. JOHN THE DIVINE.

CHAPTER I.

THE Revelation of Jesus Christ, ^awhich God gave unto him, to show unto his servants things which ^bmust shortly come to pass; and ^che sent and signified *it* by his angel unto his servant John: **2** ^dWho bare record of the word of God, and of the tes-

^a John 3. 32; 8. 26; 12. 49.—^b Verse 3; chap. 4. 1.—^c Chap. 22. 16.—^d 1 Cor. 1. 6; Verse 9; chap. 6. 9; 12. 17.

NOTES ON CHAPTER I.

1. The Revelation of Jesus Christ—The word *ἀποκάλυψις*, *apocalypse*, signifies literally, a *revelation*, or *discovery* of what was *concealed* or *hidden*. It is here said that this “revelation,” or discovery of hidden things was given by God (the Father) to “Jesus Christ;” that Christ gave it to his *angel*; that this angel showed it to John; and that John sent it to the Churches. Thus we find it came from God to Christ, from Christ to the angel, from the angel to John, and from John to the Church. It is properly, therefore, *the revelation of God*, sent by these various agents to his servants at large. [The man Christ Jesus, even in his glorified state, receives from the Father, by his hypostatic union with him, that revelation which by his Spirit he imparts to his Church.—*Alford*.] **Things which must shortly come to pass**—If the book were written before the destruction of Jerusalem, and the prophecies in it relate to that destruction and the civil wars among the Romans, which lasted but three or four years, then it might be said the “revelation” is of things which “must shortly come to pass.” But if we consider the book as referring to the state of the Church in all ages, the words here, and those in verse 3, must be understood of the commencement of the events predicted. [Alford, rather sharply antagonizing Hengstenberg, makes *ἐν τάχει* signify *certainly* rather than *shortly*, referring to Luke xviii, 8 for a like use of the phrase. (See preface.)] [The plain and obvious sense of *ἐν τάχει* (in this place) is *speedily, quickly, shortly*; so *ὁ καιρὸς ἐγγύς* (verse 3) plainly interprets it. (See Rev. ii, 16; iii, 11; xi, 14; xxii, 7, 12, 20.) If any thing clear can be made out from the Apocalypse, it is at least clear that chapters iv–xi have special reference to Jerusalem and Judea.—*Stuart*.]

2. Who bare record of the word of God—Is there a reference here to the first chapter of John’s Gospel, “In the beginning was the Word, and the Word was with God,” etc.? Of this “Word” John did bear record. Or, does the

timony of Jesus Christ, and of all things ^ethat he saw. **3** ^fBlessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for ^gthe time *is* at hand.

4 JOHN to the seven churches which are

^e 1 John 1. 1.—^f Luke 11. 28; chap. 22. 7.—^g Rom. 13. 11; James 5. 8; 1 Pet. 4. 7; chap. 22. 10.

writer mean the fidelity with which he noted and related the *word*—doctrines or prophecies—which he received at this time by revelation from God? This latter seems more consistent with the latter part of the verse.

3. Blessed is he that readeth—This is to be understood of the happiness or security of the persons who, reading and hearing the prophecies of those things which were to come to pass shortly, took proper measures to escape from the impending evils. **The time is at hand**—Either in which they shall be all fulfilled or begin to be fulfilled. [Ὁ γὰρ καιρὸς ἐγγύς. (See chapter xxii, 10.) This adjective is used in the New Testament to indicate *nearness*, whether of time or place, but with a kindred phrase, as in verse 1. Alford construes it, because of its relations to God’s eternity, as not to be circumscribed by merely natural limitations. He remarks: “The *nearness* spoken of is to be understood, as the *ἐν τάχει*, (verse 1,) which see. We know little now of relative nearness or distance in point of time; when the day of the Lord shall have opened our eyes to the true measure, we shall see how near it always is.” This seems to say that words which attempt to indicate nearness, in subjects of prophecy, have no meaning.]

These three verses contain the *introduction* to the entire revelation; now the *dedication* to the seven Churches commences.

4. John to the seven Churches . . . in Asia—The apostle begins this much in the manner of the Jewish prophets. They often name themselves in the messages which they receive from God to deliver to the people; for example, “The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem,” etc. The “Asia” here mentioned was what is called Asia Minor, or Proconsular Asia. We are not to suppose that these Churches were the only Christian Churches then in Asia Minor: but these “seven” were those which lay nearest to the apostle, and were more particularly under his care; though the message was sent to the Churches in general, and perhaps it concerns

in Asia: Grace *be* unto you, and peace, from him ^b which is, and ^c which was, and which is to come; ^d and from the seven Spirits which are before his throne; **5** And from Jesus Christ, ^e *who is* the faithful witness, and the ^f firstbegotten of the dead, and ^g the prince of the kings of the earth. Unto him ^h that loved us, ⁱ and washed us from our sins

^a Exod. 3. 14; verse 8. — ^b John 1. 1. — ^c Zech. 3. 9; 4. 10; chap. 3. 1; 4. 5; 5. 6. — ^d John 8. 14; 1 Tim. 6. 13; chap. 3. 14. — ^e 1 Cor. 15. 20; Col. 1. 18. — ^f Eph. 1. 20; chap. 17. 14; 19. 16. — ^g John 13. 34; 15. 9; Gal. 2. 20. — ^h Heb. 9. 14;

the whole Christian world. **Grace be unto you**—This form of apostolical benediction we have often seen in the preceding epistles. **From him which is, and which was, and which is to come**—This phrase is purely Jewish, and is supposed to include in itself all duration, *past, present, and future*. And for that purpose it is exceedingly appropriate, and strongly expresses the eternity of God; for we have no other idea of time than as past, or now existing, or yet to exist; nor have we any idea of eternity [outside of time] but as the eternity that was before time, and the endless duration that shall be when time is no more. That which “was” is the eternity *before time*; that which “is” is *time itself*; and that which “is to come” is the eternity which shall be when time is no more. [The words following *ἀπό* are all (in the genitive case) taken together as one indeclinable noun, corresponding to and expressive of *Jehovah*, which is indeclinable, and admits of no variation of form.—*Stuart.*] **The seven Spirits . . . before his throne**—[“Spirits,” that is, angels, or ministering spirits.] The ancient Jews, who represented the throne of God as the throne of an eastern monarch, supposed that there were seven ministering angels before this throne, as there were seven ministers attendant on the throne of a Persian monarch. We have an ample proof of this in Tobit xii, 15: “*I am Raphael, one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One.*” Sometimes they were represented as seven cohorts or troops of angels, under whom are thirty inferior orders. That seven angels are here meant, and not the Holy Spirit, is most evident from the place, the number, and the tradition. Those who imagine the Holy Ghost to be intended suppose the number “seven” is used to denote his manifold gifts and graces. (See chapter iii, 1; iv, 5; and v, 6.)

5. And from Jesus Christ—[Here *Χριστὸν* (*Christ*) stands connected with *πρωτότοκος* and *ἀρχων*, (without any connectives) both indicative of *supremacy*; that is, the Saviour, the anointed One, means the lawfully constituted supreme Lord and King.—*Stuart.*] **The faithful witness**—The true teacher, whose testimony is infallible, and whose sayings must all come to pass. **The firstbegotten of the dead**—See the note on Col. i, 18. **The prince of the kings**—Ὁ ἀρχων, the chief or head, of all earthly potentates; who has them all under his dominion and control, and can dispose of them as he will. **Unto him that loved us**—This should begin a new verse, as it is in the commencement of a new subject. Our salvation is attributed to the love of God, who gave his Son; and to the love of Christ, who died for us. (See John iii, 16.) **Washed us from our sins**—The redemption of the soul, including both remission of sins and

in his own blood, **6** And hath ^a made us kings and priests unto God and his Father; ^b to him *be* glory and dominion for ever and ever. Amen. **7** ^c Behold, he cometh with clouds; and every eye shall see him, and ^d they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. **8** ^e I am Alpha and Omega, the be-

1 John 1. 7. — ^a 1 Pet. 2. 5, 9; chap. 5. 10; 20. 6. — ^b 1 Tim. 6. 16; Heb. 13. 21; 1 Pet. 4. 11; 5. 11. — ^c Dan. 7. 13; Matt. 24. 30; 26. 64; Acts 1. 11. — ^d Zech. 12. 10; John 19. 37. — ^e Isa. 41. 4; 44. 6; 48. 12; verses 11, 17; chap. 2. 8; 21. 6; 22. 13.

purification from unrighteousness, is here, as in all the New Testament, attributed to the *blood of Christ shed on the cross for man*. (See 1 John i, 7.)

6. Kings and priests—See on 1 Pet. ii, 5, 9. But instead of βασιλεις καὶ ιερεῖς, *kings and priests*, the most reputable MSS., Versions, and Fathers have βασιλειαν ιερεῖς, *a kingdom and priests*, that is, a royal priesthood. The regal and sacerdotal dignities are the two highest that can possibly exist among men; and these two are here mentioned to show the glorious prerogatives and state of the children of God. **To him be glory**—That is, to Christ; for it is of him that the prophet speaks, and of none other. **For ever and ever**—Εἰς τοὺς αἰῶνας τῶν αἰώνων, *to ages of ages*; or rather, through all indefinite periods; through all time, and to eternity. [Τῶν αἰώνων is omitted by many of the best authorities.] **Amen**—A word of affirmation and approbation; so it shall be, and so it ought to be.

7. Behold, he cometh with clouds—This relates to his coming to execute judgment on the enemies of his religion; perhaps to his coming to destroy Jerusalem, as he was to be particularly manifested to them that **pierced him**, which must mean the incredulous and rebellious Jews. [Among the later Jews the Messiah is actually called the Cloud-man; God is also said to have his dwelling among the clouds. (Psa. cxvii, 2; xviii, 11.) The cloud is, so to speak, a material symbol of the divine presence, or the divine mystery, partly veiling, partly revealing.—*Lange.*] **And all kindreds of the earth**—Πᾶσαι αἱ φυλαὶ τῆς γῆς, *all the tribes of the land*. By this the Jewish people are most evidently intended, and therefore the whole verse may be understood as predicting the destruction of the Jews; and is a presumptive proof that the Apocalypse was written before the final overthrow of the Jewish state. [This language is borrowed from the ancient Hebrew Scripture, where the Jews are often spoken of as the *twelve tribes*, among whom all the land was partitioned, here designed to denote all who dwelt (might then be dwelling) in the land here referred to, the land where Christ was crucified. See *Stuart.*] **Even so, Amen**—Ναὶ, ἀμήν; *yea, Amen*. It is true, so be it. Our Lord will come and execute judgment on the Jews and Gentiles. This the Jews and Romans particularly felt [at the destruction of Jerusalem.]

8. I am Alpha and Omega—I am from eternity to eternity. This mode of speech is borrowed from the Jews, who express the *whole compass of things* by *aleph* and *tau*, the first and last letters of the Hebrew alphabet; but as St. John was writing in Greek, he accommodates the whole to the Greek alphabet, of which “alpha” and “omega” are the first and last letters. With the rabbins, *from aleph to tau*, expressed the whole of a matter, *from*

ginning and the ending, saith the Lord, ^v which is, and which was, and which is to come, the Almighty. **9** I John, who also am your brother, and ^w companion in tribulation, and ^x in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, ^y for the word of God, and for the testimony of Jesus Christ. **10** ^z I was in the Spirit on ^a the Lord's

^v Verse 1; chap. 4, 8; 11, 17; 16, 5. — ^w Phil. 1, 7; 4, 14; 2 Tim. 1, 8. — ^x Rom. 8, 17; 2 Tim. 2, 12. — ^y Verse 2; chap. 6, 9.

the beginning to the end. The beginning and the ending—[This clause is not found in the best MSS. and is now generally rejected.]

9. Your brother—A Christian, begotten of God, and incorporated in the heavenly family. [No inference can be drawn against the apostleship of the writer from this designation of himself. It is eminently Johannine.] **Companion in tribulation**—Suffering under the persecution in which you also suffer. **In the kingdom**—Introduced by the spirit into the kingdom of God. **And patience of Jesus**—Meekly bearing all indignities, privations, and sufferings for the sake and after the example of our Lord and Master. [The conjunction of these terms seems to be made to express a partaker, as in the kingdom, so in the tribulation and endurance which are *in* and *by* Christ.—*Alford*.]

The isle that is called Patmos—This island is one of the Sporades, and lies in the Ægean Sea, between the island of Icaria, and the promontory of Miletus. It is now call Pactino, Patmol, or Pal-mosa. It has derived all its celebrity from being the place to which St. John was banished by one of the Roman emperors—whether Domitian, Claudius, or Nero, is not agreed; most probably the latter. The island has a convent on a well fortified hill, dedicated to John the apostle. *Patmos* is the name of its capital and chief harbour. The whole island is about thirty miles in circumference. **For the testimony of Jesus Christ**—For preaching Christianity, and converting heathens to the Lord Jesus. [*Διὰ τὸν λόγον τοῦ Θεοῦ, on account of the word of the Lord.* Why was John in Patmos? The traditional understanding has been, that he had been banished thither by some persecuting edict, and with that the language may be made to agree, though *οὐα* is not commonly used to express an undesired necessity. Besides the usually received idea of an exile, two others have been suggested by eminent authorities: 1) that he was there in the prosecution of his apostolic office, preaching “the word of the Lord,” and 2) that he had been led thither, as Christ was “driven into the wilderness,” to receive this apocalypse.]

10. I was in the Spirit—That is, I received the Spirit of prophecy, and was under his influence when the first vision was exhibited. [*Ἐν πνεύματι, I became transported* out of the ordinary every day (normal) consciousness, and placed in the condition of the prophet's trance, *ἐκστασις*. (Acts x, 10; xi, 5; xxii, 17; 1 Cor. xiv, 2.) The contrast is, 1) To be in one's ordinary state of mind, with the reflecting consciousness holding intercourse with the world through the senses; or, 2) in a higher or polarly opposed form of consciousness, in which direct spiritual consciousness predominates. By “the Spirit,” therefore, we are undoubtedly to understand, not the Spirit of God, but that spiritual life of man which stands contrasted with his relations to the (outward) world, which (how-

day, and heard behind me ^ba great voice, as of a trumpet, **11** Saying, ^cI am Alpha and Omega, ^dthe first and the last: and, What thou seest, write in a book, and send ^eit unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. **12** And

^z Acts 10, 10; 2 Cor. 12, 2; chap. 4, 2; 17, 3; 21, 10. — ^a John 20, 26; Acts 20, 7; 1 Cor. 16, 2. — ^b Chap. 4, 1; 10, 8. — ^c Verse 8. — ^d Verse 17.

ever) as a prophetic state is inconceivable without the operation of the Holy Spirit, and hence presupposes the more general life in the Spirit as its basis. (Rom. viii, 9.)—*Longe*.] [A state, says Ebrard, in which “connexion with surrounding objects through the senses is suspended and a connexion with the invisible world established.”] **The Lord's day**—The first day of the week, observed as the Christian sabbath, because on it Jesus Christ rose from the dead; therefore it was called *the Lord's day*, and has taken place of the Jewish sabbath throughout the Christian world. [On any probable hypothesis of the date of this book this is the earliest mention of the day by this name.—*Alford*.] **And heard behind me a great voice**—This voice came unexpectedly and suddenly. He felt himself under the divine afflatus, but did not know what scenes were to be represented. **As of a trumpet**—Thus God prepared Moses to receive the law. (See Exod. xix, 16, 19, etc.)

11. I am Alpha and Omega; the first and the last—[This whole clause is wanting in the best MSS. etc.; probably it was taken from verse 8.] **Saying . . . What thou seest, write in a book**—Carefully note down every thing that is represented to thee. John had the visions from heaven; but he described them in his own language and manner. **Send it unto the seven Churches**—The names of which immediately follow. **In Asia**—This is wanting in the principal MSS. and Versions. **Ephesus**—This was a city of Ionia, in Asia Minor, situated at the mouth of the river Cayster, on the shore of the Ægean Sea, about fifty miles south of Smyrna. (See preface to the epistle to the Ephesians.) **Smyrna**—Now called also Ismir, is the largest and richest city of Asia Minor. It is situated about one hundred and eighty-three miles west by south of Constantinople, on the shore of the Ægean Sea. It is supposed to contain about one hundred and forty thousand inhabitants, Greeks, Armenians, Roman Catholics, Jews, and Turks, and a very few Protestants. It is a beautiful city, but often ravaged by the plague, and seldom two years together free from earthquakes. **Pergamos**—A town of Mysia, situated on the river Caius. It was the royal residence of Eumenes, and the kings of the race of the Attali. It was anciently famous for its library, which contained, according to Plutarch, two hundred thousand volumes. It was here that the *membrane Pergamenia*, Pergamenian skins, were invented; from which we derive our word parchment. Pergamos was the birthplace of Galen; and in it P. Scipio died. It is now known as Pergamo and Bergamo. **Thyatira**—Now called Akissat and Ak-kissar, a city of Natolia, in Asia Minor, seated on the river Hermus, in a plain eighteen miles broad, and is about fifty miles south from Pergamos. Numerous remarkable ancient inscriptions have been discovered in this place.

I turned to see the voice that spake with me. And being turned, ^eI saw seven golden candlesticks; **13** And in the midst of the seven candlesticks ^{one}like unto the Son of man, ^hclothed with a garment down to the foot, and ⁱgirt about the paps with a golden girdle. **14** His head and ^khis hairs were white like wool, as white as snow; and ^lhis eyes were as a flame of fire; **15** And his feet like unto fine brass, as if they burned in a furnace; and

^e Exod. 25, 37; Zech. 4, 2; verse 20.—^f Chap. 2, 1.—^g Ezek. 1, 26; Dan. 7, 13; 10, 16; chap. 14, 14.—^h Dan. 10, 5.—ⁱ Chap. 2, 6.—^j Dan. 7, 9.—^k Dan. 10, 6; chap. 2, 18; 19, 12.—^l Ezek. 1, 7; Dan. 10, 6; chap. 2, 18.—^m Ezek. 43, 2; Dan. 10, 6; chap. 14, 2; 19, 6.

Sardis—Now called Sardo and Sart, a town in Natolia, about forty miles east from Smyrna. It is seated on the side of mount Tmolus, and was once the capital of the Lydian kings, and here Croesus reigned. It is now a poor, inconsiderable village. **Philadelphia**—A city of Natolia, seated at the foot of mount Tmolus, by the river Cogamus. It was founded by Attalus Philadelphus, brother of Eumenes, from whom it derived its name. It is now called Alah-sheker, and is about forty miles eastward of Smyrna. **Laodicea**—A town of Phrygia, on the river Lyeus; first called Diospolis, or the city of Jupiter. It was built by Antiochus Theos, and named after his consort Laodice. (See on Col. ii, 1.)

12. And I turned—For he had heard the voice behind him. **To see the voice**—That is, the person from whom the voice came. [I gave full attention.] **Seven golden candlesticks**—Ἐπτά λυχνίας χρυσᾶς, seven golden lamps. These seven lampstands represented the seven Churches, in which the light of God was continually shining, and the love of God continually burning. And they are here represented as “golden” to show how precious they were in the sight of God. This is a reference to the temple at Jerusalem, where there was a candlestick or chandelier of seven branches, or rather six branches, three springing out on either side, and one in the centre. (See Exod. xxxvii, 17–23.)

13. In the midst—[Ἐν μέσῳ, intimates that he was in a position where he was surrounded by the seven lights.—Stuart.] **Like unto the Son of man**—This seems a reference to Dan. vii, 13. This was our blessed Lord himself. (Verse 18.) [Ὁμοιον υἱὸν ἀνθρώπου, one like a son of man; that is, like a man in form and appearance.] **Clothed with a garment down to the foot**—[Ἐνδεδυμένον πόδι, arrayed in a podera, the priestly robe, covering the whole body to the feet.] This is a description of the high priest in his sacerdotal robes. (See on Exod. xxviii, 4, etc.) Jesus as our high priest, even in heaven, is still discharging the sacerdotal functions before the throne of God. **Golden girdle**—The emblem both of regal and sacerdotal dignity.

14. His head and his hairs were white like wool—The whiteness or splendour of his head and hair doubtless proceeded from the rays of light and glory which encircled his head, and darted from it in all directions. The splendour around the head was termed by the Romans nimbus, and by us a glory; and was represented round the heads of gods, deified persons, and saints. It is used in the same way through almost all the nations of the earth. **His eyes were as a flame of fire**—

his voice as the sound of many waters. **16** And he had in his right hand seven stars: and ^{out}of his mouth went a sharp twoedged sword: ^{and}his countenance was as the sun shineth in his strength. **17** And ^{when}I saw him, I fell at his feet as dead. And ^{he}he laid his right hand upon me, saying unto me, Fear not; ^II am the first and the last: **18** ^II am he that liveth, and was dead; and, behold, ^II am alive for evermore,

^o Verse 20; chap. 2, 1; 3, 1.—^p Isa. 49, 2; Eph. 6, 17; Heb. 4, 12; chap. 2, 12, 16; 19, 15, 21.—^q Acts 26, 13; chap. 10, 1.—^r Ezek. 1, 28.—^s Dan. 8, 18; 10, 10.—^t Isa. 41, 4; 44, 6; 48, 12; chap. 2, 8; 22, 13; verse 11.—^u Rom. 6, 9.—^v Chap. 4, 9; 5, 14.

To denote his omniscience, and the all-penetrating nature of the divine knowledge.

15. His feet like unto fine brass—An emblem of his stability and permanence, brass being considered the most durable of all metallic substances or compounds. The original word, χαλκο-λυβάνω, means the famous aurichalcum, or factitious metal, which, according to Suidas, was εἶδος ἡλεκτρον, τιμιώτερον χρυσοῦ, “a kind of amber, more precious than gold.” It seems to have been a composition of gold, silver, and copper, and the same with the Corinthian brass, so highly famed and valued. **His voice as the sound of many waters**—(See Ezek. xliii, 2.) [In allusion to the quiet majesty of the sea.—Ebrard.]

16. In his right hand seven stars—The “stars” are afterward interpreted as representing the seven angels, messengers, or bishops of the seven Churches. Their being in the “right hand” of Christ, shows that they are under his special care and most powerful protection. [The idea conveyed by this symbol is, that they who were represented by the stars were altogether at the disposal of him in whose hand they were held. As to the imagery it is not necessary to inquire further.—Stuart.] **Out of his mouth went a sharp twoedged sword**—This is no doubt intended to point out the judgments about to be pronounced by Christ against the rebellious Jews and persecuting Romans; God’s judgments were just now going to fall upon both. Or the “sharp two-edged sword” may represent the word of God in general. (Heb. iv, 12; Eph. vi, 17.) **And his countenance was as the sun shineth in his strength**—His face was like the disk of the sun in the brightest summer’s day, when there are no clouds to abate the splendour of his rays. (See Judges v, 31.)

17. I fell at his feet as dead—(See Ezek. i, 28, and Dan. viii, 17.) The terrible splendour of such majesty was more than the apostle could bear, and he fell down deprived of his senses, but was soon enabled to behold the vision by a communication of strength from our Lord’s right hand. [There is no discrepancy in this bodily action with the spiritual nature of the vision, for ἐν πνεύματι (verse 10) does not supersede the existence (nor the simply muscular action) of the body.—Alford.]

18. I am he that liveth, and was dead—I am Jesus the Saviour, who, though the fountain of life, died for mankind; and being raised again from the dead I shall die no more, the great sacrifice being consummated. **And have the keys of hell and of death**—So that I can destroy the living and raise the dead. The keys, here, signify his power and authority over life, death, and the grave. This is also a rabbinical form of speech.

Amen; and ^whave the keys of hell and of death. **19** Write ^xthe things which thou hast seen, ^yand the things which are, ^zand the things which shall be hereafter; **20** The mystery ^aof the seven stars which thou saw-

^{ae} Psa. 68, 20; chap. 20, 1.—^a Verse 12, etc.—^y Chap. 2, 1, etc.—^z Chap. 4, 1, etc.

[*Ἐχω τὰς κλείς . . . αἶδον, mine are the keys of death and hades; that is, mine is the power to open the gates of the underworld, or region of the dead, and to rescue whomever I please from the power of death and hades—Stuart.*] We should understand *hades*, here, not as hell, nor the place of separate spirits, but merely as the grave. [The resurrection of Christ vanquished death, and he came forth a conqueror. And having done this in his humanity, and as a part of his Messianic work, he did it for all men; the conquest was made in behalf of the whole race.

Then first *humanity* triumphant
Passed the crystal ports of light.]

19. Write the things which thou hast seen—These visions and prophecies are for general instruction, and therefore every circumstance must be faithfully recorded. What he had “seen” was to be written; what he *was about to see*, relative to the seven Churches, must be also written; and what he was to *see afterward*, concerning other Churches and States, was to be recorded likewise.

20. The mystery—That is, the allegorical explanation of the **seven stars** is the **seven angels** or ministers of the Churches; and the allegorical meaning of the **seven golden lamps** is the **seven Churches** themselves. [The import of the *ἄγγελοι, angels*, has been much disputed. Very many commentators take them for the *presiding presbyters, or bishops* of the Churches. This view derives probability from the analogy of the vision itself, in which, seeing that the candelabra represent the Churches themselves—existing vessels containing much light—the “stars,” concentrated sparks of light, should represent some actually existing persons in, or connected with, the Churches. Again, throughout the seven epistles (chapters ii and iii) the angel is treated as representing and responsible for the particular Church. . . . As regards the symbolism, *stars* are symbols of the angels of the Churches, inasmuch as angels are beings of light. (Heb. i, 7; Psa. civ, 4; Job xxviii, 7; Isa. xiv, 12.) That stars are also used to symbolize earthly authorities is what might be expected from the very nature of the symbol, and should not be alleged here as against this interpretation of *ἄγγελοι*. The Churches themselves are represented by candlesticks, agreeably with the universal symbolism both of the prophetic and the evangelic Scriptures. (Prov. iv, 18; Isa. xxi, 1, 3; Matthew v, 14, 15; Luke xii, 35; Phil. ii, 15.)—*alford.*]

NOTES ON CHAPTER II.

PRELIMINARY.

[The preparation being thus made (by the majestic appearance of the Saviour and his condescending kindness) for John to receive communications, and he being enjoined by Christ to commit to writing both the explanation of what he had already seen and what was about to be disclosed, the seven epistles to the seven Churches are first dictated to

est in my right hand, ^band the seven golden candlesticks. The seven stars are ^cthe angels of the seven churches: and ^dthe seven candlesticks which thou sawest are the seven churches.

^a Verse 16.—^b Verse 12.—^c Mal. 2, 7; chap. 2, 1, etc.—^d Zech. 4, 2; Matt. 5, 15; Phil. 2, 15.

him, that he may write them down, and send them to those Churches in order that they might be read. It is not necessary to affirm that John heard with his outward ear all the contents of these epistles; for as he was in a state of ecstacy (chapter i, 10) it would be difficult to determine how much belonged to the outward and how much to the inward man. But, being *in the Spirit*, he seems to himself to hear the words of the epistles; or the ideas which they comprise are so deeply impressed upon his mind and memory that he could easily commit them to writing. It is not necessary to suppose a mechanical and verbal dictation of all the words. It is enough that the inner man becomes so thoroughly imbued, in vision, with the subject-matter to be contained in the epistles, that John is altogether furnished for the work of writing and sending them. He receives his commission to do this from the Lord Jesus Christ; and is instructed so as to make an official communication from him. That the writing was done after successive intervals, and between parts of the vision, is the first and natural impression derived from a continuous reading of the whole. But it is not necessary to attach much importance to that supposition; it is enough that John was under divine influence and guidance (*ἐν πνεύματι*) when he wrote these epistles, and that the Lord Jesus commissioned him to disclose to the Churches the things which they contain. The epistles themselves seem to wear the appearance of having been dictated to the writer, and that they are even more than ordinarily the result of special divine influence, as to the *manner* as well as the *matter*. Of this, however, not much use can be made in criticism, and yet the *manner* in which these epistles are composed deserves special attention:

[1. In each of the seven epistles the address to the Churches is prefaced by (a reference to) some of the characteristics ascribed to the Saviour, in chapter i, either as displayed in his person, or explicitly ascribed to him. The regularity with which this is done (in each case) deserves to be specially noted. From all this it is plain that the writer, in composing the epistles, had his mind filled with the vision as related in chapter i, and that the same hand is plainly employed in both—that is, the vision in chapter i, and the epistles in chapters ii and iii. Throughout the plan is uniform; while the manner of executing it is constantly, indeed sedulously, varied.

[2. After the salutation, and mention of the attributes belonging to Him who addresses the Churches, next in order comes (in each case) *οἶδα τὰ ἔργα, (I know thy works,)*—which means that all their demeanour is known to Jesus Christ; to which is added a specification of the various characteristics of each Church, whether for praise or blame. Two of the Churches, those of Smyrna and Philadelphia, received almost unmixt approbation; to those of Sardis and Laodicea sharp rebukes are administered, while to those of Ephesus, Pergamos, and Thyatira, both praise and rebukes are addressed.

CHAPTER II.

UNTO the angel of the church of Ephesus write; These things saith ^ahe that holdeth the seven stars in his right hand, ^bwho walketh in the midst of the seven golden candlesticks; ² ^cI know thy works, and thy la-

^a Chap. 1. 16, 20.—^b Chap. 1. 13.—^c Psa. 1. 6; verses 9, 13, 19; chaps. 3. 1, 8, 13.

But the approbation in all cases comes first, and the blame, when given, later.

[3. Encouragement, admonition, exhortation or warning, then follows, according to what the nature of the cases respectively demands. Particulars are stated wherein reformation is needed; and grounds of hope and encouragement are placed before those who are making vigorous efforts in the way of duty. All are admonished that the Lord Jesus Christ is at hand, and that he will punish or reward, as their respective conduct and character may require.

[4. The closing parts of the epistles exhibit a remarkable uniformity, which is mingled with variety. Each close exhibits the admonition, *Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις*, (*He that hath an ear, let him hear what the Spirit saith to the Churches*), in the very same words. In connexion with this, *ὁ νικῶν*, (*he that shall overcome*), or *τὸ νικῶντι*, (*to him that shall overcome*), appears, and to each person (or Church) thus characterized promises are made, all of which vary in costume and manner, but convey substantially the same ideas. . . . Thus while all the epistles are exactly alike as to the admonition which urges them to hearken to Him who addresses the Churches, yet all vary in regard to the costume and tenor of the promises which are made, in case of final victory over spiritual enemies.

[It should also be observed, that in nearly all of these epistles the manner of the threat or the promise, near the close of the epistle, is intimately connected with the attributes of the Redeemer described at the commencement of it. Let the comparisons be carefully made, and the result must be a conviction that more closely interwoven composition cannot be imagined. It is surely no ordinary hand that can perform such a task with so much skill.

[It may also be noted, that in conformity with the *trichotomy* of the book throughout, each of these epistles is divided into three parts, namely: *a*) A reference to some of the attributes of Him who addresses the Church. *b*) Disclosures of the characteristics of the Church, with appropriate admonition, encouragement, or reproof. *c*) Promises of reward to all who persevere in their Christian course and overcome the spiritual enemies who assault them. This *trichotomy* has no special influence on the interpretation of these epistles, but it is worthy of special note as it regards the rhetorical characteristics of the book, (which are certainly of a very high order).—Abridged from *Stuart*.]

I must here advertise my readers, 1) That I do not perceive any metaphorical or allegorical meaning in the epistles to these Churches. 2) I consider the Churches as real; and that their spiritual state is here really and literally pointed out; and that they have no reference to the state of the Church of Christ in all ages of the world, as has been imagined; and that the notion of what has

bour, and thy patience, and how thou canst not bear them which are evil: and ^athou hast tried them ^bwhich say they are apostles, and are not, and hast found them liars: ³ And hast borne, and hast patience, and for my name's sake hast laboured, and hast ^cnot

^d 1 John 4. 1.—^e 2 Cor. 11. 13; 2 Pet. 2. 1.—^f Gal. 6. 9; Heb. 12. 3, 5.

been termed the Ephesian state, the Smyrnian state, the Pergamenian state, the Thyatirian state, etc., etc., is unfounded, absurd, and dangerous; and such expositions should not be entertained by any who wish to arrive at a sober and rational knowledge of the Holy Scriptures. 3) I consider the angel of the Church as signifying the messenger, the pastor, sent by Christ and his apostles to teach and edify that Church. 4) I consider what is spoken to this angel as spoken to the whole Church; and that it is not his particular (personal) state that is described, but the states of the people in general under his care.

THE EPISTLE TO THE CHURCH AT EPHESUS.

1. **Unto the angel of the Church of Ephesus**—The Church at Ephesus is first addressed, as being the place where John chiefly resided; and the city itself was the metropolis of that part of Asia. The angel or bishop at this time was most probably Timothy, who presided over that Church before St. John took up his residence there, and who is supposed to have continued in that office till A. D. 97, and to have been martyred a short time before St. John's return from Patmos. **Holdeth the seven stars**—Who particularly preserves, and guides, and upholds, not only the ministers of those seven Churches, but all the genuine ministers of his Gospel in all ages and places. **Walketh in the midst of the seven golden candlesticks**—Is the supreme bishop and head, not only of those Churches, but of all the churches or congregations of his people throughout the world. [These two images—Christ holding the stars in his right hand, and walking among the golden candlesticks—very beautifully symbolizes his intimate association with his ministers and Churches, with supervisory care and sustaining power.]

2. **I know thy works**—*Τὰ ἔργα σου*, general demeanor, *good* and *bad*. Whatsoever is praiseworthy in any of these Churches is first mentioned; thereby intimating that God is more intent on finding out the good than the evil in any person or Church; and that those who wish to reform such as have fallen or are not making sufficient advances in the divine life should take occasion, from the good which yet remains, to encourage them to set out afresh for the kingdom of heaven. **And thy labour, and thy patience**—[*καὶ τὸν κόπον καὶ τὴν ὑπομονὴν σου*, *thy active and passive virtues*.] He knew their works in general. They had not ceased to labour, and they were enabled to bear persecution patiently, and to keep the faith; for they could not tolerate evil men, and they had put fictitious apostles to the test, and had found them to be liars, [*ψευδεῖς*, untrue, not genuine disciples of Christ,] pretending a divine commission while they had none, and teaching false doctrines as if they were the truths of God.

3. **And hast borne**—[These (*κακοὶς*) are here regarded as a burden, an incubus, which the Ephesian Church had thrown off. The assertion is as yet general; it is particularized in the next

fainted. **4** Nevertheless I have *some* *what* against thee, because thou hast left thy first love. **5** Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of

g Matt. 21. 41, 43. — h Verse 15. — i Matt. 11. 15; 13. 9, 43; verses 11, 17, 29; chap. 3. 6, 13, 22; 13. 9.

clause.—*Alford.* **And hast not fainted.**—[This exhibits two aspects of the Church's good conduct—suffering in general for *Christ's name's sake*, and endurance under these sufferings.—*Lange.*] [*Υπομονή*, (*patience*), in verse 2, and the same word in verse 3, with a sense equivalent in English, signifies, in the former case, both in Greek and English, more especially the suffering side of patience, (that is, I know what you suffer;) in the latter, the spirit of Christ-like endurance under suffering, (that is, I recognise your godly spirit of endurance.)]

4. Nevertheless I have somewhat against thee.—The clause should be read, according to the Greek, thus: *But I have against thee that thou hast left thy first love.* They did not retain that strong and ardent affection for God and sacred things which they had when they were first brought to the knowledge of the truth and justified by faith in Christ. [The love of first conversion had waxed (comparatively) cold, and given place to a lifeless and formal orthodoxy. (2 Cor. vii, 11.)—*Alford.*]

5. Remember.—Consider the state of grace in which you once stood; the happiness, love, and joy which you felt when ye received remission of sins; the zeal ye had for God's glory and the salvation of mankind; your willing, obedient spirit, your cheerful self-denial, your fervour in private prayer, your detachment from the world, and your heavenly mindedness. **Whence thou art fallen.**—Fallen from all those blessed dispositions and gracious feelings already mentioned. Or, *remember what a loss you have sustained;* for so *ἐκπίπτειν* is frequently used by the best Greek writers. **Repent.**—Be deeply humbled before God for having so carelessly guarded the divine treasure. **Do the first works.**—Resume your former zeal and diligence; watch, fast, pray, reprove sin, carefully attend all the ordinances of God, walk as in his sight, and rest not till you have recovered all your lost ground, and got back the evidence of your acceptance with your Maker. **I will come unto thee quickly.**—In the way of judgment. **And will remove thy candlestick.**—Take away my ordinances, remove your ministers, and send you a famine of the word. [These lamps (candlesticks) are symbols of the seven Asiatic Churches. To remove one of them from its place would be to withdraw it from the special and immediate presence and care of the Saviour, and thus to cut off its privileges and take away its precedence.—*Stuart.*]

6. The deeds of the Nicolaitans.—These were, as is commonly supposed, a sect of the Gnostics, who taught the most corrupt doctrines, and followed the most impure practices. They are supposed to have derived their origin from Nicolas, one of the seven deacons mentioned Acts vi, 5, where see the note. The "Nicolaitans" taught the community of wives, that adultery and fornication were things indifferent, that eating meats offered to idols was quite lawful; and mixed several pagan rites with the Christian ceremonies. Augustine, Irenæus, Clemens Alexandrinus, and Tertullian have spoken largely concerning them. [The manner in which the

his place, except thou repent. **6** But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. **7** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life,

k Chap. 22. 2, 14. — l Gen. 2, 9

appellation (Nicolaitans) is used here and in verse 15 would seem to import that the name was current in the Churches at Ephesus and Pergamos. That there were some persons in these Churches who practised the vices named in verse 14 there can be no good ground for doubt; and also at Thyatira. (Verse 20.) Now, as these were the very same vices into which the Israelites of old fell, (Num. xxv, 1-3; Cor. x, 7, 8)—and into which they fell, as it would seem, through the devices of Balaam (verse 14)—so those who practised them were called Balaamites, *Νικολαῖται* in Greek, [that is, conquerors—leaders into sin—of the people.] Whether some person by the name of Nicolaus was actually their leader, or whether mere popular impulse, guided by the nature of the case, invented and bestowed the appellation, must remain an uncertainty. Nor can it be of any importance to determine this. The whole aspect of the various cases (in verses 6, 15, and 20) seems plainly to denote that the name was actually current at the time, and that the practices intended to be designated by the use and application of it were then well known, so that no doubt could exist in the mind of the reader with regard to the meaning of John's words. As to the rise of such a sect among Christians, one would indeed naturally think it to be strange. Yet the abuse of certain declarations of Paul (see 1 Cor. viii, 4, x, 25, and vi, 12) might easily give rise, among the ignorant and viciously inclined, to the indiscriminate eating of meats, and to the indulgence of carnal desires. Still these very things had been expressly forbidden by the apostles, (Acts xv, 29; xxi, 25,) and therefore such vices are mentioned here, as we might well expect, with an expression of severe displeasure against them. Such a view of the case seems to afford the most natural and easy solution of the difficulty in regard to the passage before us; and by taking this course we are unembarrassed with the obstacles that lie in the way of tracing the heresy in question to Nicolaus, one of the seven deacons, while we deduce from the passage a very significant meaning.—*Stuart.* [See also Neander, Alford, Smith, etc.]

7. He that hath an ear.—Let every intelligent person, and every Christian man, attend carefully to what the Holy Spirit, in this and the following epistles, says to the Churches. (See on Matt. xi, 15.) **To him that overcometh.**—To him who continues steadfast in the faith, and uncorrupt in his life; who faithfully confesses Jesus, and neither imbibes the doctrines nor is led away by the error of the wicked; **will I give to eat of the tree of life.** There is here an evident allusion to Gen. ii, 9, where it is said, *God made the tree of life to grow in the midst of the garden.* This "tree," in all the lifegiving effects which it symbolizes, is secured and restored to man by the incarnation, death, and resurrection of Christ. The "tree of life" is frequently spoken of by the rabbins; and by it they generally mean the immortality of the soul, and a final state of blessedness. [*To eat of the tree of life*, the heavenly-earthly antitypes of the tree of

which is in the midst of the paradise of God. **8** And unto the angel of the church in Smyrna write; These things saith ^mthe first and the last, which was dead, and is alive: **9** ⁿI know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not, ⁱand *are* the synagogue of Satan. **10** ^rFear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall

^m Chap. 1. 8, 17, 18. — ⁿ Verse 2. — ^o Luke 12, 21: 1 Tim. 6. 18; James 2. 5. — ^p Rom. 2. 17, 28, 29; 9. 6. — ^q Chap. 3. 9. — ^r Matt. 10. 22.

life in the first paradise, an emphatic promise of eternal life, of the enjoyment of eternal nourishment to eternal rejuvenation.—*Lange*.]

THE EPISTLE TO THE CHURCH AT SMYRNA.

8. Unto the angel—This was probably the famous Polycarp. [*Scarcely*. Polycarp suffered martyrdom A. D. 155 (166?), and the latest possible date of the writing of the Apocalypse must therefore have been earlier than the beginning of the "episcopate" of Polycarp.] **These things saith the first and the last**—[See chapter i, 4, 7.] **Which was dead**—Who died for the redemption of the world; **and is alive**, [and rose again to life], to die no more for ever, his glorified humanity being enthroned at the Father's right hand. [Appropriately does the speaker claim to be a living Saviour, in the most extensive use of the word, for how else could he perform the promises which he makes, or execute the threatenings which he utters.—*Stuart*.]

9. I know thy works—I know all that thou hast done, and all that thou hast suffered. The tribulation here mentioned must mean persecution, either from the Jews, the heathens, or from the heretics, who, because of their flesh-pampering doctrine, might have had many partisans at Smyrna. **And poverty**—Stripped probably of all their temporal possessions, because of their attachment to the Gospel. **But thou art rich**—Rich in faith, and heir to the kingdom of Christ. [It seems well to remind them, at the moment, of the infinite compensation of spiritual wealth which they were perpetually receiving.] **The blasphemy of them which say they are Jews**—There were persons there who professed Judaism, and had a synagogue in the place, and professed to worship the true God; but they had no genuine religion, and they served the devil rather than God. They applied a sacred name to an unholy thing; and this is one meaning of the word "blasphemy" in this book. [In contrast with ἐκκλησία (verse 8) is here placed συναγωγή τοῦ Σατανᾶ, (the synagogue of Satan.) The former was specifically *Christian*, while the *synagogue*, by its rejection of Christ, had gone over to *Satan*, the adversary.]

10. Fear none of those things which thou shalt suffer—[A general warning of coming troubles preceded by a ringing word of cheer.] **Behold, the devil**, etc.—[The prison is indicative of persecution on the part of the magistracy, which, however, in persecuting, is unwittingly the devil's servant. (See chapter xii.)—*Lange*.] **Ten days**—As the days in this book are what is commonly called prophetic days, each answering to a year, the ten days of tribulation may denote ten years of persecution; and this was precisely the duration

have tribulation ten days: ^abe thou faithful unto death, and I will give thee ^aa crown of life. **11** ^aHe that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of ^athe second death. **12** And to the angel of the church in Pergamos write; These things saith ^ahe which hath the sharp sword with two edges; **13** ^xI know thy works, and where thou dwellest, *even* ^ywhere Satan's seat *is*: and thou holdest fast my name, and hast not

^s Matt. 24. 13. — ^t James 1. 12; chap. 3. 11. — ^u Verse 7; chap. 13. 9. — ^v Chap. 20. 14; 21. 8. — ^w Chap. 1. 16. — ^x Verse 2. — ^y Verse 9.

of the persecution under Diocletian, during which all the Asiatic Churches were grievously afflicted. Others understand the expression as implying frequency and abundance, as it does in other parts of Scripture. (See Gen. xxxi, 7, 41; Neh. xii, 12; Job xix, 3; Dan. i, 20.) Some think the shortness of the affliction is here intended, and that the "ten days" are to be understood as only a short time. **Be thou faithful unto death**—Be firm, hold fast the faith, confess Christ to the last, and at all hazards, and thou shalt have **a crown of life**; thou shalt be crowned with life—have an eternal happy existence, though thou suffer temporal death. [The singular pronoun must not be construed as addressed to one person, but rather to the whole body of Christians upon whom the persecution was about to fall. Fidelity "unto death," ἀχρι θανάτου, refers not so much to a lifelong faithfulness as to the martyr spirit which continues to be true in the very face of death.] [Over against the *death* of the body, which they were not to count dear to themselves, is set the "crown of life." "A crown"—the *diadem* of royalty, and the *garland* of victory.]

11. He that overcometh—The conqueror who has stood firm in every trial and vanquished all his adversaries. **Shall not be hurt of the second death**—That is, an eternal separation from God and the glory of his power; or what we commonly mean by final perdition.

THE EPISTLE TO THE CHURCH AT PERGAMOS.

12. The angel of the Church in Pergamos—See the description of this place, chapter i, 2. **Which hath the sharp sword**—See on chap. i, 16. *The sword of the Spirit, which is the word of God*, cuts every way; it convinces of sin, righteousness, and judgment; pierces between the joints and the marrow, divides between the soul and spirit, dissects the whole mind, and exhibits a regular anatomy of the soul. It not only reproves and exposes sin, but it slays the ungodly, pointing out and determining the punishment they shall endure. Jesus has the sword with the two edges, because he is the Saviour of sinners and the Judge of quick and dead.

13. Where Satan's seat is—Ὅπου ὁ θρόνος τοῦ Σατανᾶ, *where Satan has his throne*. It was a maxim among the Jews, that where the law of God was not studied, there Satan dwelt; but he was obliged to leave the place where a synagogue or academy was established. **Thou holdest fast my name**—Notwithstanding that the profession of Christianity exposed this Church to the bitterest persecution, they held fast the name of Christian, which they had received from Jesus Christ, and *did not deny his faith*; for when brought to the trial

denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. **14** But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, ^ato eat things sacrificed unto idols, ^band to commit fornication. **15** So hast thou also them that hold the doctrine ^cof the Nicolaitans, which thing I hate. **16** Repent; or else I will come unto thee quickly, and ^dwill fight against them with the sword of my mouth. **17** ^eHe that hath an ear, let him hear what

the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone ^fa new name written, which no man knoweth saving he that receiveth it. **18** And unto the angel of the church in Thyatira write; These things saith the Son of God, ^gwho hath his eyes like unto a flame of fire, and his feet ^hare like fine brass; **19** ⁱI know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last ^jto be more than the first. **20** Notwithstanding I have a few things against thee, because thou sufferest that woman ^kJezebel, which

^a Num. 21. 14; 25. 1; 31. 16; 2 Peter 2. 15; Jude 11. — ^b Acts 15. 20; 1 Cor. 8. 9, 10; 10. 19, 20; verse 20. — ^c 1 Cor. 6. 13, etc. — ^d Verse 6. — ^e Isaiah 11. 4; 2 Thess. 2. 8; chap. 1. 16;

19. 15, 21. — ^f Verses 7, 11. — ^g Chap. 3. 12; 19. 12. — ^h Chap. 1. 14, 15. — ⁱ Verse 2. — ^j 1 Kings 16. 31; 21. 25; 2 Kings 9. 7.

they openly professed themselves disciples and followers of their Lord and Master. Antipas was my faithful martyr—Who this Antipas was we cannot tell. We only know that he was a Christian, and probably bore some office in the Church, and became illustrious by his martyrdom in the cause of Christ. It is supposed that he was murdered by some mob, who chose this way to vindicate the honour of their god Æsculapius, in opposition to the claims of our Lord Jesus. [All of the apocryphal stories of the martyrdom of Antipas are entirely unworthy of credit.]

14. I have a few things against thee—The good deeds of this Church are first sought out and commended; what was wrong in them is touched with a gentle but effectual hand. The followers of Balaam, (that is, the Nicolaitans) and the Gnostics, were probably all the same kind of persons. (See on verse 6.) What the doctrine of Balaam was, see the notes on Num. xxii, xxiii, and xxiv. It appears that there were some then in the Church at Pergamos who held eating things offered to idols in honour of those idols, and fornication, indifferent things. They associated with idolaters in the heathen temples, and partook with them in their religious festivals.

15. The doctrine of the Nicolaitans—See on verse 6.

16. Will fight against them with the sword of my mouth—See on verse 12. He now speaks for their edification and salvation; but if they do not repent, he will shortly declare those judgments which shall unavoidably fall upon them.

17. The hidden manna—It was a constant tradition of the Jews that the ark of the covenant, the tables of stone, Aaron's rod, the holy anointing oil, and the pot of manna, were hidden by King Josiah when Jerusalem was taken by the Chaldeans; and that these shall all be restored in the days of the Messiah. This "manna" was "hidden," but Christ promises to give it to him that is conqueror. **And will give him a white stone**—It is supposed that by the "white stone" is meant pardon or acquittance, and the evidence of it; and that there is an allusion here to the custom observed by judges in ancient times, who were accustomed to give their suffrages by white and black pebbles; those who gave the former were for absolving the prisoner, those who gave the latter were for his condemnation. This is probably what is elsewhere called, the *earnest of the Spirit*. (See on Eph. i. 14.) He then who has received and retains the witness of the Spirit that

he is adopted into the heavenly family may humbly claim, in virtue of it, his support of the bread and water of life; the hidden manna—every grace of the Spirit of God; and the *tree of life—immortality*, or the final glorification of his body and soul throughout eternity. By this state of grace into which he is brought he acquires a **new name**, the name of *child of God*; the earnest of the Spirit shows him this "new name." And this name of child of God *no man can know* or understand but he who has received the divine witness. As his friend and redeemer may be found everywhere, because he fills the heavens and the earth, everywhere he may, on retaining his seal of adoption, claim direction, succour, support, grace, and glory; and therefore the privileges of him who overcometh are the greatest and most glorious that can be imagined.

THE EPISTLE TO THE CHURCH AT THYATIRA.

18. These things saith the Son of God—See the notes on chap. i. 14, 15.

19. I know thy works—And of these he first sets forth their *charity*, *την ἀγάπην*, their love to God and each other; and particularly to the poor and distressed; and hence followed their *faith*, *την πίστιν*, their *fidelity*, to the grace they had received; and *service*, *την διακονίαν*, and ministrations; properly pious and benevolent service to widows, orphans, and the poor in general. **And thy patience**—*Τὴν ὑπομονὴν σου*, thy perseverance under afflictions and persecutions, and thy *continuance* in well-doing. I put "faith" before "service," according to the general consent of the best MSS. and Versions. **Thy works**—The continued labour of love, and thorough obedience. **The last to be more than the first**—They not only retained what they had received at first, but grew in grace, and in the knowledge and love of Jesus Christ. This is a rare thing in most Christian Churches; they generally lose the power of religion, and rest in the forms of worship; and it requires a powerful revival to bring them to such a state that their last works shall be more than their first. [This praise is the opposite of the blame conveyed by verse 5 to the Ephesian Church.—*Alford*.]

20. That woman (thy wife) **Jezebel**—An allusion to the history of Ahab and Jezebel, (see 1 Kings xxi, 25,) [from which text the phrase is transferred entire, importing that this Jezebel was to the Church of Thyatira what that other

callect herself a prophetess, to teach and to seduce my servants ^kto commit fornication, and to eat things sacrificed unto idols. **21** And I gave her space ^lto repent of her fornication; and she repented not. **22** Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. **23** And I will kill her children with death; and all the churches shall

^k Exod. 34. 15; Acts 15. 20, 29; 1 Cor. 10. 19, 20; verse 14.—
^l Rom. 2. 4; chap. 9. 20.—^m 1 Sam. 16. 7; 1 Chron. 28. 9; 29
17; 2 Chron. 6. 30; Psa. 7. 9; Jer. 11. 20; 17. 10; 20. 12; John

to Ahab. The very fact of the name Jezebel was being chosen, (for it is impossible, even were this actually the name of a woman, that it should be used here with any other than a symbolical meaning,) coupled with *τὴν γυναῖκα σου*, (*thy wife*), takes us out of the realms of simple facts into those of symbolism. The figure of "Jezebel thy wife" being once recognised in its historical import, (as given in the Old Testament,) it would not be needful that an individual woman should be found to answer to it; the conscience of the Thyatirian Church could not fail to apply the severe reproof to whatever influence was being exerted in the direction here indicated. The sect or individuals being once concentrated as Jezebel, *ἡ λέγουσα ταύτην προφητεῖν*, would follow, of course, in the propriety of the figure. . . . This clause perhaps points to an individual; but there is no reason why a sect claiming prophetic gifts should not be indicated.—*Alford*.]

21. I gave her space to repent—God first sent Elijah to Ahab to pronounce a severe judgment upon him; upon which Ahab showed tokens of repentance, and so God put off his punishment. By these means the like punishment pronounced against Jezebel was also put off. Thus God gave her time to repent, which she did not, but instead of that seduced her sons to the same sins. (See 1 Kings xxi.) According to the Mosiacal law, the punishment of idolatrous seducers was not to be delayed at all; but God sometimes showed mercy, and now much more under the Christian dispensation, though that mercy is often abused, and thus produces the contrary effect, as in the case of this Jezebel. (See Eccles. viii, 11.) [Forbearance had already been exercised, and the time had now come in which other measures would be resorted to. *Πορεύας αὐτῆς* may possibly mean the corrupt and abominable doctrines which she taught; but it seems likely that doctrine and practice went together.—*Shuart*.]

22. Behold, I will cast her into a bed—This again alludes to the same history. Ahaziah, son of Ahab and Jezebel, by his mother's ill instruction and example, followed her ways. God punished him by making him fall down, as is supposed, from the top of the terrace over his house, and so to be bedridden for a long time under great anguish, designing thereby to give him time to repent; but when, instead of that, he sent to consult Baalzebub, Elijah was sent to pronounce a final doom against his impentence. Thus the son of Jezebel, who had committed idolatry with and by her advice, was long cast *into the bed of affliction*, and not repenting, died; in the same manner his brother Jehoram succeeded likewise. All this while Jezebel had time and warning enough to repent; and though she did not prevail with Jehoram

know that ^mI am he which searcheth the reins and hearts: and ⁿI will give unto every one of you according to your works. **24** But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; ^oI will put upon you none other burden. **25** But ^pthat which ye have *already*, hold fast till I come. **26** And he that overcometh,

² 24, 25; Acts 1. 24; Rom. 8. 27.—^p Psa. 62. 12; Matt. 16. 27; Rom. 2. 6; 14. 12; 2 Cor. 5. 10; Gal. 6. 5; chap. 20. 12.—
^o Acts 15. 28.—^p Chap. 3. 11.

to continue in the idolatrous worship of Baal, yet she persisted in her own way, notwithstanding God's warnings. The sacred writer, therefore, here threatens the Gnostic Jezebel to make that wherein she delighteth, as adulterers in the bed of lust, to be the very place, occasion, and instrument of her greatest torment. So in Isaiah, the "bed" is made a symbol of tribulation and anguish of body and mind. (See Isa. xxviii, 20; Job xxxiii, 19.)

23. And I will kill her children with death—That is, I will certainly destroy her offspring and memory, and thereby ruin her designs. Jezebel's two sons, being both kings, were both slain; and after that, all the seventy sons of Ahab, (2 Kings x, 1;) in all which the hand of God was very visible. In the same manner God predicts the destruction of the heretics and heresies referred to. (See verse 16.) It should seem by the expression, **I am he which searcheth the reins and hearts**, that these heretics lurked about and sowed their pernicious doctrines *secretly*. But our Saviour tells them that it was in vain, for he had power to bring their deeds to light, searching into the wills and affections of men. The Son of God hath *eyes* like a flame of *fire*, to search into every thing, and burn up the chaff which cannot stand his trial; so also the depths of Satan (mentioned in the next verse) shall avail nothing to those who think by their secret craft to undermine the Christian religion; he will not only bring to light but baffle all their evil intentions. (See chap. xvii, 9.)

24. But unto you I say, and unto the rest—[*ὑμῖν, ὑμεῖς, καὶ τοῖς λοιποῖς, the rest*, stand in apposition, and refer to the same persons, and so] it evidently shows that the rest of the epistle wholly concerns the faithful, who have not received the former doctrine of error. **I will put upon you none other burden**—Is a commendation of the sound part of the Church, that they have no need of any new exhortation or charge to be given them, no new advice but to persevere as usual. (See Rom. xv, 14, 15.) ["None other burden:" not the entire law of Moses.] The expression "burden" is taken from the history of Ahab, (2 Kings ix, 25:) "*The Lord laid this burden upon him*;" a word often used by the prophets to signify a prophecy threatening heavy things to be suffered. (See on Isa. xlii, 1, and Num. iv, 19.) It is worthy of remark that the Gnostics called their doctrine "the depths of God," and "the depths of Bythos," intimating that they contained the most profound secrets of divine wisdom. Christ here calls them the **depths of Satan**, being masterpieces of his subtlety. Perhaps they thought them to be of God.

25. That which ye have—That is, the pure doctrine of the Gospel, of which they were now in possession. **Hold fast till I come**—Till I come to execute the judgments which I have threatened.

and keepeth ^a my works unto the end, ^r to him will I give power over the nations: **27** ^a And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. **28** ^a And I will give him ^t the morning star. **29** ^a He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

AND unto the angel of the church in Sardis write; These things saith he ^a that hath

^a John 6, 29; 1 John 3, 23.—^r Matt. 19, 28; Luke 22, 29, 30; 1 Cor. 6, 3; chap. 3, 21; 20, 4.—^s Psal. 2, 8, 9; 49, 14; Dan. 7, 22; chap. 12, 5; 19, 15.—^t 2 Pet. 1, 19; chap. 22, 16.—^a Verse 7.—^d Chap. 1, 4, 16; 4, 5; 5, 6.

26. Power over the nations—Every witness of Christ has power to confute and confound all the false doctrines and maxims of the nations of the world, for Christianity shall at last rule over all; the kingdom of Christ will come, and the kingdoms of this world become the kingdoms of our God and of his Christ. [The power of Christianity over the heathen world, which power is to be perfected at the end of the world, (as time advances,) begins with the victorious power of the Christian spirit over heathen works and ways.—*Lange*.]

27. He shall rule [*ποιμανεῖ, shepherdize*] **them with a rod of iron**—He shall restrain vice by the strictest administration of justice; and those who finally despise the word and rebel shall be broken and destroyed, so as never more to be able to make head against the truth. [A preponderance of spiritual power over the carnal mind (see the parable of the leaven) is also expressed by the antithesis of the iron sceptre and the earthen vessel dashed in pieces by it. Of course the dashing in pieces is a spiritual act, and one that is performed only in the proportion to the resistance offered.—*Lange*.]

28. And I will give him the morning star—He shall have the brightest and most glorious empire, next to that of Christ himself. It is well known that *sun, moon, and stars* are emblems, in prophetic language, of *empires, kingdoms, and states*. And as the *morning star* is that which immediately precedes the rising of the sun, it probably here intends an empire which should usher in the universal sway of the kingdom of Christ. [I will clothe him with radiance like that of the "morning star." (See Rev. xii, 1; xxii, 16; Psal. civ, 2.)—*Stuart*.]

29. He that hath an ear—Let every Christian pay the strictest regard to these predictions of Christ; and let them have a suitable influence on his heart and life.

NOTES ON CHAPTER III.

THE EPISTLE TO THE CHURCH AT SARDIS.

1. The seven Spirits of God—See the note on chapter i, 4, 16, etc. **Thou hast a name that thou livest**—Ye have the reputation of Christians, and consequently of being alive to God, through the quickening influence of the divine Spirit; but ye are **dead**—Ye have not the life of God in your souls, ye have not walked consistently and steadily before God, and his Spirit has been grieved with you and he has withdrawn much of his light and power. [The word *νεκρός, dead*, is here used in a

the seven Spirits of God, and the seven stars; ^a I know thy works, that thou hast a name that thou livest, ^c and art dead. **2** Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. **3** ^a Remember therefore how thou hast received and heard, and hold fast, and ^e repent. ^f If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. **4** Thou hast ^a a few names even in Sardis which have not ^b defiled their

^b Chap. 2, 2.—^c Eph. 2, 1, 5; 1 Tim. 5, 6.—^d 1 Tim. 6, 20; 2 Tim. 1, 13; verse 11.—^e Verse 19.—^f Matt. 24, 42, 43; 25, 13; Mark 13, 33; Luke 12, 39, 40; 1 Thess. 5, 2, 6; 2 Pet. 3, 10; chap. 16, 15.—^g Acts 1, 15.—^h Jude 23.

modified sense; for the speaker does not mean to deny that there are some Christians in Sardis; but rather that they are generally in a cold and lifeless (not lively) state.—*Stuart*.]

2. Be watchful—Ye have lost ground by carelessness and inattention. Awake, and keep awake! **Strengthen the things which remain**—The convictions and good desires, with any measure of the fear of God and of a tender conscience, which, although still subsisting, are perishing because the Holy Spirit, who is the author of them, being repeatedly grieved, is withdrawing his power. **Thy works perfect**—*Περὶ ἡρωμένη, filled up*. They performed duties of all kinds, but no duty completely. They were constantly beginning, but never brought any thing to a proper end. Their resolutions were languid, their strength feeble, and their light dim, [their beginnings became abortive.] They probably maintained their reputation before men, but their "works" were not "perfect" before God.

3. Remember—Enter into a serious consideration of your state. **How thou hast received**—With what joy, zeal, and gladness ye heard the Gospel of Christ when first preached to you. **Hold fast**—Those good desires and heavenly influences which still remain, [and the doctrines which have been delivered to you.] **And repent**—Be humbled before God, because ye have not been workers together with him, but have received much of his grace in vain. **If therefore thou shalt not watch**—If you do not consider your ways, watching against sin, and for opportunities to receive and do good. **I will come on thee as a thief**—As the thief comes when he is not expected, so will I come upon you if ye be not watchful, and will cut you off from life and hope.

4. Thou hast a few names even in Sardis—A few persons—"names" being put for those who bore them. When persons are admitted into the Church, or when baptized, their names are enrolled in a book. (See verse 5.) [*ὀνόματα (names)* in the plural appears to be employed only when some enumeration is supposed to take place. So also the adjective *ὀλίγα (few)* implies some kind of enumeration in order to ascertain the fact which it asserts.—*Stuart*.] **Have not defiled their garments**—Their souls. The Hebrews considered holiness as the garb of the soul, and evil actions as stains or spots on this garb. [This is not absolute praise, as it is simply negative, (in form;) still it is great praise, as the persons referred to have withstood the general infection.—*Lange*.] [They had not corrupted their lives, not disgraced their

garments; and they shall walk with me in white: for they are worthy. **5** He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. **6** He that hath an ear, let him hear what the Spirit saith unto the churches. **7** And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and he that shutteth,

ⁱ Chap. 4, 4; 6, 11; 7, 9, 13.—^k Chap. 19, 8.—^l Exod. 32, 32; Psal. 68, 28.—^m Phil. 4, 3; chap. 13, 8; 17, 8; 20, 12; 21, 27.—ⁿ Matt. 10, 32; Luke 12, 8.—^o Chap. 2, 7.—^p Acts 3, 14.—^q 1 John 5, 20; verse 14; chap. 1, 3; 6, 10; 19, 11.

professions by falling into sin.] **They shall walk with me in white**—They shall be raised to a state of eternal glory, and shall be forever with their Lord. [The "white," here, is not to be identified with the undefiled garments which they now wear; it is a new and glorious hue of victory. (See chapter vi, 11; vii, 9; xix, 8).—*Alford*.] **For they are worthy**—[*Ἀξιοί εἰναι*. Not the worthiness of personal merit, but the fitness induced by the grace of Christ, the Father's love, the merits of Christ's atonement, and the sanctification of the Holy Spirit.]

5. I will not blot out his name—This may be an allusion to the custom of registering the names of those who were admitted into the Church in a book kept for that purpose, like the baptismal registers in churches. These are properly books of life, as there those who were born unto God were registered; as in the latter those who were born in that parish were enrolled. [The conditional promise not to blot out their names from the book of life implies that in any case of failure, the liability to which is supposed, names already written in the book of life will be blotted out.] **I will confess his name**—I will acknowledge that this person is my true disciple, and a member of my mystical body. [The Church (both here and hereafter) is conceived of as a city, and those admitted to dwell there are citizens, having their names inscribed in the register; and for all those who fulfil the prescribed conditions—repentance, faith, sanctification, and continuance in well-doing—Christ, the head of that city of God, himself becomes surety.]

6. He that hath an ear—The usual caution and counsel carefully to attend to the things spoken to the members of that Church, in which every reader is more or less interested.

THE EPISTLE TO THE CHURCH AT PHILADELPHIA.

7. He that is holy—In whom holiness essentially dwells, and from whom all holiness is derived. **He that is true**—He who cannot lie, and from whom all truth proceeds. **He that hath the key of David**—See this metaphor explained in note on Matt. xvi, 19. "The key" is the emblem of authority and knowledge; the key of David is the regal right or authority of David. He could dispose the affairs of his kingdom as he pleased. The kingdom of the Gospel and the kingdom of heaven are at the disposal of Christ. He can shut against whom he will; he can open to whom he pleases. If he shuts, no man can open; if he opens, no man can shut. His determinations all stand fast, and

and no man openeth; **8** "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. **9** Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. **10** Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the

^r Isa. 22, 22; Luke 1, 32; chap. 1, 18.—^s Matt. 16, 19.—^t Job 12, 14.—^u Verse 1.—^v 1 Cor. 16, 9; 2 Cor. 2, 12.—^w Chap. 2, 9.—^x Isa. 49, 23; 60, 14.—^y 2 Peter 2, 9.—^z Luke 2, 1.

none can reverse them. [In Isaiah xxii, 22, the metaphor of the "key" stands connected with the house of David, which makes the meaning obvious. Access to, and control over, the house of David, that is, the regal house or palace, is plainly designated by the "key." . . . So here, the Messiah, who is the *holy* and the *true*, has power to perform all his promises, for his control is supreme and entire. (See Matt. xxviii, 18).—*Stuart*.]

8. I have set before thee an open door—[Still holding on to the figure of the key.] I have opened to thee a "door" to proclaim and diffuse my word; and, notwithstanding there are many adversaries to the spread of my Gospel, yet none of them shall be able to prevent it. [Perhaps this originally referred to the opening of the door of the Church to the Gentiles, which was at that time a question violently controverted; its perpetual significance is in the ministrations of the divine providence and Spirit, affording the Church opportunities to do good and to propagate itself in the world.] **Thou hast a little strength**—A little authority or influence; and thou hast kept my word, and hast not denied my name, by taking shelter in heathenism when Christianity was persecuted. The "little strength" probably refers not to the littleness of their grace, but to the smallness of their numbers and influence.

9. I will make them—Show them to be of the synagogue of Satan, which say they are Jews, pretending thereby to be of the synagogue of God, and consequently his true and peculiar children. **I will make them to come and worship**—[As it was prophesied in the Old Testament that the Gentiles should be converted and come unto Zion, to the Jews, so here it is predicted that the Judaizing Jews shall in their conversion come to the Church of Christ as the true Zion.—*Lange*.] **To know that I have loved thee**—That the (distinguishing) love which was formerly fixed on the Jews is now removed, and transferred to the Gentiles. [To the faithful of all nations.]

10. The word of my patience—The doctrine which has exposed you to so much trouble and persecution, and required so much patience and magnanimity to bear up under its attendant trials. **The hour of temptation**—A time of sore and peculiar trial which might have proved too much for their strength. He who is faithful to the grace of God is often hidden from trials and difficulties which fall without mitigation on those who have been unfaithful in his covenant. [Whether or no some particular persecution is here referred to, and if so what one, cannot now be determined.] **To try them that dwell upon the earth**.—["I

world, to try them that dwell upon the earth. **11** Behold, ¹I come quickly: hold that fast which thou hast, that no man take ²thy crown. **12** Him that overcome I will make ³a pillar in the temple of my God, and he shall go no more out: and ⁴I will write upon him the name of my God, and the name of the city of my God, *which is* ⁵new Jerusalem, which cometh down out of heaven from my God: ⁶and *I will write upon him* my new name. **13** He that hath an ear, let him hear what the Spirit

^a Isa. 21, 17. — ^b Phl. 4, 5; chap. 1, 3; 22, 7, 12, 20. — ^c Verse 3; chap. 2, 25. — ^d Chap. 2, 10. — ^e 1 Kings 7, 21; Gal. 2, 9. — ^f Chap. 2, 17; 14, 1; 22, 4. — ^g Gal. 4, 26; Heb. 12, 22;

saith unto the churches. **14** And unto the angel of the church ⁵of the Laodiceans write; ¹These things saith the Amen, ²the faithful and true witness, ³the beginning of the creation of God; **15** ¹I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. **16** So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. **17** Because thou sayest, ²I am rich, and increased with goods, and have need of nothing; and knowest

chap. 21, 2, 10. — ^h Chap. 22, 4. — ⁱ Chap. 2, 7. — ^k Or, in Laodicea. — ^l Isa. 65, 16. — ^m Chap. 1, 5; 19, 11; 22, 6; verse 7. — ⁿ Col. 1, 15. — ^o Verse 1. — ^p Hos. 12, 8; 1 Cor. 4, 8.

will exempt you from the severe trials of persecution which will be experienced by all the countries around you, or I will mitigate those trials." This shows that an active and widespread persecution was then either going on or about to be commenced when this book was written; (and it points to Nero's lifetime, as the persecution ceased at his death.)—*Stuart.*]

11. Behold, I come quickly—These things will shortly take place; and I am coming with consolations and rewards to my faithful followers, and with judgments to my adversaries. [We must insist on the fact that this is no definition of time, in the common chronological sense; it is to be apprehended in an exalted and religious sense. The term *ταχύ*, *quickly*, always involves the surprisingness of the coming, as sudden and unexpected.—*Lange.*] **Take thy crown**—God has provided crowns and mansions *for you*; let none through your negligence occupy those seats of blessedness. [Perseverance is a condition essential to the final reward.]

12. A pillar in the temple—The Church is the "temple;" Christ is the foundation on which it is built; and his ministers are the pillars by which, under him, it is adorned and supported. (See Gal. ii, 9.) **I will write upon him the name of my God**—That is, I will make him a priest unto myself. The priest had written on his forehead, "Holiness to the Lord." **And the name of the city of my God**—As the high priest had on his breastplate the names of the twelve tribes engraved, and these constituted the "city" or Church of God, Christ here promises that in place of them the name of the Church shall be written, which is called the New Jerusalem, and which God has adopted in place of the twelve Jewish tribes. [To indicate its heavenly or spiritual nature, it is represented as descending from God out of heaven.—*Stuart.*] **My new name**—The Saviour of ALL; the Light that *lightens the GENTILES*; the Christ; the Anointed One; the only GOVERNOR of his Church; and the REDEEMER of all mankind. There is here an intimation that the Christian Church is to endure forever; and the Christian ministry to last as long as time endures: *He shall go no more out* forever.

his titles, here, he prepares them for the humiliating and awful truths which he was about to declare, and the authority on which the declaration was founded. [*Ἐ ἀρχὴ τῆς κτίσεως τοῦ οὐροῦ, the CHIEF, or HEAD, of all created things.* In him (not as *subject*, but *source*) the whole creation of God is begun and conditioned. He is its source and primary fountain-head.—*Alford.*] [The word *ἀρχὴ*, *beginning*, (better, the *chief*, *ἀρχὴν*), is not an expression of time, or historical sequence, but of headship or supremacy, in all the created universe.]

15. Thou art neither cold nor hot—They were listless and indifferent, and seemed to care little whether heathenism or Christianity prevailed; and yet they had such a general conviction of the truth and importance of Christianity that they could not readily give it up. **I would thou wert cold or hot**—That is, ye should be decided; adopt some part or other, and be in earnest in your attachment to it. They had good dispositions which were captivated by evil ones, and they had evil dispositions which in their turn yielded to those that were good; even the divine justice and mercy seemed puzzled to know what to do to or with them. This was the state of the Laodicean Church. [*Ψυχρός*, *cold*, would imply a state absolutely unchristian; *ἥσυχρός*, *hot*, means a fervid and zealous state. *Χλιαρός* here designates *tepid*, as tepid water, which is odious to the palate and provokes vomiting. . . . This balancing between Christ and the world, (especially) when dangers press and difficulties are frequent and formidable, is not allowed to soldiers of the cross.—*Stuart.*]

16. Because thou art lukewarm—Irresolute and undecided. **I will spew thee out of my mouth**—He alludes here to the known effect of tepid water upon the stomach; it generally produces a nausea. I will cast thee off. Thou shalt have no interest in me. Though thou hast been near to my heart, yet now I must pluck thee thence, because slothful, careless, and indolent; thou art not in earnest for thy soul. [The *ψυχρός*, *cold*, as openly belonging to the world and having no part or lot in Christ's Church, and actively opposed to it, and *ἥσυχρός*, the opposite state of spiritual fervour, are intelligible and plainly marked conditions; at all events, free from that danger of mixed motive and disregard of principle which belongs to the lukewarm state, inasmuch as a man in earnest, be he right or wrong, is ever a better man (*quoad hoc*) than one professing what he does not feel.—*Alford.*]

17. I am rich—[*Growing in wealth, self-sufficient*, a climax of worldliness. This imagined self-sufficing may have been the outgrowth of an outwardly prosperous condition; but the great

THE EPISTLE TO THE CHURCH OF THE LAODICEANS.

14. These things saith the Amen—That is, He who is true or faithful; as immediately interpreted, *The faithful and true witness.* (See chap. i, 5.) **The beginning of the creation of God**—That is, the head and governor of all creatures; the king of the creation. (See on Col. i, 15.) By

not that thou art wretched, and miserable, and poor, and blind, and naked: **18** I counsel thee ^a to buy of me gold tried in the fire, that thou mayest be rich; and ^r white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. **19** ^a As many as I love, I rebuke and chasten: ^b be zealous therefore, and repent.

^a Isa. 55. 1; Matt. 13. 44; 25. 9.—^r 2 Cor. 5. 2; chap. 7. 13; 16. 15; 19. 8.—^b Job 5. 17; Prov. 3. 11, 12; Heb. 12. 5, 6; James 1. 12.

self-deception related to the spiritual estate.] It was this most deceitful conviction that paralyzed their spiritual diligence; they rested in what they had already received, and seemed to think that once in grace must be still in grace. **Thou art wretched**—*Taλaίπωρος*, most wretched, worn out and fatigued with grievous labours. In the sight of God, the most abject slaves. **And miserable**—*Ὁ ἐλπίος*, most deplorable, to be pitied by all men. **And poor**—Having no spiritual riches, no holiness of heart. **And blind**—The eyes of thy understanding being darkened, so that thou dost not see thy state. **And naked**—Without the image of God, not clothed with holiness and purity. A more deplorable state, in spiritual things, can scarcely be imagined than that of this Church. And it is the true picture of many Churches, and of innumerable individuals.

18. I counsel thee—O fallen and deceived soul! **Buy of me**—[Of him alone can the beggar buy, (Isa. iv. 1, 2,) buy for naught, and yet buy inasmuch as it is only under moral forms and conditions that the free gift is received. Its reception implies the surrender of a world of counterfeited value, and thus there is a difference between its bestowal and the actual (unconditioned) giving of alms to a beggar.—*Lange*.] **Gold tried in** [*ἐκ πυρὸς*, by] **the fire**—Faith that shall stand in every trial. **White raiment**—Holiness of heart and life. **Anoint thine eyes**—The lightening influences of the Holy Spirit. [By “gold” may be understood the spiritual endowments of the soul, the riches of God's grace; by the “white raiment” the beautifying of the soul by indwelling righteousness, and by *anointing the eyes with eyesalve*, the reception of the illuminating power of the Spirit. This describes a true spiritual enriching, in contrast to the fancied one, which was indeed only the most abject poverty.]

19. As many as I love—So it was the love he still had for them that induced him thus to reprehend and thus to counsel them. **Be zealous**—Be in earnest, to have your souls saved. He now stirs them up to diligence in the use of the means of grace, and repentance for their past sins and remissness.

20. Behold, I stand at the door, and knock—Christ *stands*—waits long at the “door” of the sinner's heart; he *knocks*—uses judgments, mercies, reproofs, exhortations, etc., to induce sinners to repent and turn to him; he lifts up his **voice**—calls loudly by his word, ministers, and Spirit. [Probably there is here a reference to Canticles v. 2, and if so, the imagery there presented may be used to explain the present. It is the bridegroom knocking at the door of his own bridal chamber, with the suggestion of the infidelity of the bride, and yet we have here the picture of Christ long and patiently waiting and calling, and

20 Behold, ‘I stand at the door, and knock:’ if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. **21** To him that overcometh I will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. **22** He that hath an ear, let him hear what the Spirit saith unto the churches.

^r Cant. 5. 2.—^v Luke 12. 37.—^v John 14. 23.—^v Matt. 19. 28; Luke 22. 30; 1 Cor. 6. 2; 2 Tim. 2. 12; chap. 2. 26, 27.—^x Chap. 2. 7.

suing for admittance to his own most sacredly consecrated shrine.] **If any man hear**—If the sinner will seriously consider his state, and attend to the voice of his Lord. **And open the door**—This must be his own act, receiving power for this purpose from his offended Lord, who will not break open the door; he will make no forcible entry. **I will come in to him**—I will manifest myself to him, heal all his backslidings, pardon all his iniquities, and love him freely. **Will sup with him**—Hold communion with him, feed him with the bread of life. **And he with me**—I will bring him at last to dwell with me in everlasting glory. [A striking and decisive testimony to the practical freedom of man's will to receive or reject the heavenly guest; without the recognition of which, the love and tenderness of the saying would be a hideous mockery. We open the door to Christ when we admit him, his voice, his commands, his example, to a share in our inner counsels and sources of actions, (and if to a *share then the whole*, for though he pleads as a suppliant for admission, he will enter only as a Sovereign.) To say that this can be done *without* grace is ignorance; to say that it is done only by that grace irresistibly exerted is far worse; it is to deprive his gracious pleading of all meaning.—*Alford*.]

21. To sit with me in my throne—In every case it is to him that *overcometh*, to the *conqueror*, that the final promise is made. He that conquers not is not crowned, therefore every promise is here made to him that is *faithful unto death*. Here is a most remarkable expression; Jesus has conquered, and is set down with the FATHER upon the Father's “throne;” he who conquers through Christ sits down with Christ upon his “throne;” but Christ's throne and the throne of the Father is the same; and it is on this *same throne* that those who are faithful unto death are finally to sit! How astonishing is this state of exaltation! The dignity and grandeur of it who can conceive?

This is the worst of the seven Churches, and yet the most eminent of all the promises are made to it, showing that the worst may repent, finally conquer, and attain even to the highest state of glory.

22. He that hath an ear, let him hear—Mr. Wesley has a very judicious note on the conclusion of this chapter, and particularly on this last verse. *He that hath an ear*, etc. “This (counsel) stands in three former letters *before* the promise, in the four latter *after* it; clearly dividing the seven into two parts, the first containing three, the last four letters. The titles given our Lord in the three former letters peculiarly respect his power after his resurrection and ascension, particularly over his Church; those in the four latter, his divine glory and unity with the Father and the Holy Spirit. Again, this word being placed *before* the promises in

CHAPTER IV.

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, "Come up hither, and I will show thee things which must be hereafter." **2** And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. **3** And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. **4** And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting,

a Chap. 1. 10.—*b* Chap. 11. 12.—*c* Chap. 1. 19; 22. 6.—*d* Chap. 1. 10; 17. 3; 21. 10.—*e* Isa. 6. 1; Jer. 17. 12; Ezek. 1. 26; 10. 1; Dan. 7. 9.—*f* Ezek. 1. 28.—*g* Chap. 11. 16.—*h* Chap. 3. 4, 5; 6. 11; 7. 9, 13, 14; 19. 14.

the three former letters excludes the false apostles at Ephesus, the false Jews at Smyrna, and the partakers with the heathens at Pergamos, from having any share therein. In the four latter, being placed after them, it leaves the promises immediately joined with Christ's address to the angel of the Church to show that the fulfilling of these was near; whereas the others reach beyond the end of the world. It should be observed that the *overcoming* or *victory* (to which alone these peculiar promises are annexed) is not [primarily] the ordinary victory obtained by every believer, but a special victory obtained over great and peculiar temptations by those that are strong in faith."

NOTES ON CHAPTER IV.

1. **After this**—[After these things, μετὰ ταῦτα, indicating a succession of events, and probably a second *ecstasy* and *vision*, as is implied in the next verse.] **A door was opened in (into) heaven**—[The "door . . . opened" here denotes the disclosure of the highest revelation, and hence the insight of John. The *voice* is expressive of the heavenly inspiration and legitimization of this view. It distinguishes the real ecstasy of the seer from an enthusiastical and fanatical exultation.—*Lange*.]

2. **I was in the Spirit**—Rapt in an ecstasy. (See chap. i. 10.) **A throne was set**—[Not that he saw the placing of the throne, but as already fixed.] **And one sat on the throne**—[The unnameable, indescribable Godhead. (See Rev. xx, 11.)]

3. **And he that sat**—There is here no description of the divine Being, so as to point out any similitude, shape, or dimensions. The description aims to point out the surrounding glory and effulgence rather than the person of the almighty King. (See Num. xxiv, 10.) **Jasper**—[Ἰάσπης, a beautiful stone of wavy colours, semi-opaque, granulous in texture, used in ancient times for gems and ornaments, but in more modern ones, on a larger scale, for pavements and tables.] **Sardine**—[Σάρδος, a red stone, commonly supposed to answer to our cornelian.—*Aiford*.] **A rainbow**—[Ἱρίς, a veil of soft light to soften its radiance.] **Emerald**—[Σμάραγδος, a stone of a lovely green colour, still well known in the arts.]

4. **Four and twenty elders**—Perhaps this is in reference to the smaller sanhedrin at Jerusalem, which was composed of twenty-three elders; or to the princes of the twenty-four courses of the Jewish priests which ministered at the tabernacle and

clothed in white raiment; and they had on their heads crowns of gold. **5** And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. **6** And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. **7** And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. **8** And the four beasts had each of them six wings about him; and they were full of eyes

i Verse 10.—*k* Chap. 8. 5; 16. 18.—*l* Ezek. 37. 22; 2 Chron. 4. 20; Ezek. 1. 13; Zech. 4. 2.—*m* Chap. 1. 4; 3. 1; 5. 6.—*n* Exod. 38. 8; chap. 15. 2.—*o* Ezek. 1. 5.—*p* Verse 8.—*q* Num. 2. 2, etc.; Ezek. 1. 10; 10. 14.—*r* Isa. 6. 2.

the temple, at first appointed by David. **Clothed in white raiment**—The garments of the priests. **On their heads crowns of gold**—An emblem of their dignity. [The white robes and crowns are the rewards of endurance and conquest. (See chapter ii, 10; iii, 5).]

5. **Seven lamps of fire**—Seven angels, the attendants and ministers of the supreme King. (See on chapter i, 4.) **Lightnings and thunderings**—[Lightning and thunder are the ensigns of God's presence and awful majesty. (Exod. xix, 16; Ezra i, 13, 24).—*Stuart*.]

6. **Four beasts**—Τέσσαρα ζῶα, four living ones. The word "beast" is very improperly used here and elsewhere in this description.

7. **The first beast was like a lion**—It is supposed that there is a reference here to the four standards or ensigns of the four divisions of the tribes in the Israelitish camp, as they are described by Jewish writers. The first living creature was like a "lion," the standard of JUDAH with the two tribes of Issachar and Zebulun. The second, like a calf or ox, which was the emblem of EPHRAIM, with the two tribes of Manasseh and Benjamin. The third, with the face of a man, was the standard of REUBEN, with the two tribes of Simeon and Gad. The fourth, which was like a flying (spread) eagle, was the emblem on the ensign of DAN, with the two tribes of Asher and Naphtali. This traditionary description agrees with the four faces of the cherub in Ezekiel's vision. [But for any properly exegetical use all this is entirely worthless.]

8. **The four beasts had each of them six wings**—Both the phraseology and the imagery of this book are rabbinical. We have almost a counterpart of this description in *Pirkey Eliezer*, chapter 4. "Four troops of ministering angels praise the holy, blessed God: The first is Michael, at the right hand; the next is Gabriel, at the left; the third is Uriel, before; and the fourth is Raphael, behind him. The shechinah of the holy, blessed God is in the midst, and he himself sits upon a throne high and elevated, hanging in the air; and his magnificence is as amber in the midst of the fire. (Ezek. i, 4.) On his head is placed a crown and a diadem, with the incommunicable name *Yehovah* inscribed on the front of it. His eyes go throughout the whole earth; a part of them is fire, and a part of them hail. At his right hand stands Life, and at his left hand Death; and he has a fiery sceptre in his hand. Before him is the veil

within: ^r and ^t they rest not day and night, saying, ^r Holy, holy, holy, ^s Lord God Almighty, ^t which was, and is, and is to come. **9** And when those beasts give glory and honour and thanks to him that sat on the throne, ^u who liveth for ever and ever. **10** ^v The four and twenty elders fall down before him that sat on the throne, ^w and worship him that liveth for ever and ever, ^x and cast their crowns before the throne, saying, **11** ^y Thou art worthy, O Lord, to receive glory and honour and power: ^z for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V.

AND I saw in the right hand of him that sat on the throne ^a a book written within

^p Verse 6. — ^q Gr. *they have no rest*. — ^r Isa. 6. 3. — ^s Chap. 1. 8. — ^t Chap. 1. 4. — ^u Chap. 1. 18; 5. 14; 15. 7. — ^v Chap. 5. 8, 14. — ^w Verse 7. — ^x Verse 4. — ^y Chap. 5. 12. — ^z Gen. 1. 1; Acts 17. 24; Eph. 3. 9; Col. 1. 16; chap. 10. 6.

spread, that veil which is between the sanctuary and the holy of holies; and seven angels minister before him within that veil; the veil and his footstool are like fire and lightning; and under the throne of glory there is a shining like fire and sapphire, and about his throne are justice and judgment." [Others of the images in the text are found also delineated more at length in the writings of the rabbins.]

10. Cast their crowns before the throne—In acknowledgment of the infinite supremacy of God, and that they have derived their being and their blessings from him alone. This is an allusion to the custom of prostrations in the East, and to the homage of petty kings acknowledging the supremacy of their suzerain.

11. Thou art worthy, O Lord, to receive—Thus all creation acknowledges the supremacy of God; and we learn from this song that he made **all things** for his **pleasure**; and through the same motive he preserves. [This fourth chapter constitutes the magnificent exordium to the principal vision of the book. Chapter v is intimately connected with it, but it is rather to be regarded as a special proem to chapters vi-xi. The holy seer was duly prepared by such an august vision for the disclosures that follow.—*Stuart*.]

NOTES ON CHAPTER V.

1. A book written within and on the back side—That is, the book was full of solemn contents "within," but it was sealed; and on the "back side" was a superscription indicating its contents. It was a labelled book, or one written on each side of the skin, which was not usual. **Sealed with seven seals—**As seven is a number of perfection, it may mean that the book was so sealed that the seals could neither be counterfeited nor broken; that is, the matter of the book was so obscure and enigmatical, and the work it enjoined and the facts it predicted so difficult and stupendous, that they could neither be known nor performed by human wisdom nor power. [It would be quite natural to understand by this "sealed" book *the secret counsels of the Almighty*, which no creature can know or reveal, but which *Christ*, the Lion of Judah, has unsealed to men in his revelations of the Father.]

2. A strong angel—One of the chief of the

and on the back side, ^b sealed with seven seals. **2** And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? **3** And no man ^c in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. **4** And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. **5** And one of the elders saith unto me, Weep not: behold, ^d the Lion of the tribe of Juda, ^e the Root of David, hath prevailed to open the book, ^f and to loose the seven seals thereof. **6** And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood ^g a Lamb as it had been slain, having seven horns and ^h seven eyes, which are ⁱ the

^q Ezek. 2. 9, 10. — ^r Isa. 29. 11; Dan. 12. 4. — ^s Verse 13. — ^t Gen. 49. 9, 10; Heb. 7. 14. — ^u Isa. 11. 1, 10; Rom. 15. 12; chap. 22. 16. — ^v Verse 1; chap. 6. 1. — ^w Isa. 53. 7; John 1. 29, 36; 1 Pet. 1. 19; chap. 13. 8; verses 9, 12. — ^x Zech. 3. 9; 4. 10. — ^y Chap. 4. 5.

angelic host. [*Ἰσχυρός*, *strong* to proclaim. So Homer represents his heralds.] **Proclaiming—**As the herald of God. **To open the book, and to loose the seals—**To loose the seals that he may open the book. Who can tell what this book contains? Who can open its mysteries? The book may mean the purposes and designs of God relative to his government of the world and the Church.

3. And no man—*Οὐδεὶς*, *no person or being*. **In heaven—**Among all the angels of God. **Nor in earth—**No human being. **Neither under the earth—**Nor disembodied spirit, nor any demon. Neither angels, men, nor devils can fathom the decrees of God. **Neither to look thereon—**None can "look" into it unless it be opened, and none can **open** it unless the seals be unloosed. [Heaven, earth, and the underworld, by the common *usus loquendi* of the Hebrews, denote the (whole) universe; as if it were said, no being in the universe could be found who was able to open the book and survey its contents.—*Stuart*.]

4. I wept much—Because the world and the Church were to be deprived of the knowledge of the contents of the book. [It had been promised to him (chapter iv, 1) that he should be shown future events; and now it seemed as if this promise were about to be frustrated by the lack of one worthy to open the book.—*Alford*.]

5. The Lion of the tribe of Juda—Jesus Christ, who sprang from this tribe. (Matt. i, and Luke iii.) There is an allusion here to Gen. xlix, 9, "Judah is a lion's whelp;" the "lion" was the emblem of this tribe, and was supposed to have been emblazoned on its ensigns. **The Root of David—**(See Isa. xi, 1.) Christ was the "root" of David as to his *divine nature*; he was a *branch out of the stem of Jesse* as to his *human nature*. [The "Root of David," the branch or sucker came up from the ancient root, (Isa. xi, 1,) and so represented it; not the divine root, which brought forth David, for the evident design here is to set forth Christ as sprung from the tribe of Judah and lineage of David, in his victory and his exaltation through suffering.—*Alford*.] **Hath prevailed—**By the merit of his incarnation, passion, and death. **To open the book—**To *explain* and *execute* all the purposes and decrees of God in relation to the government of the world and the Church.

6. Stood a Lamb—Christ, so called because he

seven Spirits of God sent forth into all the earth. **7** And he came and took the book out of the right hand ^k of him that sat upon the throne. **8** And when he had taken the book, ^l the four beasts and four ^m and twenty elders fell down before the Lamb, having every one of them ⁿ harps, and golden vials full of ^o odours, ^p which are the prayers of saints. **9** And ^q they sung a new song, saying, ^r Thou art worthy to take the book, and to open the seals thereof: ^s for thou wast slain, and ^t hast redeemed us to God by thy blood ^u out of every kindred, and tongue, and people, and nation; **10** ^v And hast made us unto our God kings

^k Chap. 4. 2.—^l Chap. 4. 8, 10.—^m Chap. 14. 2; 15. 2.—ⁿ Or, *incense*.—^o Psal. 141. 2; chap. 8. 3, 4.—^p Psal. 40. 3; chap. 11. 3.—^q Chap. 4. 11.—^r Verse 6.—^s Acts 20. 28; Rom. 3. 24; 1 Cor. 6. 20; 7. 23; Eph. 1. 7; Col. 1. 14; Heb. 9. 12; 1 Pet. 1. 18, 19; 2 Pet. 2. 1; 1 John 1. 7; chap. 14. 4.

was a sacrificial offering; *ἀρνίον* signifies a *little* or *delicate* lamb. **As it had been slain**—As if now *in the act of being offered*. So important is the sacrificial offering of Christ in the sight of God, that he is still represented as being in the very act of pouring out his blood for the offences of man. Thus all succeeding generations find they have the continual sacrifice ready, and the newly shed blood to offer. **Seven horns**—As the horn is the emblem of power, and seven the number of perfection, the “seven horns” may denote the all-prevailing and infinite might of Jesus Christ. (Heb. vii. 25.) **Seven eyes**—As these “seven eyes” are said to be the **seven Spirits of God**, they seem to denote the perpetual ministration of the Holy Spirit, spoken of in respect to its completeness as seven or sevenfold, and said to be **sent forth into all the earth**. (See on chapter i. 4.) [At the reference to *Christ* as the one who could open the sealed book, he himself appears in the vision, in his priestly character, and also as the victim of sacrifice, standing in the area before the throne, (*ἐν μέσῳ*) *newly slain*, *ὡς ἐθυσμένον*, *as being slain*.] [This (being slain) is that whereby the Lion (verse 5) has overcome. . . . It is only in the omnipotence of all-suffering love that the greatness of (his) omnipotence could be proved.—*Elvard in Lange*.] [As the seven burning lamps before the throne (chapter iv. 5) represented the Spirit of God immanent in the Godhead, so the “seven eyes” of the Lamb represent the same Spirit in his sevenfold perfection, profluent from the incarnate Redeemer, and busied in his worldwide energy.—*Alford*.]

7. He came and took the book—This verse may be properly explained by John chapter i. 18: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath **DECLARED** him.” With Jesus alone are all the counsels and mysteries of God.

8. The four beasts . . . fell down before the Lamb—The whole Church of God, and all his children in heaven and earth, [all “principalities and heavenly powers,”] acknowledge that Jesus Christ is alone worthy and able to unfold and execute all the mysteries and counsels of God. (See on verse 9.) **Having every one of them harps, and golden vials**—There were “harps” and “vials;” and each of the *elders* and *living creatures* had one. **Odours, which are the prayers of saints**—The frankincense and odours offered at the tabernacle were emblems of the prayers and praises of the people. (See Psal. cxi. 2.) [The

and priests: and we shall reign on the earth. **11** And I beheld, and I heard the voice of many angels ^w round about the throne, and the beasts, and the elders: and the number of them was ^x ten thousand times ten thousand, and thousands of thousands; **12** Saying with a loud voice, ^y Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. **13** And ^z every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, ^a Blessing, and honour, and glory, and power, *be* unto him ^b that sit-

^w Dan. 4. 1; 6. 25; chap. 7. 9; 11. 9; 14. 6.—^x Exod. 19. 6; 1 Pet. 2. 5, 9; chap. 1. 6; 20. 6; 22. 5.—^y Chap. 4. 4, 6.—^z Psal. 68. 17; Dan. 7. 10; Heb. 12. 22.—^a Chap. 4. 11.—^b Phil. 2. 10; verse 3.—^c 1 Chron. 29. 11; Rom. 9. 5; 16. 27; 1 Tim. 6. 16; 1 Pet. 4. 11; 5. 11; chap. 1. 6.—^d Chap. 6. 16; 7. 10.

twenty-four elders, representing as they do the whole Church of God, offer their praises and the prayers of the whole Church; the harps symbolize the former, the censers—vials—the latter.—*Alford*.]

9. A new song—Composed on the matters and blessings of the Gospel, which was just now opened on earth. (See Psal. xvi. 1; cxlv. 9; Isa. xlii. 10.) [New occasions call forth *new* songs, and doubtless new supplications also.—*Stuart*.] **Thou . . . hast redeemed us to God . . . out of every . . . nation**—It appears, therefore, that the living creatures and the elders represent the aggregate of the followers of God; or the Christian Church in all nations, and among all kinds of people, and perhaps through the whole compass of time; and all these are said to be redeemed by Christ's blood, plainly showing that his life was a sacrificial offering for the sins of mankind. **Out of every kindred**, etc.—[The “holy catholic Church” of the Apostles’ Creed, including all redeemed souls. (Luke xiii. 29; Acts x. 35; 1 Cor. xii. 13.)]

10. Kings and priests—See Exodus xix. 6; 1 Pet. ii. 5, 9, and the notes there. **And we shall reign on the earth**—[Christians of all nations—the aggregate but scattered abroad Church—shall yet reign on and over the earth, not, however, as a worldly but a spiritual kingdom, governing by moral and spiritual forces.]

11. The voice of many angels—These also are represented as joining in the chorus with redeemed mortals. **Ten thousand times ten thousand**—“Myriads of myriads and chiliads of chiliads;” that is, an infinite or innumerable multitude. (See Dan. vii. 10.)

12. To receive power—That is, Jesus Christ is worthy to *take*, *ἑαυτῷ*, to have ascribed to him, “power”—omnipotence. **Riches**—Beneficence. **Wisdom**—Omniscience. **Strength**—Power in prevalent exercise. **Honour**—The highest reputation for what he has done. **Glory**—The praise due to such actions. **Blessing**—The thankful acknowledgments of the whole creation. Here are seven different species of praise; and this is exactly agreeable to the rabbinical forms, which the author of this book keeps constantly in view.

13. Every creature—All parts of the creation, animate and inanimate, are represented here by a *personification*, as giving praise to the Lord Jesus, because by him all things were created. We find the whole creation gives precisely the same praise, and in the same terms, to Jesus Christ, who is

teth upon the throne, and unto the Lamb for ever and ever. **¶** And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

AND ^aI saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, ^bone of the four beasts saying, Come and see. **2** And I saw, and behold

^a Chap. 19. 4.—^g Chap. 4. 9, 10.—^α Chap. 5. 5, 6, 7.—^δ Chap. 4. 7.—^c Zech. 6. 3; chap. 19. 11.

undoubtedly meant here by the **Lamb** just slain, as they give to God who *sits upon the throne*.

14. The four beasts said, Amen—Acknowledging that what was attributed to Christ was his due. **The four and twenty elders**—The word *εικοσιτέσσαρες*, *twenty-four*, is wanting in the most eminent MSS. and Versions. [Its absence does not change the sense.] **Fell down and worshipped**—*Ἐπεσαν καὶ προσεκύνησαν*, *fell down on their knees*, and then *prostrated themselves*, before the throne. This is the eastern method of adoration; first, the person worshipping fell down on his knees; and then, bowing down, touched the earth with his forehead. This latter act was *prostration*. **Him that liveth for ever**—[This clause is wanting in most of the best MSS., etc., and is now omitted by common consent, but the sense is still the same.]

NOTES ON CHAPTER VI.

[Chapters vi–xi: First catastrophe, or overthrow of the Jewish persecuting power.—*Stuart*.] [As preliminary to the exegesis of this section, I may observe that it is of the first importance to bear in mind that the openings of these seals correspond to the various arrangements of God's providence by which the way is prepared for the final opening of the closed book of his purposes to his glorified Church. That opening shall not fully and freely be made till his people will know even as they are known. And that will not be till they are fully gathered into his heavenly garner. This book the Lamb opens, containing, as it does, matters which "no man knows, nor the angels which are in heaven, neither the Son, but (only) the Father," (Mark xiii, 32.) first by the acts and procedures of his establishment of his reign over the earth, and then finally by his great second coming, (*παρουσία*, self-manifestation,) the necessary condition (the assured accompaniment) of his elect being gathered out of the four winds into his glory. When these preparations have taken place, and Christ himself shall be fully revealed, (to the quickened spiritual consciousness of his saints,) then the last hindrance to our perfect knowledge will be removed, and the book of God's eternal purposes will lie open, the theme of eternity's praise.—*Alford*.]

1. When the Lamb opened one of the seals—It is worthy of remark that the opening of the seals is not merely a declaration of what God will do, but is the exhibition of a purpose then accomplished; for whenever the seal is opened the sentence appears to be executed. It is supposed, that from chapter vi to xi inclusive the calamities which should fall on the enemies of Christianity, and particularly the Jews, are pointed out under various images; as well as the preservation of the

a white horse: ^dand he that sat on him had a bow; ^eand a crown was given unto him: and he went forth conquering, and to conquer. **3** And when he had opened the second seal, ^fI heard the second beast say, Come and see. **4** ^gAnd there went out another horse *that was red*: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. **5** And when he had opened the third seal, ^hI heard the third

^d Psa. 45. 4, 5, LXX.—^e Zech. 6. 11; chap. 14. 14.—^f Chap. 4. 7.—^g Zech. 6. 2.—^h Chap. 4. 7.

Christians under those calamities. **One of the four beasts**—Probably that with the face of a lion. (See chapter iv, 7.) **Come and see**—Attend to what is about to be exhibited.

2. A white horse—Supposed to represent the Gospel system, and pointing out its excellence, swiftness, and purity. **He that sat on him**—Supposed to represent Jesus Christ. **A bow**—The *preaching of the Gospel*, darting conviction into the hearts of sinners. **A crown**—The emblem of the kingdom which Christ was to establish on earth. **Conquering, and to conquer**—Overcoming and confounding the Jews first, and then the Gentiles; spreading more and more the doctrine and influence of the cross over the face of the earth. [The loosing of the first seal sheds a joyful light over the whole dark history of the world. The Rider upon the white horse rides at the head of all the others. . . . He is the Prince, all the rest are esquires. Thus all apparently fatal events must serve his purposes—redemption, and its diffusion through the world—not yet judgment, as at his forthgoing in chapter xix, 11.)—*Lange*.]

3. The second beast—That which had the face of an ox.

4. Another horse . . . red—The emblem of *war*; perhaps also of *severe persecution*, and the *martyrdom* of the saints. **Him that sat thereon**—Some say, Christ; others, Vespasian; others, the Roman armies; others, Artabanus, king of the Parthians, etc. **Take peace from the earth**—To deprive Judea of all tranquillity. **They should kill one another**—This was literally the case with the Jews, while besieged by the Romans. **A great sword**—Great influence and success, producing terrible carnage. [I need not say how wildly that horse was *plunging* in the days after the death of Nero, and before the establishment of Vespasian.—*F. D. Maurice*.] "Red;" [The colour of the war-horse of Zech. i, 8, and vi, 2, and of the dragon, (chapter xii, 3,) "fiery red," or "blood red," showing his mission to be to shed blood.—*Speaker's Com.*] [All these are unequivocal symbols of slaughter, that is, of war, signifying that by war or slaughter the power of the adversary is to be weakened.—*Stuart*.] [War in its most fearful form, . . . that dark power to which is granted to *take peace from the earth*, to set on foot reciprocal slaughter on countless battle fields.—*Lange*.] [The key to the interpretation of this (the second) seal is to be found in Matt. x, 34; Luke xii, 51. It represents to us the taking away of peace from the earth, the slaying of one another, and the reign of the sword, as one of the destined concomitants of the growing and conquering power of Christ.—*Alford*.]

5. The third beast—That which had the face of a man. **A black horse**—The emblem of

beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. **6** And I heard a voice in the midst of the four beasts say, ^k A measure of wheat for a penny, and ^l three measures of barley for a penny; and ^m see thou hurt not the oil and the wine. **7** And when he had opened the fourth seal, ⁿ I heard the voice of the fourth beast say, Come and see. **8** ^o And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given ^p unto them over the fourth part of the earth, ^q to kill with sword, and with hunger, and with death, ^r and with the beasts of the earth. **9** And

when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: **10** And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? **11** And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled. **12** And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black

ⁱ Zech. 6, 2.—^k The word *chassis* signifies a measure containing one wine quart, and the twelfth part of a quart.—^l Chap. 9, 4.—^m Chap. 4, 7.—ⁿ Zech. 6, 3.—^o Or, to him.—^p Ezek. 14, 21.—^q Lev. 26, 22.—^r Chap. 8, 3; 9, 13; 14, 18.

^s Chap. 20, 4.—^t Chap. 1, 9.—^u 2 Tim. 1, 8; chap. 12, 17; 19, 10.—^v See Zech. 1, 12.—^w Chap. 3, 7.—^x Chap. 11, 18; 19, 2.—^y Chap. 3, 4, 5; 7, 9, 14.—^z Heb. 11, 40; chap. 14, 13.—^a Chap. 16, 18.—^b Joel 2, 10, 31; 3, 15; Matt. 24, 29; Acts 2, 20.

famine. Some think that which took place under Claudius; (see Matt. xxiv, 7;) the same which was predicted by Agabus. (Acts xi, 28.) **A pair of balances**—To show that the scarcity would be such that every person must be put under an allowance.

6. A measure of wheat for a penny—The *χοῖνις*, *choenix*, was a measure of dry things, and it is generally agreed that it contained as much as a man could consume in a day; and a *peny*, the Roman *denarius*, was the ordinary pay of a labourer. So it appears that, in this scarcity, each might be able to obtain a bare subsistence by his daily labour; but could not provide for a family. **Three measures of barley**—This seems to have been the proportion of value between the wheat and the barley. **Hurt not the oil and the wine**—Be sparing of these; use them not as delicacies, but for necessity; because neither the vines nor the olives will be productive. [The rider of the black horse symbolizes *famine*, following the war typified by the red horse.]—*Alford.*

7. The fourth beast—That which had the face of an eagle.

8. A pale horse—The symbol of death. *Pallida mors*, *pale death*, was a very usual poetic epithet; of this symbol there can be no doubt, because it is immediately said, *His name that sat on him was DEATH.* And hell (hades) followed with him—The abode of the dead, which received the slain. This is a very elegant *prosopopeia*, or personification. And power was given unto them—[That is, to death and hades.] Over the fourth part of the earth—One fourth of mankind was to feel the desolating effects of this seal. To kill with sword—WAR. With hunger—FAMINE. With death—PESTILENCE. With the beasts of the earth—Lions, tigers, hyaenas, etc., which would multiply in consequence of the devastations occasioned by war, famine, and pestilence. [With regard to the question whether these four visions are to be regarded as consecutive or contemporaneous: In their *fulfillment* (that is, their fulfilment) I believe them to be contemporaneous, and each of them to extend through the lifetime of the Church. . . . As regards their *ultimate* fulfilment, there can be no doubt that all these judgments on the world without, as well as the manifestation (of which they form a part) of the conquering career of the kingdom of Christ, will reach their culminating point before the coming of the great and terrible day of the Lord.—*Alford.*]

9. The fifth seal—There is no living creature, nor other being, to introduce this seal, nor does there appear to be any new event predicted; but the whole is intended to comfort the followers of God under their persecutions, and to encourage them to bear up under their distresses. **I saw under the altar**—A symbolical vision was exhibited, in which John saw an "altar;" and under it the souls of them that were slain for the word of God—martyred for their attachment to Christianity—are represented as being newly slain as victims to idolatry and superstition. [The representation here, in which they are seen under the altar, is simply symbolical, carrying out the likeness of them to victims slain on the altar.—*Alford.*]

10. And they cried with a loud voice—That is, their blood, like that of Abel, cried for vengeance. We sometimes say, *Blood cries for blood*; for that is the order of divine justice. **O Lord**—Ὁ Δεσπότης; sovereign Lord, supreme Ruler: one having and exercising unlimited and uncontrolled authority. **Holy**—In thine own nature hating iniquity: and true—in all thy promises and threatenings: dost thou not judge—the persecutors: and avenge our blood—inflict signal punishment: on them that dwell on the earth—probably meaning the persecuting Jews; they dwelt ἐπὶ τῆς γῆς, upon that land.

11. White robes—The emblems of purity, innocence, and triumph. [The white robe is, in this book, the vestment of acknowledged and glorified righteousness; it was rather assured than actually bestowed.] They should rest yet for a little season—This is a declaration that, when the cup of the iniquity of the Jews should be full, they should then be punished in a mass. If this book was written before the destruction of Jerusalem, as is most likely, then this destruction is that which was to fall upon the Jews; and the little time or season was that which elapsed between their martyrdom, or the date of this book, and the final destruction of Jerusalem by the Romans. What follows may refer to the destruction of the heathen Roman empire.

12. The sixth seal—This seal also is opened and introduced by Jesus Christ alone. **A great earthquake**—A most stupendous change in the civil and religious constitution of the world. If it refer to Constantine the Great, the change that was made by his conversion to Christianity might be very properly represented under the emblem of an "earth-

as sackcloth of hair, and the moon became as blood; **13** ^c And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely^d figs, when she is shaken of a mighty wind. **14** ^e And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. **15** And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; **16** ^b And said to the mountains and rocks,

^c Chap. 8, 10; 9, 1. — ^d Or, *green figs*. — ^e Psa. 102, 26; Isa. 34, 4; Heb. 1, 12, 13. — ^f Jer. 3, 23; 4, 24; chap. 16, 20. — ^g Isa. 2, 19.

quake," and the other symbols mentioned in this and the following verses. The **sun**—The ancient *pagan* government of the Roman empire, was totally darkened; and, like a black hair sackcloth, was degraded and humbled to the dust. The **moon**—The *ecclesiastical* state of the same empire became of blood—was totally ruined, its altars cast down, its temples destroyed, or turned into places for Christian worship.

13. The stars of heaven—The gods and goddesses, demi-gods, and deified heroes of their poetical and mythological "heaven" were prostrated indiscriminately, and lay as useless as the figs or fruit of a tree shaken down before ripe by a tempestuous wind.

14. And the heaven departed as a scroll—The whole system of pagan and idolatrous worship, with all its spiritual, secular, and superstitious influences, was blasted, shrivelled up. **And every mountain**—All the props, supports, and dependencies of the empire were [in vision] taken away. **And island**—[Isolated or remote colonies or countries.]

15. The kings of the earth, etc.—[Men of all classes and conditions, because of the complete subversion of the civil order, were alarmed, and sought to escape from the impending ruin.]

16. Said to the mountains and rocks—Expressions which denote the strongest perturbation and alarm. **From the face of him that sitteth on the throne**—They now saw that all these terrible judgments came from the Almighty; and that Christ, the author of Christianity, was now judging, condemning, and destroying them for their cruel persecutions of his followers.

17. For the great day of his wrath—The decisive and manifest time in which he will execute judgment on the oppressors of his people. [The cry of the terrified trembling ones (unbelievers) to the mountains and rocks implies that they seek absolute concealment from the face of God and the wrath of the Lamb; this present life is so transformed for them into an invasion of that terrible beyond that they now picture even that beyond as more endurable than the life they now live.—*Lange*.] **Who shall be able to stand**—All these things may literally apply to the final destruction of Jerusalem, and to the revolution which took place in the Roman empire under Constantine the Great. Some apply them to the day of judgment, but they do not seem to have that awful event in view. These two events were the greatest that have ever taken place in the world from the flood to the eighteenth century of the Christian era; and

Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: **17** ¹ For the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. **2** And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud

^h Hos. 10, 8; Luke 23, 30; chap. 9, 6. — ⁱ Isa. 13, 6, etc.; Zeph. 1, 14, etc.; chap. 16, 14. — ^k Psa. 76, 7. — ^a Dan. 7, 2. — ^b Chap. 9, 4.

may well justify the strong figurative language used above.

Though I do not pretend to say that my remarks on this chapter point out its true signification, yet I find others have applied it in the same way. Dr. Dodd observes, that the fall of Babylon, Idumea, Judah, Egypt, and Jerusalem have been described by the prophets in language equally pompous, figurative, and strong. "Now," says he, "it is certain that the fall of any of these cities or kingdoms was not of greater concern or consequence to the world, nor more deserving to be described in pompous figures, than the fall of the pagan Roman empire, when the great lights of the heathen world—the sun, moon, and stars, the powers civil and ecclesiastical—were all eclipsed and obscured, the heathen emperors and Cæsars were slain, the heathen priests and augurs were extirpated, the heathen officers and magistrates were removed, the temples were demolished, and their revenues were devoted to better uses. This is, therefore, a triumph of Christ over his heathen enemies, and a triumph after a severe persecution; so that the time and all the circumstances, as well as the series and order of the prophecy, agree perfectly with this interpretation.

NOTES ON CHAPTER VII.

[We are brought (in chapter vi) to the very threshold itself of the great day of the Lord's coming, (whether the destruction of Jerusalem, or the overthrow of paganism, or the "day of judgment.") It has not yet happened; but the tribes of the earth are troubled at its immediate approach. . . . He is seen, as it were, coming; but before the vengeance is fully accomplished the elect of God must be gathered out of the four winds, of heaven, from among the inhabitants of the earth.—*Alford*.]

1. And after these things—*Merâ taûta*, after the preceding vision, [marking a change of scene.] **I saw four angels**—Instruments which God employs in the dispensation of his providence, [in caring for his saints.] **On the four corners of the earth**—On the extreme parts of the land. **Holding the four winds**—Preventing evil from every quarter. **Earth... sea, nor on any tree**—Keeping the whole of the land free from evil, till the Church of Christ should wax strong, and each of his followers have time to prepare for his flight from Jerusalem, previously to its total destruction by the Romans.

2. The seal of the living God—This angel is represented as the chancellor of the supreme King, and as **ascending from the east**, *ἀπὸ ἀνατολῆς ἡλίου*, from the rising of the sun. Some understand

voice to the four angels, to whom it was given to hurt the earth and the sea, **3** Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. **4** And I heard the number of them which were sealed: and there were sealed ^aa hundred and forty and four thousand of all the tribes of the children of Israel. **5** Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. **6** Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. **7** Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. **8** Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the

tribe of Benjamin were sealed twelve thousand. **9** After this I beheld, and, lo, ^ba great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, ^cclothed with white robes, and palms in their hands; **10** And cried with a loud voice, saying, Salvation to our God ^dwhich sitteth upon the throne, and unto the Lamb. **11** And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, **12** Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. **13** And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? **14** And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have

^a Chap. 6. 6; 9. 4. — ^d Ezek. 9. 4; chap. 14. 1. — ^e Chap. 23. 4. — ^f Chap. 9. 16. — ^g Chap. 14. 1. — ^h Rom. 11. 25. — ⁱ Chap. 5. 3. — ^k Chap. 3. 5, 18; 4. 4; 6. 11; verse 11.

^l Psa. 2. 8; Isa. 43. 11; Jer. 3. 23; Hos. 13. 4; chap. 19. 1. — ^m Chap. 5. 13. — ⁿ Chap. 4. 6. — ^o Chap. 5. 13, 14. — ^p Verse 9. — ^q Chap. 6. 9; 17. 6.

this of Christ, who is called ἀνατολή, the east, (Luke i. 78.) **Four angels, to whom it was given to hurt**—Particular agents employed by divine providence in the management of the affairs of the earth.

3. Till we have sealed the servants of our God—Here is manifestly an allusion to Ezek. ix. 4. By sealing we are to understand consecrating the person in a more especial manner to God, and showing by this mark of God upon them, that they were under his more immediate protection, and that nothing should hurt them. It was a custom in the East, and indeed in the West too, to stamp with a hot iron the name of the owner upon the forehead or shoulder of his slave. It is worthy of remark that not one Christian perished in the overthrow of Jerusalem.

4. I heard the number of them which were sealed—In the number of 144,000 are included all the Jews converted to Christianity; 12,000 out of each of the twelve tribes; but this must be only a definite for an indefinite number; for it is not to be supposed that just 12,000 were converted out of each of the twelve tribes.

5-8. Of the tribe of Juda, etc.—First, we are to observe that the tribe of Levi is here mentioned, though that tribe had no inheritance in Israel; but they now belonged to the spiritual priesthood. Secondly, that the tribe of Dan, which had an inheritance, is here omitted; as also the tribe of Ephraim. Thirdly, that the tribe of Joseph is here added in the place of Ephraim. Ephraim and Dan, being the principal promoters of idolatry, are left out in this enumeration. [With verse 9 a new scene seems to open, beginning with the usual formula, *Μετὰ ταῦτα εἶδον*, which is quite distinct from the preceding one. (Verses 1-8.) By many commentators the time of this vision is supposed to be after the consummation of the world's history; its place, HEAVEN. "In this sublime vision," says Alford, "we are admitted to a sight of the finished state of glory in which the seventh seal shall be opened."] **9. A great multitude**—This appears to mean the Church of Christ among the Gentiles, for it was

different from that collected from the twelve tribes; and it is here said to be of all nations, kindreds, people, and tongues. Clothed with white robes—As emblems of their Christian purity. [Washed in the blood of the Lamb. (Verse 14.)] And palms in their hands—In token of victory gained over the world, the devil, and the flesh.

10. Salvation to our God—That is, God alone is the author of the salvation of men; and this salvation is procured for and given to them through the Lamb, as their propitiatory sacrifice.

11. All the angels, etc.—As there is joy in the presence of God among these holy spirits when one sinner repents, no wonder that they take such an interest in the gathering together of such innumerable multitudes who are fully saved from their sins.

12. Saying, Amen—Giving their most cordial and grateful assent to the praises attributed to God and the Lamb, [and uniting in that worship.] **Blessing, and glory, etc.**—There are here seven different species of praise attributed to God, as in chapter v. 12, where see the note. [The same doxology, for substance, occurs in chapter v. 12. . . . There the ascription is to the Lamb, here to our God. The same praise is of course rendered to both.—Stuart.]

13. One of the elders answered—A Hebraism for spoke. The question is here asked that the proposer may have the opportunity to answer it.

14. Sir, thou knowest—That is, I do not know, but thou canst inform me. **Came out of great tribulation**—Persecutions of every kind. If these saints had not met with trouble and distresses, in all likelihood they had not excelled so much in righteousness and true holiness. When all avenues of worldly comfort are shut up we are more readily inclined to seek our all in God; and there is nothing sought from him that is not found in him. [Some have rendered this, *the great tribulation*, which the original will allow, and understand it as referring to the Diocletian persecution.] **And have washed their robes**—Have obtained their pardon and purity through the blood of the Lamb. Their white robes cannot mean the righteousness of

washed^r their robes, and made them white in the blood of the Lamb. **15** Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. **16** They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. **17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of

waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour. **2** And I saw the seven angels which stood before God; and to them were given seven trumpets. **3** And another angel came and stood at the altar, having a golden censer; and there was given unto

^r Isa. 1. 18; Heb. 9. 14; 1 John 1. 7; chap. 1. 5; see Zech. 3. 3, 4, 5. — ^s Isa. 4. 5, 6; chap. 21. 3. — ^t Isa. 49. 10. — ^u Psa. 121. 6; chap. 21. 4.

^v Psa. 23. 1; 36. 8; John 10. 11, 14. — ^w Isa. 25. 8; chap. 21. 4. — ^x Chap. 6. 1. — ^y Matt. 18. 10; Luke 1. 19. — ^z 2 Chron. 20. 25-28.

Christ, for this cannot be washed and made white in his own blood. This *white linen* is said to be the righteousness of the saints, (chapter xix, 8,) and this is the righteousness in which they stand before the throne; therefore it is not Christ's (personal) righteousness, but it is a righteousness wrought in them by the merit of his blood and the power of his Spirit. [The act (of washing) was a lifelong one, the continued purification of the man, . . . by the application of the blood of Christ in its cleansing power.—*Alford.*]

15. Therefore—Because they are washed in the blood of the Lamb. **Are they before the throne**—Admitted to the immediate presence of God. **And serve him day and night in his temple**—Without ceasing; being filled with the spirit of prayer, faith, love, and obedience. [“Temple:” *ναός, sanctuary.* The earthly life of the faithful is already represented by being made *priests* unto God. (Chapter i, 6; v, 10.) (How much more the heavenly?)—*Speaker's Com.*] **Shall dwell among them**—He lives in his own Church, and in the heart of every true believer. [Whatever interpretation we may give to the passages in question, it is a thought of unique grandeur that the glory or shekinah of God is now in a permanent and apparent glory, to sink down from the throne upon the blessed and spread itself out over them.—*Lange.*]

16. They shall hunger no more—They shall no longer be deprived of their religious ordinances, and the blessings attendant on them, as they were when in a state of persecution. **Neither shall the sun light on them**—Their secular rulers, being converted to God, became nursing fathers to the Church. **Nor any heat**—Neither persecution nor affliction of any kind. These the Hebrews express by the term *heat, scorching*, etc. [“Hunger” and “thirst,” and the satisfaction of both these needs, are throughout the Scriptures the fixed figures of spiritual circumstances. As the body is a fixed symbol of the soul, so the conditions of bodily existence and satisfaction are a fixed symbol of the corresponding spiritual conditions.—*Lange.*]

17. The Lamb—The Lord Jesus, enthroned with his Father in ineffable glory. **Shall feed them**—Shall communicate to them every thing calculated to secure, continue, and increase their happiness. **Living fountains of waters**—A *spring*, in the Hebrew phraseology, is termed *living water*, because constantly boiling up and running on. By these perpetual fountains we are to understand endless sources of comfort and happiness, which Jesus Christ will open out of his own infinite plenitude to all glorified souls. These eternal living fountains will make an infinite variety in the enjoyments of the blessed. There will be no sameness, and consequently no cloying with the perpetual enjoyment

of the same things; every moment will open a new source of pleasure, instruction, and improvement; they shall make an eternal progression into the fulness of God. **God shall wipe away (in the most affectionate and fatherly manner) all tears from their eyes**—Shall remove all causes of distress and grief. They shall have pure, unmixed happiness. Reader, this is the happiness of those who are washed from their sins. Art thou washed? O, rest not till thou art prepared to appear before God and the Lamb.

NOTES ON CHAPTER VIII.

1. The seventh seal—This is ushered in and opened only by the Lamb. **Silence in heaven**—A sublime metaphor; “silence” being suggestive of the deep and solemn expectation of the stupendous things about to take place, which the opening of this seal had produced. [This image seems to have been borrowed from the silence kept by the people while the priest offered the incense. The silence here is preparatory to the sacerdotal act of the angel, in verse 3. (See Luke i, 10; 1 Chron. xxix, 25-29.)—*Speaker's Com.*] **Half an hour**—[“Silence” lasting but “half an hour” denotes that the consummation of all things, to which the seventh seal directly leads up, is to follow the opening of that seal after a period absolutely short. (For a period absolutely long, see chapter xx, 2, “the thousand years.”)—*Speaker's Com.*] There is here, and in the following verses, a strong allusion to different parts of the temple worship; a presumption that the temple was still standing, and the regular service of God carried on. The “silence” here refers to this fact—while the priest went in to burn incense in the holy place, all the people continued in silent mental prayer without till the priest returned. (See Luke i, 10.) The angel mentioned here appears to execute the office of priest, as we shall by and by see.

2. The seven angels which stood before God—Probably the same as those called the *seven spirits which are before his throne*. (Chapter i, 4.) There is still an allusion here to the seven ministers of the Persian monarchs. (See Tobit, chapter xii, 15.)

3. Another angel—About to perform the office of priest. **Having a golden censer**—This was a preparation peculiar to the day of expiation. “On other days it was the custom of the priest to take fire from the great altar in a silver censer, but on the day of expiation the high priest took the fire from the great altar in a golden censer; and when he was come down from the great altar he took incense from one of the priests, who brought it to him, and went with it to the golden altar; and while he offered the incense the people prayed

him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. **4** And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. **5** And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. **6** And the seven angels which had the seven trumpets prepared themselves to sound. **7** The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. **8** And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea be-

came blood: **9** And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. **10** And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; **11** And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. **12** And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. **13** And I beheld, and heard an angel flying through the midst of heaven, saying with a

d Or, add it to the prayers.—*e* Chap. 5, 8.—*f* Exod. 30, 1; chap. 6, 9.—*g* Psa. 141, 2; Luke 1, 10.—*h Or, upon.*—*i* Chap. 16, 18.—*k* 2 Sam. 22, 8; 1 Kings 19, 11; Acts 4, 31.—*l* Ezek. 38, 22.—*m* Chap. 16, 2.—*n* Isa. 2, 13, chap. 9, 4.

without in silence, which is the *silence in heaven for half an hour.*" (See Sir Isaac Newton.) **Much incense, that he should offer it**—Judgments of God are now about to be executed; the saints, the genuine Christians, pray much to God for protection. The angelic priest comes with "much incense," standing between the living and those consigned to death, and offers his incense to God with the prayers of the saints.

4. The smoke of the incense, . . . with the prayers—Though incense itself be an emblem of the prayers of the saints, (Psa. cxli, 2,) yet here they are said to ascend before God, as well as the incense. The angel presents the incense, and the prayers ascend with it. The ascending of the incense shows that the prayers and offering were accepted.

5. Cast it into the earth—That is, upon the land of Judea, (?) intimating the judgments and desolations which were now coming upon it, and which appear to be further opened in the sounding of the seven trumpets. **There were voices**—All these seem to point out the confusion, commotions, distresses, and miseries which were coming upon these people in the wars which were at hand.

6. Prepared themselves to sound—Wars are here indicated; the trumpet was the emblem of war.

7. Hail and fire mingled with blood—This was something like the ninth plague of Egypt. (See Exod. ix, 18-24.) In the "hail and fire mingled with blood" some fruitful imaginations might find gunpowder and cannon balls, and canister shot, and bombs. **They were cast upon the earth**—*Εἰς τὴν γῆν, into that land, Judea,* thus often designated; [*εἰς, to, or toward,* indicating motion.] **And the third part of trees**—[Following the preceding clause, and before that next named, are these words, now accepted as undoubtedly genuine: *καὶ τὸ τρίτον τῆς γῆς κατέκαυτο, and the third part of the earth was burnt up.* Some authorities omit the next clause.] *The land was wasted; the trees*—the chiefs of the nation—were destroyed; and the grass—the common people—slain, or carried into captivity. High and low, rich and poor, were overwhelmed with one general destruction. This seems to be the meaning of these figures. Many

o Jer. 51, 25; Amos 7, 4.—*p* Chap. 16, 3.—*q* Ezek. 14, 19.—*r* Chap. 16, 3.—*s* Isa. 14, 12; chap. 9, 1.—*t* Chap. 16, 4.—*u* Ruth 1, 20.—*v* Exod. 15, 23; Jer. 9, 15; 23, 15.—*w* Isa. 13, 10; Amos 8, 9.—*x* Chap. 14, 6; 19, 17.

eminent men suppose that the irruption of the barbarous nations on the Roman empire is here intended. It is easy to find coincidences when fancy runs riot. Later writers might find here the irruption of the Austrians and British, and Prussians, Russians and Cossacks, on the French empire!

8. A great mountain burning with fire—Supposed to signify the powerful nations which invaded the Roman empire. "Mountain," in prophetic language, signifies a kingdom. (Jer. li, 25, 27, 30, 58.) Great disorders, especially when kingdoms are moved by hostile invasions, are represented by mountains being cast into the midst of the sea. (Psa. xlv, 2.) Seas and collections of waters mean peoples, as is shown in this book, chapter xvii, 15. Therefore, great commotions in kingdoms and among their inhabitants may be here intended, but to whom, where, and when these happened, or are to happen, we know not. **The third part of the sea became blood**—Another allusion to the Egyptian plagues. (Exod. vii, 20, 21.) "Third part" is a rabbinism, expressing a considerable number.

9. The third part of the ships were destroyed—These judgments seem to be poured out upon some maritime nation, destroying much of its population and much of its traffic.

10. There fell a great star from heaven—This has given rise to various conjectures. Some say the star means Attila and his Huns; others, Genseric with his Vandals falling on the city of Rome; others, Eleazar, the son of Annus, spurning the emperor's victims, and exciting the fury of the Zealots; others, Arius, infecting the pure Christian doctrine with his heresy, etc., etc. It certainly cannot mean all these; and probably none of them. Let the reader judge.

11. The star is called Wormwood—So called from the bitter or distressing effects produced by its influence.

12. The third part of the sun was smitten . . . moon, . . . stars—Supposed by some to mean Rome, with her senates, consuls, etc., eclipsed by Odoacer, king of the Heruli, and Theodoric, king of the Ostrogoths, in the fifth century. But all this is uncertain.

13. I . . . heard an angel flying—Instead of

loud voice, ^v Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

AND the fifth angel sounded, ^aand I saw a star fall from heaven unto the earth: and to him was given the key of ^bthe bottomless pit. **2** And he opened the bottomless pit; ^cand there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. **3** And there came out of the smoke ^dlocusts upon the earth: and unto them was given power, ^eas the scorpions of the earth have power. **4** And it was commanded

^v Chap. 9, 12; 11, 14.—^a Luke 10, 18; chap. 8, 10.—^b Luke 8, 31; verses 2, 11; chap. 17, 8; 20, 1.—^c Joel 2, 2, 10.—^d Exod. 10, 4; Judg. 7, 12.—^e Verse 10.—^f Chap. 6, 6; 7, 3.—^g Chap.

ἀγγέλου πετωμένου, *an angel flying*, almost every MS. and Version of note has ἀετοῦ πετωμένου, *an eagle flying*. The "eagle" was the symbol of the Romans, and was always on their ensigns. The *three woes* which are here expressed were probably to be executed by this people, and upon the Jews and their commonwealth. Taken in this sense the symbols appear consistent and appropriate; and the reading *eagle* instead of *angel* is undoubtedly genuine. [The absolute want of any thing approaching to agreement among even the ablest, most scholarly, and discreet commentators respecting these visions of the trumpets renders quite hopeless any attempt to find among them a probable solution of the mysteries here set forth.]

NOTES ON CHAPTER IX.

[Chapters ix-xi. (*The last three, the woe trumpets*.) These, as well as the first four, have a character of their own, corresponding in some measure to that of the visions at the opening of the three last seals. The particulars related under them are separate and detailed, not symmetrical and correspondent. And as in the seals, so here, the seventh forms rather the solemn conclusion to the whole than a distinct judgment of itself. Here also, as there, it is introduced by two episodic passages, having reference to the visions which are to follow, and which take up the thread of prophecy again at a period previous to things detailed before.—*Alford*.]

1. **A star fall from heaven**—An angel encompassed with light suddenly descended, and seemed like a "star" falling from heaven. (See Isaiah xiv, 12.) **The key of the bottomless pit**—Power to inundate the earth with a flood of temporal calamities and moral evils. (?)

2. **He opened the bottomless pit**—Τὸ ὄρεαρ τῆς ἀβύσσου, *the pit of the abyss*. Some think the angel means Satan, and the bottomless pit hell. Some suppose Mohammed is meant; and Signior Pastorini professes to believe that Luther is intended! **There arose a smoke**—False doctrine, obscuring the true light of heaven. (?)

3. **Locusts**—Vast hordes of military troops. The description which follows certainly agrees better with the Saracens than with any other people or nation, but may also apply to the Romans. **As the scorpions of the earth have power**—Namely, to hurt men by stinging them. Scorpions may signify archers; and hence the description has been

them 'that they should not hurt ^ethe grass of the earth, neither any green thing, neither any tree; but only those men which have not ^bthe seal of God in their foreheads. **5** And to them it was given that they should not kill them, ⁱbut that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. **6** And in those days ^kshall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. **7** And ^lthe shapes of the locusts *were* like unto horses prepared unto battle; ^mand on their heads *were* as it were crowns like gold, ⁿand their faces *were* as the faces of men. **8** And they had hair as the hair of women, and ^otheir teeth

8, 7.—^h See Exod. 12, 23; Ezek. 9, 4; chap. 7, 3.—ⁱ Verse 10; chap. 11, 7.—^k Job 3, 21; Isa. 2, 19; Jer. 8, 3; chap. 6, 16.—^l Joel 2, 4.—^m Nah. 3, 17.—ⁿ Dan. 7, 8.—^o Joel 1, 6.

applied to Cestius Gallus, the Roman general, who had many archers in his army.

4. **They should not hurt the grass**—Neither the common people, the men of middling condition, nor the nobles. However, this appears rather to refer to the prudent counsels of a military chief, not to destroy the crops and herbage of which they might have need in their campaigns. **Which have not the seal of God**—All false, hypocritical, and heterodox Christians.

5. **To them it was given**—That is, they were *permitted*. **That they should be tormented five months**—Some take these months literally, and apply them to the conduct of the Zealots, who, from May to September, in the year of the siege, produced dreadful contests among the people; or to the afflictions brought upon the Jews by Cestius Gallus when he came against Jerusalem, before which he lay one whole summer, or nearly five months. (See Josephus, *Bell. Jud.*, l. ii, c. 19.) Others consider the "months" as being prophetic months, each day being reckoned for a year; therefore this period must amount to one hundred and fifty years, counting thirty days for each month, as was the general custom of the Asiatics. [Prophetic arithmetic and chronology are especially uncertain.] **Their torment was as the torment of a scorpion**—The phraseology here is peculiar, and probably refers to the warlike weapon called a "scorpion," (that is, a poisoned arrow,) several of which, or men armed with them, Cestius Gallus brought with him in his army.

6. **In those days shall men seek death**—So distressing shall be their sufferings and torment that they shall long for death in any form, to be rescued from the evils of life.

7. **The locusts were like unto horses**—This description of the locusts appears to be taken from Joel ii, 4. The whole of this symbolical description of an overwhelming military force agrees very well with the troops of Mohammed. The Arabs are the most expert horsemen in the world; they live so much on horseback that the horse and his rider seem to make but one animal. The Romans also were eminent for their cavalry. **Crowns like gold**—Not only alluding to their costly tiaras or turbans, but to the extent of their conquests and the multitude of powers which they subdued. **Their faces were as the faces of men**—That is, though locusts symbolically, they are really men.

8. **Hair as the hair of women**—No razor

were as *the teeth* of lions. **9** And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. **10** And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. **11** And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue bath *his* name Apollyon. **12** One woe is past; and, behold, there come two woes more hereafter. **13** And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, **14** Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. **15** And the four angels were loosed, which were pre-

^r Joel 2, 5, 6, 7. — ^q Verse 5. — ^r Eph. 2, 2. — ^s Verse 1. — ^t That is to say, *A destroyer*. — ^u Chap. 8, 13. — ^v Chap. 16, 12.

passes upon their flesh. Their hair long, and their beards unshaven. **Their teeth were as the teeth of lions**—They are ferocious and cruel.

9. They had breastplates . . . of iron—They seemed to be invulnerable, for no force availed against them. **The sound of their wings**—Their hanging weapons and military trappings, with the clang of their shields and swords when they make their fierce onsets. (See Joel ii, 5-7.)

10. They had tails like unto scorpions—This may refer to the consequences of their victories. They infected the conquered with their pernicious doctrines. **Their power was to hurt men five months**—The locusts make their principal ravages during the five summer months. But probably these may be prophetic months, as above, in verse 5—150 years.

11. A king over them—A supreme head; some think Mohammed, some think Vespasian. **The angel of the bottomless pit**—The chief enemy of Satan. **Abaddon**—A destroyer. **Apollyon**—From ἀπό, intensive, and ὀλλύνω, to destroy. The meaning is the same both in Hebrew and Greek.

12. One woe is past—That is, the woe or desolation by the symbolical scorpions. **There come two woes more**—In the trumpets of the sixth and seventh angels.

13. The four horns of the golden altar—This is another not very obscure indication that the Jewish temple was yet standing.

14. Loose the four angels—These four angels, bound, or hitherto restrained, in the Euphrates—are by some supposed to be the Arabs, the Saracens, the Tartars, or the Turks; by others, Vespasian's four generals, one in Arabia, one in Africa, one in Alexandria, and one in Palestine.

15. For an hour, and a day, and a month, and a year—We have in this place a year resolved into its component parts. Probably no more is meant than that these four angels were at all times prepared and permitted to inflict evil on the people against whom they had received their commission. There are some who understand these divisions of time as prophetic periods, and to these I must refer, not professing to discuss such uncertainties.

16. Two hundred thousand thousand—*Δύο μυριάδες μυριάδων*, two myriads of myriads; that is,

pared for an hour, and a day, and a month, and a year, for to slay the third part of men. **16** And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. **17** And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. **18** By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. **19** For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. **20** And the rest of the men which were not killed by these plagues yet repented not of

^r Or, *at*. — ^s Psa. 68, 17; Dan. 7, 10. — ^t Ezek. 38, 4. — ^u Chap. 7, 4. — ^v 1 Chron. 12, 8; Isa. 5, 25, 29. — ^w Isa. 9, 15. — ^x Deut. 31, 29.

two hundred millions; an army that was never yet got together from the foundation of the world, and could not find forage in any part of the earth. Perhaps it only means vast numbers, multitudes without number. Such a number might be literally true of the locusts. Those who will have their particular system supported by the images in this most obscure book tell us that the number here means all the soldiers that were employed in this war, from its commencement to its end! Those who can receive this saying let them receive it.

17. Breastplates of fire, . . . jacinth, and brimstone—That is, red, blue, and yellow; the first is the colour of fire, the second of jacinth, and the third of sulphur. **And the heads of the horses**—Is this an allegorical description of great ordnance: cannons, on the mouths of which horses' heads were formed, or the mouth of the cannon cast in that form? **Fire, . . . smoke, . . . brimstone**, is a good allegorical representation of gunpowder. The Ottomans made great use of heavy artillery in their wars with the Greeks of the lower empire.

18. By these three was the third part of men killed—That is, by these was great carnage made.

19. Their power is in their mouth—From these the destructive balls are projected; and in their tails, the breech where the charge of gunpowder is lodged. **Their tails were like unto serpents, and had heads**—If cannons are intended, the description, though allegorical, is plain enough; for brass ordnance especially are frequently thus ornamented, both at their muzzles and at their breech.

20. Yet repented not—The commission which these horsemen had was against idolaters; and though multitudes of them were destroyed, yet the residue continued their senseless attachment to dumb idols, and therefore heavier judgments might be expected. These things are supposed to refer to the desolation brought upon the Greek Church by the Ottomans, who entirely ruined that Church and the Greek empire. The Church which was then remaining was the Latin or Western Church, which was not at all corrected by the judgments which fell upon the Eastern Church, but continued its senseless adoration of angels, saints, relics, etc., and does so to the present day. If, therefore,

the works of their hands, that they should not worship ^adevils, ^aand idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: **21** Neither repented they of their murders, ^rnor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

AND I saw another mighty angel come down from heaven, clothed with a cloud: ^aand a rainbow ^{was} upon his head, and ^bhis face ^{was} as it were the sun, and ^chis feet as pillars of fire: **2** And he had in his hand a little book open: ^dand he set his right foot upon the sea, and ^ehis left ^{foot} on the earth, **3** And cried with a loud voice, as ^{when} a lion roareth: and when he had cried, ^eseven thunders uttered their voices. **4** And when the

^a Lev. 17. 7; Deut. 32. 17; Psa. 106. 37; 1 Cor. 10. 20. —
^b Psa. 115. 4; 135. 15; Dan. 5. 23. — ^c Chap. 22. 15. — ^d Ezek.
1. 28. — ^e Matt. 17. 2; chap. 1. 16. — ^f Chap. 1. 15.

God's wrath be kindled against such, this Church has much to fear.

21. Neither repented they of their murders—Their cruelties toward the genuine followers of God, the Albigenes, and Waldenses, [and Lollards,] and others, against whom they published crusades, and hunted them down, and butchered them in the most shocking manner. The innumerable murders by the horrible inquisition need not be mentioned. **Their sorceries**—Those who apply this also to the Romish Church understand by it the various tricks, sleights of hand, or legerdmain, by which they impose on the common people in causing images of Christ to bleed, and the various pretended miracles wrought at the tombs, etc., of pretended saints, holy wells, and such like. **Fornication**—Giving that honour to various creatures which is due only to the Creator. **Their thefts**—Their exactions and impositions on men for indulgences, pardons, etc. These things may be intended, but it is going too far to say that this is the true interpretation. [The character of these sins (named in verse 21) points out very plainly who are the sufferers by this sixth, or second woe-trumpet, and the survivors who do not repent. We are taught by St. Paul that the heathen are without excuse for degrading the majesty of God into an image made like unto corruptible things, and for degenerating into gross immoralities in spite of God's testimony given through the natural conscience. . . . Nor will these terrible inflictions themselves bring those to repentance who shall ultimately reject the Gospel which shall be preached among all nations. . . . We are not yet dealing with the apostasy and fornication within the Church herself.—*Alford.*] [All the attempts that have been made to construct an historical interpretation of these visions (and their name is LEGION) invariably break down when submitted to any properly rational tests. They are indeed, as to their purposes, attempts to be "wise above what is written," and as to their results, "darkening counsel by words without knowledge."]

NOTES ON CHAPTER X.

[Two episodes, that of the "Little Book," (chapter x, 2), and that of "Measuring the Temple," (chapter xi, 1-13,) now separate the end of the sixth from the beginning of the seventh trumpet-vision, (chap-

seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, ^fSeal up those things which the seven thunders uttered, and write them not. **5** And the angel which I saw stand upon the sea and upon the earth ^glifted up his hand to heaven, **6** And swore by him that liveth for ever and ever, ^hwho created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, ⁱthat there should be time no longer. **7** But ^kin the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. **8** And ^lthe voice which I heard from heaven spake unto me again, and said, *Go and take the little book*

^d Matt. 28. 18. — ^e Chap. 8. 5. — ^f Dan. 8. 26; 12. 4, 9. —
^g Exod. 6. 8; Dan. 12. 7. — ^h Neh. 9. 6; chap. 4. 11; 14. 7. —
ⁱ Dan. 12. 7; chap. 16. 17. — ^k Chap. 11. 15. — ^l Verse 4.

ter ix, 21; xi, 15,) just as the two episodes of chapter vii, 4, 9. separate the sixth and seventh seals. The relation of this tenth chapter to the general drift of the Vision is more difficult to discern. —*Speaker's Com.*] [The tenth chapter of Revelation presents a succession of highly sublime images, but its prophetic or symbolical import has effectually baffled all the attempts of learned commentators to find them out.]

1. Another mighty angel—Either Christ or his representative. **Clothed with a cloud**—A symbol of the divine majesty. **A rainbow was upon his head**—The token of God's merciful covenant with mankind. **His face was as it were the sun**—So intensely glorious that it could not be looked on. **His feet as pillars of fire**—To denote the rapidity and energy of his motions, and the stability of his counsels.

2. A little book open—Meaning probably some design of God long concealed, but now about to be made manifest. But who knows what it means? **His right foot upon the sea, and his left . . . on the earth**—To show that he had the command of each, and that his power was universal, all things being under his feet.

3. Seven thunders—Seven being a number of perfection, it may here mean many great, loud, and strong peals of thunder, accompanied with distinct voices; but what was said St. John was not permitted to reveal. (Verse 4.)

5. Lifted up his hand to heaven—As one making an appeal to the Supreme Being.

6. By him that liveth for ever and ever—The eternal, self-existent Jehovah. **That there should be time no longer**—That the great counsels relative to the events already predicted should be immediately fulfilled. This has no reference to the day of judgment. [No more delay.]

7. The mystery of God should be finished—What this "mystery" refers to who knows? Nor have we more knowledge concerning the sounding of the seventh angel. On these points there is little agreement among learned men. Whether it mean the destruction of Jerusalem, or the destruction of the papal power, or something else, we know not. **Declared to his servants the prophets**—It is most likely, therefore, that this trumpet belongs to the Jewish State.

8. Take the little book which is open—

which is open in the hand of the angel which standeth upon the sea and upon the earth. **9** And I went unto the angel, and said unto him, Give me the little book. And he said unto me, *"Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."* **10** And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, *"my belly was bitter."* **11** And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

AND there was given me *"a reed like unto a rod: and the angel stood, saying, ¹Rise, and measure the temple of God, and the altar, and them that worship therein."* **2** But *"the court which is without the temple ⁴leave out,*

m Jer. 15, 16: Ezek. 2, 8; 3, 1, 2, 3.—n Ezek. 3, 3.—o Ezek. 2, 10.—a Ezek. 40, 3, etc.: Zech. 2, 1: chap. 21, 15.—b Num. 23, 18.—c Ezek. 40, 17, 20.—d Gr. cast out.—e Psal. 79, 1: Luke 21, 24.—f Dan. 8, 10.—g Chap. 13, 5.—h Or, I will give unto my two witnesses that they may prophesy."

Learn from this angel what should be published to the world.

9. Take it, and eat it up—Fully comprehend its meaning; study it thoroughly.

10. It was in my mouth sweet as honey—There was in it some pleasing, some unpleasing, intelligence. I read of the consolations and protection of the true worshippers of God, and did rejoice; I read of the persecutions of the Church, and was distressed.

11. Thou must prophesy again—Thou must write not only for the instruction of the Jews in Palestine, but of those in the different provinces, as well as the heathens and heathen emperors and potentates in general.

The reader will find, on comparing this chapter with Dan. viii and xii, and Ezek. ii and iii, that there are several things similar in both; and the writer of the Apocalypse appears to keep these two prophets continually in view. I must once more say that I do not understand these prophecies, therefore I do not take upon me to explain them. The word χρόνος, (time,) in verse 6, seems to signify delay simply, and probably refers to the long-suffering of God being ended in reference to Jerusalem; for I all along take for probable that this book was written previously to the destruction of that city.

NOTES ON CHAPTER XI.

[St. John, having taken rank after his new consecration (chapter x, 11) among the prophets of the former covenant, now proceeds to perform a symbolical action such as we read of in their case. (See Isa. xx, 2; Jer. xix, 1).—*Speaker's Com.*]

1. And there was given me a reed—See Ezek. xl, 3, etc. **Measure the temple of God**—This must refer to the temple of Jerusalem; and this is another presumptive evidence that it was yet standing.

2. But the court... is given unto the Gentiles—The measuring of the temple perhaps refers to its approaching destruction, and the termination of the whole Levitical service; and thus we find was to be done by the Gentiles, (Romans,) who were to tread it down forty-two months; that is,

and measure it not; *"for it is given unto the Gentiles: and the holy city shall they ³tread under foot forty and two months."* **3** And *"I will give power unto my two ⁴witnesses, and they shall prophesy ¹a thousand two hundred and threescore days, clothed in sackcloth."* **4** These are the *"two olive trees, and the two candlesticks standing before the God of the earth."* **5** And if any man will hurt them, *"fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed."* **6** These *"have power to shut heaven, that it rain not in the days of their prophecy: and ²have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."* **7** And when they *"shall have finished their testimony, ³the beast that ascendeth ¹out of the bottomless pit ⁴shall make war against them, and shall overcome*

i Chap. 20, 4.—k Chap. 19, 10.—l Chap. 12, 6.—m Psal. 52, 8; Jer. 11, 16: Zech. 4, 3, 11, 14.—n 2 Kings 1, 10, 12; Jer. 1, 10; 5, 14: Ezek. 43, 3: Hos. 6, 5.—o Num. 16, 21.—p 1 Kings 17, 1; James 3, 16, 17.—q Exod. 7, 19.—r Luke 13, 32.—s Chap. 13, 1, 11; 17, 8.—t Chap. 9, 2.—u Dan. 7, 21: Zech. 14, 2.

just three years and a half, or twelve hundred and sixty days. This must be a symbolical period.

3. My two witnesses—This is extremely obscure; the conjectures of interpreters are as unsatisfactory as they are endless on this point. Those who wish to be amused or bewildered [or who delight in solemn trilling] may have recourse both to ancients and moderns on this subject.

4. These are the two olive trees—This whole account seems taken from Zech. iv, 1-14. Whether the prophet and the apostle mean the same things by these emblems we know not.

5. Fire proceedeth out of their mouth—That is, these "two witnesses" are commissioned to denounce the judgments of God against all who would attempt to prevent them from proceeding in their ministry.

6. These have power to shut heaven—As Elijah did. (1 Kings xvii and xviii.) **To turn them to blood**—As Moses did. (Exod. vii.) They shall have power to afflict the land with plagues, similar to those which were inflicted on the Egyptians.

7. The beast that ascendeth out of the bottomless pit—This may be what is called anti-christ; some power that is opposed to genuine Christianity. But what or whence, except from the bottomless pit, that is, under the influence and appointment of the devil, we cannot tell; nor do we know by what name this power or being should be called. The conjectures concerning the "two witnesses" and "the beast" have been sufficiently multiplied. If the whole passage, as some think, refer to the persecution raised by the Jews against the Christians, then some Jewish power or person is the "beast" from the "bottomless pit." If it refer to the early ages of Christianity, then "the beast" may be one of the persecuting heathen emperors. If it refer to a later age of Christianity, then "the beast" may be the papal power, and the Albigenes and Waldenses the two witnesses, which were nearly extinguished by the horrible persecutions raised up against them by the Church of Rome. Whatever may be here intended, the earth has not yet covered their blood.

them, and kill them. **8** And their dead bodies *shall lie* in the street of ^vthe great city, which spiritually is called Sodom and Egypt, ^wwhere also our Lord was crucified. **9** ^xAnd they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, ^yand shall not suffer their dead bodies to be put in graves. **10** ^zAnd they that dwell upon the earth shall rejoice over them, and make merry, ^aand shall send gifts one to another; ^bbecause these two prophets tormented them that dwell on the earth. **11** ^cAnd after three days and a half ^dthe Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. **12** And they heard a great voice from heaven saying unto them, Come up hither. ^eAnd they ascended up to heaven ^fin a cloud; ^gand their enemies beheld them. **13** And the same hour ^hwas there a great earthquake, ⁱand the tenth part of the city fell, and in the earthquake were slain ^kof men

seven thousand: and the remnant were affrighted, ^land gave glory to the God of heaven. **14** ^mThe second woe is past; *and*, behold, the third woe cometh quickly. **15** And ⁿthe seventh angel sounded; ^oand there were great voices in heaven, saying, ^pThe kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; ^qand he shall reign for ever and ever. **16** And ^rthe four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, **17** Saying, We give thee thanks, O Lord God Almighty, ^swhich art, and wast, and art to come; because thou hast taken to thee thy great power, ^tand hast reigned. **18** ^uAnd the nations were angry, and thy wrath is come, ^vand the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, ^wsmall and great; ^xand shouldest destroy them which ^ydestroy the earth. **19** And ^zthe temple of

^r Chap. 14. 8; 17. 1, 5; 18. 10. — ^v Heb. 13. 12; chap. 18. 24.
^w Chap. 17. 15. — ^y Psa. 79. 2, 3. — ^z Chap. 12. 12; 13. 8. —
^a Esth. 9. 19, 22. — ^b Chap. 16. 10. — ^c Verse 9. — ^d Ezek. 37.
^e 9. 10; 11. — ^f Isa. 14. 13; chap. 12. 5. — ^g Isa. 60. 8; Acts 1. 9.
^h 2 Kings 2. 1, 3, 7. — ⁱ Chap. 6. 12. — ^j Chap. 16. 19. —
^k Gr. *names of men*, chap. 3. 4.

^l Josh. 7. 19; chap. 14. 7; 15. 4. — ^m Chap. 8. 13; 9. 12; 15. 1.
— ⁿ Chap. 10. 7. — ^o Isa. 27. 13; chap. 16. 17; 19. 6. — ^p Chap.
12. 10. — ^q Dan. 2. 44; 7. 14, 18, 27. — ^r Chap. 4. 4; 5. 8; 19. 4.
— ^s Chap. 1. 4, 8; 4. 8; 16. 5. — ^t Chap. 19. 6. — ^u Verses 2, 9.
— ^v Dan. 7. 9, 10; chap. 6. 10. — ^w Chap. 19. 5. — ^x Chap. 13.
10; 18. 6. — ^y Or, *corrupt*. — ^z Chap. 13. 5, 8.

8. The great city—Some say Rome, which may be spiritually called **Sodom** for its abominations; **Egypt** for its tyrannous cruelty; and the place where **our Lord was crucified**, because of its persecution of the members of Christ; but Jerusalem itself may be intended. All these things I must leave to others.

9. Shall not suffer their dead bodies to be put in graves—Refusal of burial to the dead was allowed to be the sum of brutality and cruelty. In popish lands they will not suffer a Protestant to have Christian burial, or to have a grave in a churchyard.

10. Shall send gifts—See Esther ix, 19, 22.

11. They stood upon their feet—Were restored to their primitive state.

12. They ascended up to heaven—Enjoyed a state of great peace and happiness.

13. A great earthquake—Violent commotions among the persecutors, and revolutions of states. **Slain of men seven thousand**—Many perished in these popular commotions. **The remnant were affrighted**—Seeing the hand of God's judgments so remarkably stretched out. **Gave glory**—Received the pure doctrines of the Gospel, and glorified God for his judgments and their conversion.

14. The second woe is past—That which took place under the *sixth trumpet*, and has been already described. **The third woe cometh**—Is about to be described under the *seventh trumpet*, which the angel is now prepared to sound. Of the *three woes* which were denounced, (chapter viii, 13,) the first is described in chapter ix, 1–12; the second, in chapter ix, 13–21. These woes are supposed by many learned men to refer to the destruction of Jerusalem. *The first woe*—the seditions among the Jews themselves. *The second woe*—the besieging of the city by the Romans. *The third woe*—the taking and sacking of the city, and burning the temple. This was the greatest of all the woes, as in it the city and temple were destroyed, and nearly a million of men lost their lives.

15. There were great voices in heaven—All the heavenly host—angels and redeemed human spirits—joined together to magnify God that he had utterly discomfited his enemies, and rendered his friends glorious. This will be truly the case when the kingdoms of this world become the kingdoms of God and of his Christ. But when shall this be? Some say, what is meant by these words has already taken place in the destruction of the Jewish State, and sending the Gospel throughout the Gentile world. Others say, that it refers to the millennium, and to the consummation of all things. [Respecting both of these events there is a remarkable disproportion between what is really found in the Scriptures and what is commonly, but ignorantly, believed.]

16. The four and twenty elders—The representatives of the universal Church of Christ. (See on chapter v, 8–10.)

17. O Lord God Almighty, which art—This gives a proper view of God in his eternity; all *times* are here comprehended, the present, the past, and the future. This is the infinitude of God. **Hast taken to thee**—Thou hast exercised that power which thou ever hast; and thou hast broken the power of thy enemies and exalted thy Church.

18. The nations were angry—Were enraged against thy Gospel, and determined to destroy it. **Thy wrath is come**—The time to avenge thy servants and to destroy all thy enemies. **The time of the dead, that they should be judged**—The word *κρίνειν*, to judge, is often used in the sense of to avenge. "The dead," here, may mean those who were slain for the testimony of Jesus, and the judging is the avenging of their blood. **Give reward unto thy servants**—Who have been faithful unto death. **The prophets**—The faithful teachers in the Church. **The saints**—The Christians. **And them that fear thy name**—All thy sincere followers. **Destroy them which destroy the earth**—The authors and encouragers of bloody wars.

19. The temple of God was opened in

God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.

AND there appeared a great wonder in

p Chap. 8. 5; 16. 18.—*q* Chap. 16. 21.—*a* Or, *sign*.—*b* Isa. 66.

heaven—The true worship of God was established and performed in the Christian Church; this is the true temple, that at Jerusalem being doomed. **And there were lightnings, and voices, and thundrings, and an earthquake, and great hail**—These great commotions were intended to introduce the following vision; for the 12th chapter is properly a continuation of the 11th, and should be read in strict connexion with it.

[We must call to mind that all here is *symbol*. The temple of God on earth was a pattern of the heavenly one, as conceived of by the Jews. (Heb. viii, 1-15.) In this vision the *ark of the covenant* was deposited in the most holy place, and none but the high priest, once in a year, on the great day of atonement, was permitted to see or approach it. When the Saviour expired, the veil that concealed the most holy place was rent, (Matt. xxvii, 51,) thus indicating the end of the ancient dispensation. Here is another symbol expressing still more significantly that Judaism is now at its close. No longer is the ritual of the temple to be kept up. Even the most holy place is thrown open to the eyes of all. God is now to be approached by every spiritual worshipper for himself in the name of the great High Priest, the minister of the sanctuary above. (Heb. viii, 2; ix, 8).—*Stuart*.]

NOTES ON CHAPTER XII.

I now come to a part of this book that is deemed of the greatest importance by the Protestant Church, but is peculiarly difficult and obscure. I have often acknowledged my own incapacity to illustrate these prophecies. I might have availed myself of the labours of others, but I know not who is right; or whether any of the writers on this book have hit the sense is more than I can assert, and more than I think. An illustration of the xiiith, xliiith, and xlviiith chapters, drawn up and displayed with great industry and learning by another hand, I shall insert in this place, as by far the most probable I have yet seen; but I leave the learned author responsible for his own particular views of the subject.

Before I introduce that comment, I think it necessary to state that the phraseology (and imagery) of the whole chapter is peculiarly rabbinical.

NOTES ON CHAPTER XII, BY J. E. C.

1. **There appeared a great wonder in heaven; a woman clothed with the sun**—That the woman here represents the true Church of Christ most commentators are agreed. In other parts of the Apocalypse, the pure Church of Christ is evidently portrayed by a woman. (See chapter xix, 7; xxi, 9.) That the Christian Church is meant will appear also from her being "clothed with the sun," a striking emblem of Jesus Christ, the Sun of righteousness, the light and glory of the Church; for the countenance of the Son of God is *as the sun shineth in his strength*. The woman has the moon

heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, *travailing in birth*, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten

7: Gal. 4. 19.—*c* Or, *sign*.—*d* Chap. 17. 3.—*e* Chap. 17. 9, 10.

under her feet—Bishop Newton understands this of the Jewish typical worship. The moon is the less light, ruling over the night, and deriving all its illumination from the sun; so the Jewish dispensation was the moonlight of the world, and possessed a portion of the glorious light of the Gospel; and as at the rising of the sun the lunar light is no longer necessary, so has the whole Jewish system of types and shadows been superseded by the birth, life, crucifixion, death, resurrection, ascension, and intercession of Jesus Christ. **A crown of twelve stars**—A significant representation of the twelve apostles. (See chapter i, 20.)

2. **And she being with child cried, travailing in birth, etc.**—This is a striking figure of the persecutions which the Church of Christ should suffer under the heathen Roman emperors, more especially that under Diocletian. The woman is represented as "being with child," to show that the time would speedily arrive when God's patient forbearance with the heathen would be terminated, and that a deliverer should arise in the Christian world who would execute the divine vengeance upon paganism.

3. **There appeared another wonder . . . a great red dragon**—The dragon is a symbol of the **HEATHEN Roman empire**. This great pagan power must have, therefore, been thus represented from the religion which it supported. As the dragon is an entirely fabulous beast of antiquity, so the very foundation of the heathen religious system is built upon fable. In the eighth chapter of Daniel, God has represented the kingdom of the Greeks by a *he goat*, because that was the national military standard of the Grecian monarchy; and for a like reason the pagan Roman empire is called a **DRAGON**, for the "dragon" was the principal standard of the Romans next to the eagle, in the second, third, fourth, and fifth centuries of the Christian era. **Having seven heads**—As the "dragon" is an emblem of the heathen Roman power, its "heads" must denote *heathen forms of government*. (See on chapter xvii, 10.) These were exactly "seven," as enumerated by Tacitus, namely: 1) The regal power; 2) The consulate; 3) The dictatorship; 4) The decemvirate; 5) The consular power of the military tribunes; 6) The triumvirate; and, 7) The imperial government. **And ten horns**—As the "ten horns" of Daniel's fourth beast point out as many kingdoms, so the horns of the dragon have a similar meaning. And although the Roman empire was not divided into several independent kingdoms till a considerable time after it became Christian, yet it was the Roman monarchy, in its *seventh DRACONIC form of government*, which was dismembered by the barbarians. And when the heathen barbarous nations divided the Roman empire among themselves, they might very properly be denominated *horns of the dragon*, as it was by means of their incursions that the imperial power, founded by the heathen Cesars, was abolished. Machiavel and Bishop

horns, and seven crowns upon his heads. **4** And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to

devour her child as soon as it was born. **5** And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. **6** And the woman fled into the

f Chap. 13. 1.—g Chap. 9. 10, 19.—h Chap. 17. 18.—i Dan. 8. 10.

k Verse 2.—l Ezek. 1. 16.—m Psa. 2. 9; chap. 2. 27; 19. 15.—n Verse 4.

Lloyd enumerate the horns of the dragon thus: 1) The kingdom of the Huns; 2) The kingdom of the Ostrogoths; 3) The kingdom of the Visigoths; 4) The kingdom of the Franks; 5) The kingdom of the Vandals; 6) The kingdom of the Sueves and Alans; 7) The kingdom of the Burgundians; 8) The kingdom of the Heruli, Rugii, Seyrri, and other tribes which composed the Italian kingdom of Odoacer; 9) The kingdom of the Saxons; and 10) The kingdom of the Lombards. **And seven crowns upon his heads**—In the seven Roman forms of government already enumerated heathenism has been the crowned, or dominant, religion.

4. And his tail drew the third part of the stars of heaven—It is not unusual in Scripture, as Dr. Mitchell observes, to call the hindmost of an enemy the "tail," as in Josh. x, 19: *Ye shall cut off the hindmost of them*, which is literally in Hebrew, "Ye shall cut off their tail." (See, also, Deut. xxv, 18.) The "tail" of the dragon is therefore the heathen Roman power in its seventh or last form of government, namely, the imperial power. The heathen imperial power is said to draw "the third part of the stars of heaven," by which has generally, but incorrectly, been understood that the Roman empire subjected the third part of the princes and potentates of the earth. But the Roman empire was always considered and called, by ancient writers, *the empire of the world*. The whole mystery of this passage consists in the misapprehension of its symbolical language. In order, therefore, to understand it, the symbols here used must be examined. By "heaven," is meant the most eminent, or ruling part, of any nation. This is evident from the very nature of the symbol, for "heaven is God's throne;" they, therefore, who are advanced to the supreme authority in any State are very properly said to be *taken up into heaven*, because they are raised to this eminence by the favour of the Lord, and are ministers of his to do his pleasure. The meaning of "heaven" being thus ascertained, it cannot be difficult to comprehend the meaning of *earth*, this being evidently its opposite, that is, everything in subjection to the heaven or ruling part. "Stars" have already been shown to denote *ministers of religion*; for as the stars give light upon the earth, so are ministers the lights of the cause they advocate; and their position in "heaven," the symbol of domination, very fitly betokens the spiritual authority of priests or ministers over their flocks. Hence, as the woman, or Christian Church, has upon her head a crown of twelve stars, which signifies the guidance of the twelve apostles, the lights of the Christian world, so has the dragon also his stars or ministers. The "stars," therefore, which the dragon draws with his tail must represent the whole body of pagan priests, who were the *stars or lights* of the heathen world. The religious world in the time of St. John was divided into three grand branches, namely, the Christian, the Jewish, and the heathen and pagan world; and so it is said the tail of the dragon draweth after him *the whole heathen world*.

And did cast them to the earth—That is, reduced all the pagan priests under the Christian-Roman yoke. The *heathen imperial government* is doubly represented, first, by *one* of the seven draconic heads, to show that it was one of those seven heathen forms of government which have been successively at the head of the Roman State; and secondly, by the dragon's "tail," because it was the last of those seven. For a justification of this method of interpretation, see on the angel's double explanation of the heads of the beast in chap. xvii, 9, 10, 16. **And the dragon stood before the woman, etc.**—Constantius Chlorus, the father of Constantine, abandoned the absurdities of paganism, and treated the Christians with great respect. This alarmed the pagan priests, whose interests were so closely connected with the continuance of the ancient superstitions, and who apprehended that, to their great detriment, the Christian religion would become daily more general and triumphant throughout the empire. Under these anxious fears they moved Diocletian to persecute the Christians. Hence began what is termed the *tenth* and last general persecution, which was the most severe of all, and continued nearly ten years; and as it was the divine pleasure that at this time a great deliverer should be raised up in behalf of his suffering people, the woman, or Christian Church, is very appropriately represented as overtaken with the pangs of labour, **and ready to be delivered**. Before the death of Constantius, the heathen party, aware that Constantine would follow the example of his father, who so much favoured the Christians, beheld him with a watchful and malignant eye. Many were the snares that were laid for him; but the dread of the armies of the west, which were mostly composed of Christians, was a sufficient check to all attempts of that kind. Thus the dragon, or heathen power, stood before the woman, or Christian Church, to devour her son, or deliverer, as soon as he was born.

5. And she brought forth a man child—The Christian Church, when her full time came, obtained a deliverer, who, in the course of the divine providence, was destined to **rule all nations**—the heathen Roman empire—with a rod of iron—a strong figure to denote the very great restraint that should be put upon paganism, so that it should not be able longer to persecute the Christian Church. The "man child" mentioned in this verse is the *dynasty of Christian emperors*, beginning with Constantine's public acknowledgment of the divinity of the Christian religion, (A. D. 312), after the defeat of the Emperor Maxentius. **And her child was caught up unto God, and to his throne**—A succession of Christian emperors was raised up to the Church; for the Roman throne, as Bishop Newton observes, is here called the throne of God, because there is no power but of God; *the powers that be are ordained of God*.

6. And the woman fled into the wilderness—The account of the woman's flying into the wilderness immediately follows that of her child

wilderness, where she hath a place prepared of God, that they should feed her there ^aa thousand two hundred and threescore days. **7** And there was war in heaven: ^bMichael and his angels fought ^cagainst the dragon; and the dragon fought and his angels, **8** And prevailed not; neither was their place found any more in heaven. **9** And ^dthe great dragon was cast out, ^ethat old serpent, called the Devil, and Satan, ^fwhich deceiveth the whole world: ^ghe was cast out into the earth, and his angels were cast out with him. **10** And

^a Chap. 11. 3.—^b Dan. 10. 13, 21; 12. 1.—^c Verse 3; chap. 20. 2. ^d Luke 10. 18; John 12. 31.—^e Gen. 3. 1, 4; chap. 20. 2. ^f Chap. 20. 3.—^g Chap. 9. 1.

being caught up to the throne of God, to denote the great and rapid increase of heresies in the Christian Church after the time that Christianity was made the religion of the empire. **Where she hath a place prepared of God**—See on verse 14.

7. And there was war in heaven—As “heaven” means here the throne of the Roman empire, the war in heaven consequently alludes to the breaking out of civil commotions among the governors of this empire. **Michael and his angels fought against the dragon**—“Michael” was the man child which the woman brought forth, and signifies the dynasty of Christian Roman emperors. The dynasty is represented by Michael, because he is “the great prince which standeth for the children of God’s people.” (Dan. xii. 1.) **And the dragon fought and his angels**—Or ministers.

8. And prevailed not—Against the cause of Christianity. **Neither was their place found any more in heaven**—The advocates of the heathen idolatry were prevented from having any further share in the government of the empire. The wonderful success of Constantine over all his enemies, and his final triumph over Licinius, correspond exactly to the symbolical language in this verse. [Upon this passage (verses 7 and 8) was built up the legend of the revolt of the angels in heaven, under the lead of Satan himself, till then an archangel, and their expulsion and confinement in “Tartarus.” The clearly mythical character of which is, of course, entirely obvious.]

9. And the great dragon was cast out, etc.—The heathen power is called that old serpent . . . which deceiveth the whole world, from its subtlety against the Christians, and its causing the whole Roman world, as far as it was in its power, to embrace the abominations of paganism. It is called the devil, [the adversary, or slanderer,] from its continual false accusations and slanders against the true worshippers of God, for “the devil” is a liar from the beginning. (John viii. 44.) The dragon and his angels are said to be “cast out,” that is, he is entirely cast out from all offices of trust in the empire; his religion is first only tolerated, and then totally abolished, by the imperial power. This great event was not the work of a reign; it took up many years, for it had to contend with the deep-rooted prejudices of the heathen, who to the very last endeavoured to uphold their declining superstition. Paganism received several mortal strokes in the time of Constantine and his sons, Constans and Constantius. It was further reduced by the great zeal of Jovian, Valentinian, and Valens; and was finally suppressed by the edicts of Gratian, Theodosius I., and his successors. It was not till

I heard a loud voice saying in heaven, ^hNow is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, ⁱwhich accused them before our God day and night. **11** And ^jthey overcame him by the blood of the Lamb, and by the word of their testimony; ^kand they loved not their lives unto the death. **12** Therefore ^lrejoice, ye heavens, and ye that dwell in them. ^mWoe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great

^h Chap. 11. 15; 19. 1.—ⁱ Job 1. 9; 2. 5; Zech. 3. 1.—^j Rom. 8. 33, 34, 37; 16. 20.—^k Luke 14. 26.—^l Psa. 96. 11; Isa. 49. 13; chap. 18. 20.—^m Chap. 8. 13; 11. 10.

A. D. 388 that Rome itself, the residence of the emperor, was generally reformed from the absurdities of paganism; but the total suppression of paganism soon followed the conversion of the metropolitan city, and about A. D. 395 the dragon may be considered, in an eminent sense, to have been cast into the earth, that is, into a state of utter subjection to the ruling dynasty of Christian emperors.

10. And I heard a loud voice saying . . . Now is come salvation, etc.—This is a song of triumph of the Christian Church over the heathen idolatry, as expressive of the great joy of the Christians upon this most stupendous event. The loud voice of triumph is said to be in heaven, to show that the Christian religion was now exalted to the “heaven” or throne of the Roman empire. “It is very remarkable,” as Bishop Newton observes, “that Constantine himself, and the Christians of his time, describe his conquests under the image of a dragon, as if they had understood that this prophecy had received its accomplishment in him. A picture of Constantine was set up over the palace gate, with the cross over his head, and under his feet the great enemy of mankind, who persecuted the Church by means of impious tyrants, in the form of a dragon, transfixed with a dart through the midst of his body, and falling headlong into the depth of the sea.” When, therefore, the apostle saw the woman “in heaven,” well might he call it, in the spirit of prophecy, a great wonder.

11. And they overcame him by the blood of the Lamb—Here is given the reason why the followers of Christ prevailed at this time against all their adversaries. “They overcame him by the blood of the Lamb:” by proclaiming salvation to sinners through Christ crucified, and by their continual intercession and labours for the conversion of the heathen world. **And by the word of their testimony**—By constantly testifying against the errors and follies of mankind. **And they loved not their lives unto the death**—They regarded not their present temporal estate, but even gladly delivered up their lives to the fury of their persecutors, and thus sealed with their blood the truth of what they spake.

12. Therefore rejoice, ye heavens, and ye that dwell in them—Let the Christians, who are now partakers of the present temporal prosperity, and advanced to places of trust in the empire, praise and magnify the Lord who has thus so signally interfered in their behalf. But it is added, **Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you**—Here is a woe denounced against the whole Roman world, which will be excited by the devil,

wrath, ^bbecause he knoweth that he hath but a short time. **13** And when the dragon saw that he was cast unto the earth, he persecuted ^cthe woman which brought forth the man child. **14** ^dAnd to the woman were given two wings of a great eagle, ^ethat she might fly ^finto the wilderness, into her place, where

^b Chap. 10, 6.—^c Verse 5.—^d Exod. 19, 4.—^e Verse 6.

the father of lies, the heathen party being thus denominated from the method they pursued in their endeavours to destroy the religion of Jesus. (See on verse 15.) **Having great wrath, because he knoweth that he hath but a short time**—The pagan party see with great regret, that the Christian religion is rapidly gaining ground everywhere; and, if not timely checked, must soon brave all opposition.

13. And when the dragon saw that he was cast unto the earth—When the heathen party saw that they were no longer supported by the civil power. **He persecuted the woman which brought forth the man child**—The heathens persecuted the Christian Church in the behalf of which divine providence had raised up a dynasty of Christian Roman emperors.

14. And to the woman were given two wings of a great eagle—Τῶν ἀετῶν τοῦ μεγάλου, of THE great eagle. The "great eagle" here mentioned is an emblem of the Roman empire in general, and therefore differs from the dragon, which is a symbol of the HEATHEN ROMAN empire in particular. The two wings of the great eagle refer to the two grand independent divisions of the Roman empire, which took place January 17, A. D. 395, and were given to the woman, Christianity being the established religion of both empires. **That she might fly into the wilderness, into her place, etc.**—The meaning of verses 6 and 14, when taken in connexion with their respective contexts, is, that the woman began to make a rapid flight toward the desert almost immediately after her elevation to the heaven or throne of the Roman empire, and in the course of her flight was furnished with the wings of the great eagle that she might FLY into that place prepared of God, where she should be fed a thousand two hundred and threescore days. The Holy Spirit, when speaking of years symbolically, has invariably represented them by days; the one thousand two hundred and threescore days, therefore, that the woman is fed "in the wilderness," must be understood symbolically, and consequently denote as many natural years. The "wilderness" into which the woman flies is the Greek and Latin worlds, for she is conveyed into her place by means of the two wings of the great eagle. "We must not understand the phrase flying "into her place" of her removing from one part of the habitable world into another, but of her speedy declension from a state of great prosperity to a forlorn and desolate condition. The woman is nourished for one thousand two hundred and threescore years from the face of the serpent. The empires in the east and west were destined, in the course of the divine providence, to support the Christian religion, at least nominally, while the rest of the world should remain in pagan idolatry or under the influence of the dragon, here called the "serpent," because he deceiveth the whole world. The Christian Church, supported by the eastern and western empires, two mighty dominations, was at the same

she is nourished ^ffor a time, and times, and half a time, from the face of the serpent. **15** And the serpent ^bcast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. **16** And the earth helped the woman; and the earth opened her mouth, and swal-

^f Chap. 17, 3.—^g Dan. 7, 25; 12, 7.—^h Isa. 59, 19.

time in "the wilderness;" strongly denoting that, though many professed Christianity, there were but very few who "kept the commandments of God, and had the testimony of Jesus Christ."

15. And the serpent cast out of his mouth water as a flood—The "water," here, evidently means great multitudes of nations and peoples. (See chap. xvii, 15.) This "water," then, which the dragon "cast out of his mouth," must be an inundation of heathen barbarous nations upon the Roman empire; and the purpose which the dragon has in view by this inundation is, that he might cause the woman, or Christian Church, to be carried away of the flood—entirely swept away from the face of the earth. Dr. Mosheim, in the commencement of his second chapter upon the fifth century, observes "that the Goths, the Heruli, the Franks, the Huns, and the Vandals, with other fierce and warlike nations, for the most part strangers to Christianity, had invaded the Roman empire, and rent it asunder in the most deplorable manner. Amid these calamities the Christians were grievous—nay, we may venture to say the principal—sufferers. It is true these savage nations were much more intent upon the acquisition of wealth and dominion than upon the propagation or support of the pagan superstitions; nor did their cruelty and opposition to the Christians arise from any religious principle, or from an enthusiastic desire to ruin the cause of Christianity; it was merely by the instigation of the pagans who remained yet in the empire, that they were excited to treat with such severity and violence the followers of Christ." Thus the woe which was denounced (verse 12) against the inhabitants of the earth and of the sea came upon the whole Roman world; for, in consequence of the excitement and malicious representations of the pagans of the empire, "a transmigration of a great swarm of nations" came upon the Romans, and ceased not their ravages till they had desolated the eastern empire, even as far as the gates of Byzantium, and finally possessed themselves of the western empire. "The contemporary authors who beheld that scene of desolation," says Dr. Robertson, "are at a loss for expressions to describe the horror of it. The scourge of God, the destroyer of nations, are the epithets by which they distinguish the most noted of the leaders; and they compare the ruin which they had brought on the world to the havoc occasioned by earthquakes, conflagrations, or deluges, the most formidable and fatal calamities which the imagination of man can conceive." But the subtle design which the serpent or dragon had in view, when he vomited out of his mouth a flood of waters, was most providentially frustrated; for—

16. The earth helped the woman—"Nothing, indeed," as Bishop Newton excellently observes, "was more likely to produce the ruin and utter subversion of the Christian Church than the irruptions of so many barbarous nations into the

lowed up the flood which the dragon cast out of his mouth. **17** And the dragon was wroth with the woman,¹ and went to make war with the remnant of her seed,² which keep the commandments of God, and have ³the testimony of Jesus Christ.

¹ Gen. 3. 15; chap. 11. 7; 13. 7. — ² Chap. 14. 12. — ³ 1 Cor. 2. 1; 1 John 5. 10; chap. 1. 2, 9; 6. 9; 20. 4.

Roman empire. But the event proved contrary to human appearance and expectation. **The earth ... swallowed up the flood**—The barbarians were rather swallowed up by the Romans than the Romans by the barbarians; the heathen conquerors, instead of imposing their own, submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, manners, customs, language, and the very name, of Romans, so that the victors were in a manner absorbed and lost among the vanquished.

17. And the dragon was wroth with the woman—The heathen party, foiled in their subtle attempt to destroy Christianity, were greatly enraged, and endeavoured to excite the hatred of the multitude against the religion of Jesus. "They alleged that before the coming of Christ the world was blessed with peace and prosperity; but that since the progress of his religion everywhere, the gods, filled with indignation to see their worship neglected and their altars abandoned, had visited the earth with those plagues and desolations which increased every day." (See Mosheim's *Ecclesiastical History*, Century v, part i, and other works on this subject.) **Went to make war with the remnant of her seed**—The dragon, ἀπὸ τοῦ, departed—that is, into the wilderness, whither the woman had fled: and in another form commenced a new species of persecution, directed only against the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ. (See on chapter xiii, 13.)

NOTES ON CHAPTER XIII.

By J. E. C.

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea—Before we proceed in the interpretation of this chapter, it will be highly necessary to ascertain the meaning of the prophetic symbol "beast." In this investigation it is wisest to resort to the authority of Scripture, for the Holy Ghost is his own best interpreter. Daniel (chapter vii, 15–27) being very desirous to "know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful," the angel declares to him: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." The term "beast" is therefore the prophetic symbol for a *kingdom*. As to the nature of the kingdom which is represented by the term "beast," [it should be noticed that the Greek word here used is *beïon*, a wild beast, in contradistinction to ζῷον, a living one, in chapter iv, 6, etc., and, therefore,] an earthly belligerent power is evidently designed. And as the carnivorous wild beast acquires its strength and magnitude by preying upon the feeble animals, so most earthly monarchies are raised up by the sword, and derive their political consequence from the unsuccessful resistance of the contending nations. The king-

CHAPTER XIII.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. **2** And the beast which I saw

^a Dan. 7. 2, 7. — ^b Chap. 12. 3; 17. 3, 9, 12. — ^c Cf. *Apoc.*, chap. 17. 3. — ^d Dan. 7. 6.

dom of God, on the other hand, is represented as "a stone cut out of the mountain without hands;" and is never likened to a beast. This "beast" is said to "rise up out of the sea," in which particular it corresponds with the four beasts of Daniel. The "sea" is the symbol of a *great multitude of nations*. The "sea," here, is doubtless the same against the inhabitants of which a woe was denounced, (chapter xii, 12;) for St. John was standing "upon the sand of the sea" when the vision changed from the woman and the dragon to that recorded in this chapter. It therefore follows that the kingdom or empire here represented by the "beast" is that which sprung up out of the ruins of the *WESTERN Roman empire*. **Having seven heads and ten horns, and upon his horns ten crowns**—The beast here described is the Latin empire, which supported the Romish or Latin Church; for it has "upon his horns ten crowns," that is, is an empire composed of ten distinct monarchies in the interest of the Latin [or self-styled Roman Catholic] Church. (See on chapter xvii, 10, 12, 16.) **And upon his heads the name of blasphemy**—ὀνόματα βλασφημίας, a name of blasphemy. A "name of blasphemy" is the prostitution of a sacred name to an unholy purpose. (See chapter ii, 9.) Wicked men, by calling themselves Jews, blasphemed the name, that is, used it in an injurious sense. The term *Jews*, applied to the synagogue of Satan, is a "name of blasphemy," that is, a sacred name blasphemed. A "name of blasphemy," or a blasphemous appellation, is said to be upon all the seven heads of the beast. See the notes on chapter xvii, 9, 10, 11, where the heads are explained to have a double meaning, namely, that they signify the seven electorates of the German empire, and also seven forms of Latin government. Here, "the seven heads are seven mountains on which the woman sitteth;" and the name of blasphemy will consequently be found upon the seven electorates of Germany. This, therefore, can be no other than that which was common, not only to the electorates, but also to the whole empire of Germany, which called itself "The SACRED (or HOLY) Roman Empire." Here is a sacred appellation blasphemed by its application to the principal power of the beast. No kingdom can properly be called *holy* but that of Jesus; therefore it would be blasphemy to unite this epithet with any other power. But it must be horribly blasphemous to apply it to the [medieval] German empire, the grand supporter of antichrist from his very rise to temporal authority.

2. And the beast which I saw was like unto a leopard—This similitude of "the beast" to a "leopard" appears to be an allusion to the third beast of Daniel, which represented the empire of the Greeks. (Dan. vii, 12.) The Latin empire was, in the first place, like to its contemporary, because both adhered to an idolatrous system of worship, professedly Christian, but really anti-Christian. Both empires were also similar in their opposition to

was like unto a leopard, ^eand his feet were as *the feet* of a bear, ^fand his mouth as the mouth of a lion: and ^gthe dragon gave him his power, ^hand his seat, ⁱand great authority. **3** And I saw one of his heads ^kas it were ^lwounded to death; and his deadly wound was healed: and ^mall the world wondered after the beast. **4** And they worshipped the dragon which

^e Dan. 7. 5.—^f Dan. 7. 4.—^g Chap. 12. 9.—^h Chap. 16. 10.
—ⁱ Chap. 12. 4.—^k Verses 12, 14.—^l Gr. *slain*.

the spread of pure Christianity; and both empires were similar in respect to the civil authority being powerfully depressed by the ecclesiastical. But the beast of St. John, though in its general appearance it resembles a "leopard," yet differs from it in having feet like those of a bear, very properly likened to this animal because it was one of the most inhuman governments that ever existed, and a bear is the well known scripture emblem of *crudelty*, a striking characteristic of the papal Latin empire. (See 2 Sam. xvii, 8, and Hos. xiii, 8.) **And the dragon gave him his power, and his seat, and great authority**—It was said of the "dragon," (chapter xii, 8,) that his place was found no more in heaven; the "dragon" here cannot, therefore, be the heathen Roman empire, as this was abolished previously to the rising up of the beast. It must, then, allude to the restoration of one of the draconic heads of the beast, as will be seen in the explanation of the following verse, and more fully in the notes on chapter xvii.

3. And I saw one of his heads as it were wounded to death—The head that was wounded to death can be no other than the seventh draconic head, which was the sixth head of the beast, namely, the imperial power; for "this head," as Bishop Newton observes, "was, as it were, wounded to death when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Augustulus." It was so wounded that it was wholly improbable that it could ever rise again to considerable power, for the western empire came into the possession of several barbarous nations of independent interests. **And his deadly wound was healed**—This was effected by Charlemagne, who, with his successors, assumed all the marks of the ancient emperors of the west, Majesty, First Prince of the Christian World, Temporal Chief of the Christian People, and Rector or Temporal Chief of the Faithful in Germany. (*Modern Universal History*, vol. xxxii, p. 79.) But it is said in verse 2 that the dragon gave the beast **his power**, *δύναμιν*, *his armies or military strength*; that is, he employed all his imperial power in defence of the Latin empire, which supported the Latin Church. He also gave **his seat**, *θρόνον*, literally *his throne*, to him: that is, his whole empire formed an integral part of the Latin empire, by its conversion to the Roman Catholic faith. He also gave him **great authority**. This is literally true of the Roman empire of Germany, which, by its great power and influence in the politics of Europe extended the religion of the empire over the various states and monarchies of Europe, thus incorporating them, as it were, in one vast empire, by uniting them in one common faith. **And all the world wondered after the beast**—*Ὁλη ἡ γῆ, all the earth*. As the original word signifies *earth*, and not "world," as in our translation, the Latin world, which is the "earth" of the

gave power unto the beast: and they worshipped the beast, saying, "Who is like unto the beast? who is able to make war with him?" **5** And there was given unto him ^aa mouth speaking great things and blasphemies; and power was given unto him ^bto continue ^cforty and two months. **6** And he opened his mouth in blasphemy against God, to blaspheme his

^m Chap. 17. 8.—ⁿ Chap. 18. 18.—^o Dan. 7. 8, 11, 25; 11. 36.
—^p Or, to make war.—^q Chap. 11. 2; 12. 6.

"beast," is here intended; and the meaning of the passage consequently is, that the whole body of the Roman Catholics were affected with great astonishment at the mighty sway of the Latin empire, considering it as a great and holy power.

4. And they worshipped the dragon—*Worshipping* the dragon here evidently means the voluntary religious subjection of the members of the Latin Church to the revived western empire, because of the eminent part it has taken in the support of their faith. **And they worshipped the beast**—Not only the dragon, or revived western empire was worshipped; the "beast," the whole Latin empire, is a partaker in the adoration. The manner in which it is worshipped consists in the subjects of it saying, **Who is like unto the beast**—Is it not the only holy power in the universe? Is it possible for any person not a subject of it to be saved? **Who is able to make war with him**—Can any nation successfully fight with it? Is not the Roman empire, which is its principal bulwark, *invictissimum*, most invincible?

5. And there was given unto him a mouth speaking great things—That is, there was given to the rulers of the Latin empire, who are the mouth of the beast, (and particularly the Roman emperors of Germany,) power to assume great and pompous titles, indicative of their mighty sway over many subjugated countries, (see the imperial instruments of the middle centuries in the *corps diplomatique*), and also to utter against their opponents the most terrible edicts. **And blasphemies**—The system of worship supported by the beast is a system of blasphemy, as there will be occasion to show presently. **And power was given unto him to continue forty and two months**—As these forty-two months are prophetic, they must mean so many years as there are days contained in them; namely, 1260, each month containing 30 days. The beast, therefore, will continue in existence at least 1260 years; but when the termination of this period will take place is difficult to say, as the beginning cannot be at present indubitably ascertained. [It must have ended nearly a hundred years ago.]

6. And he opened his mouth in blasphemy against God, to blaspheme his name—The Latin empire is here represented as a blasphemous power in three respects. *First*, he blasphemes the *name* of God. This has been most notoriously the case with the different popish princes, who continually blaspheme the sacred names of God by using them in their idolatrous worship. The mouth of blasphemy against God cannot be more evident than in the impious words which form parts of the popish *bulls*. **And his tabernacle**—The beast's blasphemy of the tabernacle of God is his impious doctrine of transubstantiation. This doctrine was first advanced among the Latins in the tenth century; and in 1215 was fully received as an article

name, and his tabernacle, and them that dwell in heaven. **7** And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. **8** And all that dwell upon the earth shall worship him, whose names are not written in the

book of life of the Lamb slain from the foundation of the world. **9** If any man have an ear, let him hear. **10** He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. **11** And I beheld another beast

^r John 1. 14; Col. 2. 9.—^s Dan. 7. 21; chap. 11. 7; 12. 17.—^t Chap. 11. 18; 17. 15.—^u Exod. 32. 33; Dan. 12. 1; Phil. 4. 3;

chap. 3. 5; 20. 13, 15; 21. 27.—^v Chap. 17. 8.—^w Chap. 2. 7.—^x Isa. 33. 1.—^y Gen. 9. 6; Matt. 26. 52.—^z Chap. 14. 12.

of the Roman Catholic faith. It is for the pages of ecclesiastical history to record the incredible numbers which have been martyred by the papists for their non-reception of this most unscriptural and anti-Christian doctrine. **And them that dwell in heaven**—By "heaven" is here meant the throne of God, and not the throne of the beast, because it is against God the beast blasphemes. This must therefore allude to his impious adoration of the saints and angels, whose residence is in heaven. He blasphemes against God by paying that adoration to the celestial inhabitants which belongs to God alone. That this sort of worship has been and still is kept up among the Roman Catholics, their mass-book is a sufficient evidence.

7. And it was given unto him to make war with the saints, and to overcome them—"Who can make any computation," says Bishop Newton, "or even frame any conception, of the numbers of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome? Mede upon this place hath observed, from good authorities, that in the war with the Albigenes and Waldenses there perished of these poor creatures in France alone a *million*. From the first institution of the Jesuits to the year 1580, that is, in little more than thirty years, nine hundred thousand orthodox Christians were slain, and these all by the common executioner. In the space of scarce thirty years the inquisition destroyed, by various kinds of torture, a hundred and fifty thousand Christians. Sanders himself confesses that an innumerable multitude of Lollards and Sacramentarians were burnt throughout all Europe, who yet, he says, were not put to death by the pope and bishops, but by the civil magistrates." The dragon in a new shape, or Roman empire of Germany, acted a very conspicuous part in this nefarious warfare against the remnant of the woman's seed who kept the commandments of God, and had the testimony of Jesus Christ. **And power was given him over all kindreds, and tongues, and nations**—As the book of the Revelation is a prophecy of all that should come upon the Christian world till the end of time, all kindreds, and tongues, and nations must imply the whole Christian world. That the Latin empire in the course of its reign has had the extensive power here spoken of is evident from history. It is well known that the profession of Christianity was chiefly confined within the limits of the Greek and Latin empires, till the period of the Reformation. By means of the crusades the Latins extended their empire over several provinces of the Greeks. In 1097 Baldwin extended his conquests over the hills of Armenia and the plain of Mesopotamia, and founded the first principality of the Franks or Latins, beyond the Euphrates, which subsisted fifty-four years. In 1204 the Greeks were expelled from Constantinople by the Latins, who set up an empire there which continued about fifty-seven years. The

total overthrow of the Latin States in the East soon followed the recovery of Constantinople by the Greeks; and in 1291 the Latin empire in the East was entirely dissolved. Thus the Latins have had power over the whole world professedly Christian; but it is not said that the whole world was in utter subjection to the beast, for we read in the following verse—

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb—All who are inhabitants of the Latin world shall submit to the religion of the empire, except "those faithful few whose names, as citizens of heaven, were enrolled in the registers of life." **Slain from the foundation of the world**—Jesus Christ was in the divine purpose appointed from the foundation of the world to redeem man by his blood; he therefore is, in a very eminent sense, "the Lamb slain from the foundation of the world."

9. If any man have an ear, let him hear—These words are evidently introduced to impress the reader with the awfulness of what has just been spoken—"All shall worship him whose names are not written in the book of life"—as well as to fix his attention upon the following words:—

10. He that leadeth into captivity shall go into captivity—The Latin empire here spoken of must "go into captivity," because it has led into captivity, by not only propagating among the various nations its abominable anti-Christian system, but also in compelling them to embrace it under the penalty of forfeiting the protection of the empire. **He that killeth with the sword must be killed with the sword**—The Latin empire must be also broken to pieces by the sword, because it has killed the saints of God. This prophecy will not receive its full accomplishment till the *kingdoms of this world become the kingdoms of our Lord and of his Christ*. **Here is the patience and the faith of the saints**—By these words, as Dr. Mitchell observes, "God calls upon his saints to keep in view, under all their persecutions, his retributive justice; there is no violence that has been exercised upon them but what shall be retaliated upon the cruel and persecuting government and governors of the Latin empire."

11. And I beheld another beast coming up out of the earth—As a "beast" has already been shown to be the symbol of a kingdom or empire, the rising up of this second beast must consequently represent the rising up of another empire. This beast comes up "out of the earth;" therefore it is totally different from the preceding, which rose up out of the sea. "Earth," here, means the Latin world, for this word has been shown to import this already in several instances; the rising up of the beast out of this "earth" must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire; therefore the beast, here called "another beast," is *another LATIN*

coming^a up out of the earth; and he had two horns like a lamb, and he spake as a dragon. **12** And he exerciseth all the power of the first beast before him, and causeth the earth

and them which dwell therein to worship the first beast, ^bwhose deadly wound was healed. **13** And ^che doeth great wonders, ^dso that he maketh fire come down from heaven on the

^a Chap. 11. 7.—^b Verse 3.—^c Deut. 13. 1, 2, 3; Matt. 24. 24;

2 Thess. 2. 9; chap. 16. 14.—^d 1 Kings 18. 38, 2 Kings 1. 10, 12.

empire. This beast is the spiritual Latin empire, or, in other words, the Romish hierarchy; for with no other power can the prophetic description yet to be examined be shown to accord. In the time of Charlemagne the ecclesiastical power was in subjection to the civil, and it continued to be so for a long time after his death; therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one beast or empire. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the empire, and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors, and led into captivity the kings of the whole Latin world. Thus the Romish hierarchy was at length entirely exempted from the civil power, and constituted "another beast," as it became entirely independent of the secular Latin empire. And this "beast" came up out of "the earth;" that is, the Latin clergy, which composed a part of the "earth," or *Latin world*, raised their authority against that of the secular powers, and in process of time wrested the superintendence of ecclesiastical affairs from the secular princes. **And he had two horns**—As the seven-headed beast is represented as having *ten horns*, which signify so many kingdoms leagued together to support the Latin Church, so the beast which rises "out of the earth" has also "two horns," which must consequently represent two kingdoms. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers, that is, the two grand independent branches of the Romish hierarchy, namely, the Latin clergy, REGULAR and SECULAR—the monastic orders and the parochial clergy. These two grand branches of the hierarchy originally constituted but one dominion, as the monks as well as the other clergy were in subjection to the bishops; but the subjection of the monks to their diocesans became by degrees less apparent; and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power entirely independent of that of the secular clergy. **Like a lamb**—As "lamb," in other parts of the apocalypse, evidently means Christ, who is the *Lamb of God*, it must have a similar import in this passage. The meaning here is evidently that the two horns of the beast, or the regular and secular clergy, profess to be the ministers of Christ, to be like him in meekness and humility, and to teach nothing that is contrary to godliness. The two-horned beast, or spiritual Latin empire, has in reality the name, and in the eyes of the Latin world the appearance, of a *CHRISTIAN power*. But he is only so in appearance, and that alone among his deluded votaries; for when he spake, **he spake as a dragon**. The doctrines of the Romish hierarchy are very similar to those contained in the old heathen worship; for he has introduced "a new species of idolatry, nominally different, but essentially the same, the

worship of angels and saints instead of the gods and demi-gods of antiquity."

12. And he exerciseth all the power of the first beast before him—In the preceding verse the two-horned beast was represented as rising "out of the earth," that is, obtaining gradually more and more influence in the civil affairs of the Latin world. Here he is represented as having obtained the direction and management of all the power of the first beast, or secular Latin empire, "before him," *ἐνώπιον αὐτοῦ*, in his presence. That the Roman hierarchy has had the extensive power here spoken of is evident from history; and for a long time the civil power was in subjection to the ecclesiastical. The Romish hierarchy has exercised "all the power of the first beast" in his sight, both temporal and spiritual; and therefore, with such astonishing influence as this over secular princes, it was no difficult matter for him to cause **the earth and them which dwell therein to worship the first beast, whose deadly wound was healed**: that is, he causes the whole Latin world to submit to the authority of the Latin empire, with the revived western empire at its head, persuading them that such submission is beneficial to their spiritual interests, and absolutely necessary for their salvation. Here it is observable that both beasts have dominion over the same "earth;" for it is expressly said that the second beast "causeth the earth, and them which dwell therein, to worship the first beast;" therefore it is *imperium in imperio*, "an empire within an empire." We have, consequently, the fullest evidence that the two beasts consist in the division of the great Latin empire, by the usurpation of the Latin clergy, into two distinct empires, the one secular the other spiritual, and both united in one anti-Christian design, namely, to diffuse their most abominable system of idolatry over the whole earth, and to extend the sphere of their domination. Here we have also an illustration of that remarkable passage, (chapter xvi. 10,) *the kingdom of the beast*, that is, the kingdom of the Latin kingdom; which is apparently a solecism, but in reality expressed with wonderful precision. The fifth vial is poured out upon the throne of the beast, and his kingdom is darkened, that is, the Latin kingdom in subjection to the secular Latin empire.

13. And he doeth great wonders—That we may have the greatest assurance possible that the two-horned beast is the spiritual Latin empire, it is called in chapter xix. 20—a passage illustrative of the one now under consideration—the *false prophet*, "than which," as Bishop Newton observes, "there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed;" for *prophet*, in the Scripture style, is not unfrequently used for a *preacher* or *expounder* of God's word. (See 1 Cor. xiv.) It hence follows that the two-horned beast is an empire of false doctors or teachers. He persuades his followers that the clergy of the Church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven as to be able not only to forgive sins, but to grant indul-

earth in the sight of men, **14** And he deceiveth them that dwell on the earth *by the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by

a sword, and did live. **15** And he had power to give ^blife unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. **16** And he causeth all, both small and great, rich and

e Chap. 12, 9; 19, 20.—f 2 Thess. 2, 9, 10.—g 2 Kings 20, 7.

h Gr. *breath*.—i Chap. 16, 2; 19, 20; 20, 4.

gences in sin, on receiving certain stipulated sums. He persuades them, too, that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought and are still worked by the Almighty, as so many evidences of the great sanctity of the Latin Church; and the false prophet has such an astonishing influence over his flock as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the deceased from what he calls purgatory, a place which he has fabled to exist for the purification of sinful souls after their departure from this world. **Maketh fire come down from heaven . . . in the sight of men**—"Fire," in Scripture, when it signifies *wrath*, represents that species of indignation which is attended with the destruction of whatever is the cause of it. (See Psa. xviii, 7, 8; Jer. iv, 4.) Therefore the "fire" which the false prophet bringeth down from "heaven" upon the earth, is the *fiery indignation* which he causes to come down from the "heaven," or throne, of the Latin empire, upon all those of the "earth," or Latin world, who rebel against his authority. All this has been fulfilled in the Romish hierarchy; the Latin clergy have denominated all those that oppose their authority heretics, they have instituted tribunals to try the cause of heresy, and all those that would not submit to their idolatry they have condemned to various kinds of tortures and deaths. It is said of the false prophet that he bringeth *fire from heaven* upon the earth; that is to say, he will only try the cause of heresy, and pass the sentence of condemnation. Secular princes and magistrates must execute the sentence of death upon all that are capitally condemned by the spiritual power. "He maketh fire come down from heaven:" he *compels* secular princes to assist him against heretics; and if any rebel against his authority he immediately puts them under the ban of the anathema, so that they are deprived of their offices, and exposed to the insults and persecution of their subjects. Under the appearance of great sanctity he persuades men to believe all his lying doctrines, and enforces his canons and decretals with the sword of the civil magistrate.

14. Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live—The "image to the beast" must designate a person who represents in himself the whole power of the Latin empire, therefore it cannot be the emperor; for though he was, according to his own account, *supremum caput Christianitatis*, supreme head of Christendom, yet he was only the chief of the Germanic confederation, and consequently was only sovereign of the principal power of the Latin empire. The "image to the beast" must be the supreme ruler of the Latin empire; and as it is through the influence of the false prophet that this image is made for the first beast, this great chief must be an ecclesiastic. Who, is plainly obvious.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed—Bishop Newton observes: "The influence of the two-horned beast, or corrupted clergy, is further seen in persuading and inducing mankind to *make an image to the beast which had the wound by a sword, and did live*. This image and representative of the beast is the *pope*. He is properly the *idol* of the [Roman Catholic] Church. He represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person, without power and without authority till the two-horned beast, or corrupted clergy, by choosing him pope, give life unto him, and enable him to speak and utter his decrees, and to persecute even to death as many as refuse to submit to him and to worship him. As soon as he is chosen pope he is clothed with the pontifical robes, and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called *adoration*. They first elect and then they worship him, as in the medals of Martin V., where two are represented crowning the pope, and two kneeling before him, with this inscription, *Quem creant adorant*, 'Whom they create they adore.'" The false prophet said "to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live;" that is, the Romish priesthood preached up the pope's supremacy over temporal princes; and, through their astonishing influence on the minds of the people, the bishop of Rome at last became the supreme sovereign of the secular Latin empire, and thus was at the head of all authority, temporal and spiritual. The papists have in their various superstitions professed to worship God. But they are said, in the unerring words of prophecy, to *worship* the dragon, beast, and image of the beast, and to *blaspheme* God; for they received as holy those commandments of men that stand in direct opposition to the sacred Scriptures, and which have been imposed on them by the Romish bishops, aided by the secular powers. "God is a Spirit, and they that worship him must worship him in spirit and in truth."

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark—To ascertain the meaning of the "mark" which the two-horned beast causes all orders and degrees of men in the Latin world to receive, we need only refer to chapter xiv, 11, where the "mark" imposed by the two-horned beast is called *the mark of his name*. The name of the beast is the Latin empire; the mark of his name must therefore be *his Latin worship*; for this very reason, that it is the two-horned beast, or false prophet, who causes all descriptions of persons to receive it. Now, it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass and offices of the

poor, free and bond, ^kto receive a mark in their right hand, or in their foreheads: **17** And that no man might buy or sell, save he that had the mark, or ^mthe name of the beast, ⁿor the number of his name. **18** ^oHere is wisdom. Let him that hath understanding count ^pthe number of the beast: ^qfor it is the number of a man: and his number *is* Six hundred threescore and six.

^k Chap. 14, 9; 19, 20; 20, 4. — ^l Gr. *to give them*. — ^m Chap. 14, 11. — ⁿ Chap. 15, 2. — ^o Chap. 17, 9. — ^p Chap. 15, 2.

Church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary and the saints and angels. In a word, *the LATIN worship* is the universal badge of distinction of the *LATIN Church* from all other Churches on the face of the earth; and is therefore the only infallible "mark" by which a genuine papist can be distinguished from the rest of mankind. But the two-horned beast causes all to receive this mark **in their right hand, or in their foreheads**. "Right hand," in Scripture language, when used figuratively, represents the physical power of the person of whom it is spoken; and when applied to God designates a signal manifestation of divine power against his enemies, and in behalf of his people. (See *Psa. xvii, 7; xx, 6; xxi, 8; xlv, 3, 4, etc.*) The reception of the mark "in the right hand" must therefore mean, that all so receiving it devote the whole powers of their mind and body to the propagation of the Latin worship, and to the eradication of all they denominate heresies out of their Church. But some receive the mark "in their foreheads." By any thing being impressed upon the *forehead*, is meant the public profession of whatever is inscribed or marked upon it. (See chapter ix, 4; xiv, 1; xxii, 4, etc.) The mark of the beast being received on the forehead, therefore, means that all those so marked make a public profession of the Latin worship; whereby it is evident to all that they form a part of the Latin Church.

17. And that no man might buy or sell, save he that had the mark—"If any," observes Bishop Newton, "dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that they are no longer suffered to 'buy or sell;' they are interdicted from traffic and commerce, and all the benefits of civil society." The form of excommunication in the Romish Church is to take lighted torches, throw them upon the ground with curses and anathemas, and trample them out under foot to the ringing of the bells. It is in this and similar ways that the false prophet has terrified the Latin world, and kept it in subjection to the secular and spiritual powers. Those interdicted by the two-horned beast from all offices of civil life are also such as have not **the name of the beast, or the number of his name**—See on the following verse.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six—In this verse we have the very name of the beast given under the symbol of the number 666. Before the invention of figures by the Arabs, in the tenth century, letters of the alphabet were used for numbers. [A variety of values were given to

CHAPTER XIV.

AND I looked, and, lo, ^aa Lamb stood on the mount Zion, and with him ^ba hundred forty and four thousand, ^chaving his Father's name written in their foreheads. **2** And I heard a voice from heaven, ^das the voice of many waters, and as the voice of a great thunder: and I heard the voice of ^eharpers harping with their harps: **3** And ^fthey sung as

^g Chap. 21, 17. — ^a Chap. 5, 6. — ^b Chap. 7, 4. — ^c Chap. 7, 3; 13, 16. — ^d Chap. 1, 15; 19, 6. — ^e Chap. 5, 8. — ^f Chap. 5, 9; 15, 3.

the several letters of the Greek alphabet; and according to one of these the three words, *ἡ Λατίν βασιλεία*, the Latin kingdom, are made to answer to the number 666, thus: $\eta = 8$; $\lambda = 30$; $\alpha = 1$; $\tau = 300$; $\iota = 10$; $\nu = 50$; $\eta = 8$; $\beta = 2$; $\alpha = 1$; $\sigma = 200$; $\iota = 10$; $\lambda = 30$; $\epsilon = 5$; $\iota = 10$; $\alpha = 1$ —666. On this calculation, the writer of the foregoing reaches the conclusion that he has demonstrably determined "the name of the beast," a conclusion with which probably very few who are capable of forming an independent opinion will coincide. Divine revelations are not to be determined by such riddles. While declining to accept this exposition of the text we are entirely unable to give any other, and so we leave the mystery unsolved. The historical facts that are applied in the notes to the two preceding chapters, to show that certain well-known events which have since occurred are there predicted, seem to agree in very many points with the predictions; and yet even that ingeniously wrought scheme would hopelessly break down under a direct and searching cross-examination.]

NOTES ON CHAPTER XIV.

[Chapter xiv seems to be a kind of interlude between the dark prophecies of the two preceding chapters and the visions of wrath that follow in chapters xv, xvi. 1) The Lamb on Mount Zion. (Verses 1-5.) 2) The three angels of judgment. (Verses 6-11.) 3) Blessedness of the faithful after death. (Verses 12, 13.) 4) The harvest and the vintage. (Verses 14-19.)]

1. A Lamb stood on the mount Zion—This represents Jesus Christ in his sacrificial office; "mount Zion" was a type of the Christian Church. **And with him a hundred forty and four thousand**—Representing those who were converted to Christianity from among the Jews. (See chapter vii, 4.) **His Father's name written in their foreheads**—They were professedly, openly, and practically the children of God, by faith in Christ Jesus. Different sects of idolaters bear the peculiar marks of their gods on their foreheads. This is practised in the East to the present day, and the mark is called the sectarian mark. Between eighty and ninety different figures are found on the foreheads of different Hindoo deities and their followers. [The corrected Greek text, following a great preponderance of authorities, has, after the word *ἔχουσαι*, having, and before *τὸ ὄνομα τοῦ πατρὸς αὐτοῦ*, the name of his Father, the words *τὸ ὄνομα αὐτοῦ*, his own name.]

2. The voice of many waters—That is, of multitudes of various nations. **The voice of harpers**—Though the sounds were many and apparently confused, yet both harmony and melody were preserved.

3. They sung . . . a new song—See on chap-

it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song ⁵but the hundred and forty and four thousand, which were redeemed from the earth. ⁴ These are they which were not defiled with women: ^b for they are virgins. These are they ^cwhich follow the Lamb whithersoever he goeth. These ^kwere redeemed from among men, ^mbeing the firstfruits unto God and to the Lamb. ⁵ And ⁿin their mouth was found no guile: for ^ethey are without fault before the throne of God. ⁶ And I saw another angel ^pfly in the midst of heaven, ^qhaving the everlasting gospel to preach unto them that dwell on the earth, ^rand to every nation, and kindred, and tongue, and people. ⁷ Saying with a loud voice, ^sFear God, and give glory to him; for

the hour of his judgment is come: ^tand worship him that made heaven, and earth, and the sea, and the fountains of waters. ⁸ And there followed another angel, saying, ^u"Babylon is fallen, is fallen," ^vthat great city, because she made all nations drink of the wine of the wrath of her fornication. ⁹ And the third angel followed them, saying with a loud voice, ^w"If any man worship the beast and his image, and receive ^xhis mark in his forehead, or in his hand, ¹⁰ The same ^yshall drink of the wine of the wrath of God, which is ^zpoured out without mixture into ²the cup of his indignation; and ^ahe shall be tormented with ^bfire and brimstone in the presence of the holy angels, and in the presence of the Lamb: ¹¹ And ^cthe smoke of their torment ascendeth up for ever and ever: and they have no

^g Verse 1.—^h 2 Cor. 11, 2.—ⁱ Chap. 3, 4; 7, 15, 17; 17, 14.
^k Gr. *νεκρὸν βωτῆν*.—^l Chap. 5, 9.—^m James 1, 18.—ⁿ Chap. 32, 2; Zeph. 3, 13.—^o Eph. 5, 27; Jude 24.—^p Chap. 8, 13.—^q Eph. 3, 9, 10, 11; Tit. 1, 2.—^r Chap. 13, 7.—^s Chap. 11, 18; 15, 4.—^t Neh. 9, 6; Psal. 33, 6; 124, 8; 146, 5, 6; Acts

14, 15; 17, 24.—^u Isa. 21, 9; Jer. 51, 8; chap. 18, 2.—^v Jer. 51, 7; chap. 11, 3; 16, 19; 17, 2; 55, 18, 3, 10, 18, 21; 19, 2.—^w Chap. 13, 14, 15, 16.—^x Psal. 75, 8; Isa. 51, 17; Jer. 25, 15.—^y Chap. 18, 6.—^z Chap. 16, 19.—^a Chap. 20, 10.—^b Chap. 19, 20.—^c Isa. 34, 10; chap. 19, 3.

ter v, 9. **No man could learn that song**—As none but genuine Christians can worship God acceptably, because they approach him through the only Mediator, so none can understand the deep things of God but such; nor can others know the cause why true believers exult so much in God through Christ, because they know not the communion which such hold with the Father and the Son through the Holy Ghost.

4. These are they which were not defiled with women—They are pure from idolatry, and are presented as unspotted virgins to their Lord and Saviour Christ. (See 2 Cor. xi, 2.) There may be an allusion here to the Israelites committing idolatry through the means of their criminal connexion with the Midianitish women. (See Num. xxv, 1-4, and xxxi, 16.) **Follow the Lamb whithersoever he goeth**—They go through good and through evil report, bear his reproach, and love not their lives even to the death. **The firstfruits unto God**—The reference appears to be to those Jews who were the first converts to Christianity.

5. In their mouth was found no guile—When brought before kings and rulers they did not dissemble, but boldly confessed the Lord Jesus.

6. Another angel fly in the midst of heaven, having the everlasting gospel—[Not to be identified with any of those who appeared in the earlier scenes, as chapter i, 1, and x, 4.] [*Ἐγγέλων*, *gospel*, has a fixed and technical meaning in all the apostolical writings, "the gospel." The epithet *αἰώνιον*, *everlasting*, (here only applied to the Gospel,) indicates its perpetuity, the same essentially from age to age, though continually revealing itself in new forms and features. This "Gospel" is designed for and must be preached to the whole human race. See Alford.]

7. Fear God, and give glory to him—This is the general language of the sacred writings. Worship the true God, the creator and governor of all things; and give him glory, for to him alone, not to idols or men, all glory and honour belong.

8. Babylon is fallen, is fallen—This is generally understood to be a prediction concerning Rome; and it is certain that Rome, in the rabbinical writings, is termed "Babylon." **That great city**—Among the same writers this "city" is styled

the great city, and the great Rome. But which Rome is meant? *Pagan* or *papal* Rome? Some parts of the description apply best to the former. **The wine of the wrath of her fornication**—There is an allusion here to a custom of impure women, who give philters or love potions to those whom they wish to seduce and bind to their will; and these potions are generally of an intoxicating nature, greatly inflaming the blood, and disturbing the intellect. *Fornication* and *adultery* are frequently used in Scripture as emblems of idolatry and false worship. "The wine of the wrath" is another expression for the envenomed or poisoned cup given by such women. No nation of the earth spread their idolatries so far as the ancient Romans; they were as extensive as their conquests. And papal Rome has been not less active in disseminating her superstitions. She has given her rituals, but not the *everlasting Gospel*, to most nations of the earth. [Rome, both pagan and papal, but principally papal, is intended. A clear instance of the "double vision" of prophecy, where the two objects lie in the same line, one nearer, and one more remote.]

9. And the third angel followed—Bishop Bale considers these three angels as three descriptions of preachers, who should bear their testimony against the corruptions of the papal Church. **The beast and his image**—See the notes on chapter xiii. **Mark in his forehead**—Such as the secular marks of the idolatrous Hindoos, as has been observed before.

10. The wine of the wrath of God—As they have drunk the intoxicating wine of idolatry or spiritual fornication, they shall now drink the wine of God's wrath, which is poured out into the cup of his indignation. **Without mixture**—[*Ἀσπράον*, *undiluted*, in its full power to destroy.] **Shall be tormented with fire and brimstone**—An allusion to the punishment of Sodom and Gomorrah for their unnatural crimes. (Isa. xxxiv, 10.) **Presence of the holy angels, and . . . of the Lamb**—These being the instruments employed in their destruction; the "Lamb"—the Lord Jesus Christ—acting as judge. [Their torments are visible to the angels and the Lamb.—Alford.]

11. The smoke of their torment—Still an allusion to the destruction of Sodom and Gomorrah.

rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. **12** ^aHere is the patience of the saints: ^ehere are they that keep the commandments of God, and the faith of Jesus. **13** And I heard a voice from heaven saying unto me, Write, ^eBlessed are the dead ^ewhich die in the Lord ^bfrom henceforth: Yea, saith the Spirit, that ⁱthey may rest from their labours; and their works do follow them. **14** And I looked, and behold a white cloud, and upon the cloud ^{one} sat ^klike unto the Son of man, ^lhaving on his head a golden crown, and in his hand a sharp sickle. **15** And another angel ^mcame out of the temple, crying with a loud voice to him that sat on the cloud, ⁿThrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest ^oof the earth

is ^pripe. **16** And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. **17** And another angel came out of the temple which is in heaven, he also having a sharp sickle. **18** And another angel came out from the altar, ^qwhich had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, ^rThrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. **19** And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast ^sit into ^tthe great winepress of the wrath of God. **20** And ^uthe winepress was trodden ^vwithout the city, and blood came out of the winepress, ^weven unto the horse bridles, by the space of a thousand ^xand six hundred furlongs.

^d Chap. 13, 10. — ^e Chap. 12, 17. — ^f Eccles. 4, 1, 2; chap. 20, 6. — ^g 1 Cor. 15, 18; 1 Thess. 4, 16. — ^h Or, from henceforth saith the Spirit, Yea. — ⁱ 2 Thess. 1, 7; Heb. 4, 9, 10; chap. 6, 11. — ^k Ezek. 1, 26; Dan. 7, 13; chap. 1, 13.

12. Here is the patience of the saints—Here the faith of the true Christians shall be proved: they will follow the Lamb whithersoever he goeth, they keep the commandments of God, and are steadfast in the faith of our Lord Jesus Christ. Sometimes *ἡ ὑπομονή*, *patience or perseverance*, is taken for the *reward* of these virtues; the text, therefore, may be thus understood: Here is the reward of the perseverance of the true Christians; for although they die for the testimony of Jesus, yet they shall be unutterably blessed. See the next verse.

13. [In order to comfort and support the Church still militant on earth, three angels have proclaimed the history of the Christian ages: the diffusion of the "eternal Gospel," (6, 7) the fall of the world power, (8,) the doom of the ungodly, (9–11.) And now, lest the faithful should be discouraged by the prospect opened out in verses 10, 11, the loving admonition already given in chapter xii, 10 is once more repeated. (See chapter xix, 9, 10.)—*Speaker's Com.*] **I heard a voice from heaven**—As the information now to be given was of the utmost importance, it is solemnly communicated by a voice from heaven; and the apostle is commanded to write or record what is said. **Blessed are the dead**—Happy are they. They are happy in two respects: 1) They do not see the evil that shall come upon the world, and are exempted from any further sufferings. 2) They actually and consciously enjoy happiness in a state of blessedness. **Which die in the Lord**—These are the only glorious dead. They die, not in the field of battle, in either what are called lawful or unlawful wars against their fellowmen; but they die in the cause of God, they die under the smile and approbation of God, and they die to live and reign with God for ever and ever. **From henceforth**—*Ἀπ' ἄρτι*, *from this time; now; immediately*. [At this time it is that the complete blessedness of the holy dead commences: when the garner is filled, and the chaff cast out.—*Alford.*] **Yea, saith the Spirit**—The Holy Spirit confirms the declaration from heaven, and assigns the reasons of it. **That they may rest from their labours**—Have no more tribulation and distress. **And their works do follow them**—*Ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν*, *and their works follow with them*. They are in company,

^l Chap. 6, 2. — ^m Chap. 16, 17. — ⁿ Joel 3, 13; Matt. 13, 29. — ^o Jer. 51, 33; chap. 13, 12. — ^p Or, dried. — ^q Chap. 16, 8. — ^r Joel 3, 13. — ^s Chap. 19, 15. — ^t Isa. 63, 3; Lam. 1, 15. — ^u Heb. 13, 12; chap. 11, 8. — ^v Chap. 19, 14.

Here is an elegant prosopopœia or personification; their good works, sufferings, etc., are represented as so many companions escorting them on their way to the kingdom of God.

14. A white cloud—It is supposed that from this verse to the end of the chapter the destruction of Rome is represented under the symbols of *harvest* and *vintage*—images very frequent among the ancient prophets, by which they represented the destruction and excision of nations. (See Joel iii, 12–14; Isa. xvii, 5; lxiii, 1; and Matt. xiii, 37.) **A golden crown**—In token of victory and regal power.

15. Thrust in thy sickle—Execute the judgments which God has decreed. **For the harvest of the earth is ripe**—[*Ἐξηπάθη, is overripe.*] The cup of the people's iniquity is full.

16. The earth was reaped—The judgments were executed. But where, or on whom, who can tell?

18. Power over fire—Probably meaning the same angel which is mentioned chapter viii, 3, ix, 13, who stood by the altar of burnt offering, having authority over its fire to offer that incense to God which represents the prayers of the saints.

19. The great winepress of the wrath of God—The place or kingdom where God executes his judgments on the workers of iniquity, whether pagans or persecuting Christians; Rome *pagan*, or Rome *papal*. (See Isa. lxiii, 3.)

20. And the winepress was trodden without the city—"Eternally without the city of the heavenly Jerusalem, and far from the presence of God; eternally crushed and trodden down by his justice; eternally tormented in body and soul, without any hope either of living or dying! This is the miserable lot and portion of those who shall have despised the law of God, and died in impenitence. My God, pierce my heart with a salutary dread of thy judgments!"—*Quesnel*. Whatever the passage may mean, this is a prudent and Christian use of it. **Even unto the horse bridles**—An hyperbolic expression to denote a great effusion of blood. The Jews said, "When Hadrian besieged the city called Bitter, he slew so many that the horses waded in blood up to their mouths." The same kind of hyperbole with that above. See Wetstein on this verse. **The space of a thousand**

CHAPTER XV.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. **2** And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. **3** And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. **4** Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy:

a Chap. 12, 1, 3.—*b* Chap. 16, 1: 21, 9.—*c* Chap. 14, 10.—*d* Chap. 4, 6: 21, 18.—*e* Matt. 3, 11.—*f* Chap. 13, 15, 16, 17.—*g* Chap. 3, 8: 11, 2.—*h* Exod. 13, 1: Deut. 31, 30: chap. 14, 3.—*i* Dent. 32, 4: Psa. 111, 2: 133, 14.—*k* Psa. 145, 17: Hos. 14, 9: chap. 16, 7.—*l* Or, *nutritions*, or, *ages*.

and six hundred furlongs—It is said that the state of the Church, or St. Peter's patrimony, extends from Rome to the Po, two hundred Italian miles, which make exactly one thousand-six hundred furlongs! If this be really so, the coincidence is certainly surprising, and worthy of deep regard. [We may fairly say, either that the number is assigned simply to signify completeness and magnitude, or else this is one of the riddles of the apocalypse to which not even a proximate solution has ever yet been given.—*Alford*.]

NOTES ON CHAPTER XV.

[The sixth chief vision of the Revelation properly opens here. The vision of the seven vials themselves is contained in chapter xvi; but previously, in chapter xv, the seer beholds "seven angels," (verse 1,) as in chapter viii, 2; and before the angels execute their office the "just made perfect" sing the praise of God, (verses 2-4;) as in chapter viii, 2-5, there is a solemn offering of prayer and its results before the trumpet-angels "prepare themselves to sound." . . . As in the visions of the seals and trumpets, the sixth vial is separated from the seventh by an episode announcing (in verses 13-16) the assembling of the kings for Armageddon. . . . Here St. John again recapitulates. He reascends to an earlier point in the prophecy, and enlarges on the judicial chastisements to be inflicted on the empire of the beast.—*Speaker's Commentary*.]

1. Seven angels having the seven last plagues—Under the emblems of *harvest* and *vintage* God's judgments on the enemies of his Church have already been pointed out; but these are further signified by the *seven vials*, which are called the "seven last plagues" of God. The "seven last plagues" appear to fall under the seventh and last trumpet. As the seventh seal contained the seven trumpets, so the seventh trumpet contains the seven vials. And as seven angels sounded the seven trumpets, so seven angels are appointed to pour out the seven vials, angels being always the ministers of Providence. This chapter contains the opening vision, which is preparatory to the pouring out of the vials.

2. A sea of glass—A spacious lucid plain around the throne, from which fiery coruscations were continually emitted; or, the reflection of the light upon this lucid plain produced the prismatic

for "all nations shall come and worship before thee; for thy judgments are made manifest. **5** And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: **6** And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. **7** And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. **8** And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

m Exod. 15, 14, 15, 16: Jer. 10, 7.—*n* Isa. 46, 23.—*o* See Num. 1, 5: chap. 11, 19.—*p* Verse 1.—*q* Exod. 25, 6, 8; Ezek. 44, 17, 18: chap. 1, 13.—*r* Chap. 4, 6.—*s* 1 Thess. 1, 9: chap. 4, 9: 10, 6.—*t* Exod. 40, 34: 1 Kings 8, 10: 2 Chron. 5, 14: Isa. 6, 4.—*u* 2 Thess. 1, 9.

colours of the rainbow. **Over the beast, and over his image**—[That is, over the temptation to worship his image and to receive the mark consisting of the number of his name.—*Alford*.] (See on chapter xiii, 17, 18.)

3. They sing the song of Moses—That which Moses sang (Exod. xv, 1) when he and the Israelites, by the miraculous power of God, had gotten safely through the Red Sea, and saw their enemies all destroyed. **The song of the Lamb**—The same song adapted to the state of the once suffering but now delivered Christians. **Great and marvellous are thy works**—God's works are descriptive of his infinite power and wisdom. **Lord God Almighty**—Nearly the same as *Jehovah, God of hosts*. **Just and true are thy ways**—Every step God takes in grace or providence is according to justice, and he carefully accomplishes all his threatenings and all his promises; to this he is bound by his truthfulness.

4. Who shall not fear thee—That is, all should fear and worship this true God, because he is just and true and holy; and his saints should love and obey him, because he is their King; and they and all men should acknowledge his judgments because they are made manifest.

5. The temple of the tabernacle of the testimony—The "temple" which succeeded the "tabernacle," in which was "the testimony," namely, the two tables, Aaron's rod, pot of manna, holy anointing oil, etc.: all bearing "testimony" to the truth of God and his miraculous interposition in the behalf of Israel.

6. The seven angels came out of the temple—To show that they were sent from God himself. **Clothed in pure and white linen**—Habited as priests. (See Exod. xxviii, 6, 8; and on chapter i, 13.)

8. The temple was filled with smoke—So was the tabernacle when consecrated by Moses, (Exod. xl, 34, 35,) and the temple when dedicated by Solomon. (1 Kings viii, 10, 11. See also Isa. vi, 4.) When the high priest entered into the holy of holies, and the ordinary priest into the holy place, they always carried with them a great deal of *smoking incense*, which filled those places with smoke and darkness, which prevented them from considering too attentively the parts and ornaments of those holy places, and thus served to produce an air of mystery in the temple, which

CHAPTER XVI.

AND I heard a great voice out of the temple saying ^a to the seven angels, Go your ways, and pour out the vials ^b of the wrath of God upon the earth. **2** And the first went, and poured out his vial ^c upon the earth; and ^d there fell a noisome and grievous sore upon the men ^e which had the mark of the beast, and ^f upon them ^g which worshipped his image. **3** And the second angel poured out his vial ^h upon the sea; and ⁱ it became as the blood of a dead man; ^j and every living soul died in the sea. **4** And the third angel poured out his vial ^k upon the rivers and fountains of waters; ^l and they became blood. **5** And I heard the angel of the waters say, ^m Thou art righteous, O Lord, ⁿ which art, and wast, and shalt be, because thou hast judged thus. **6** For ^o they have shed the blood ^p of saints and prophets, ^q and thou hast given them blood to drink; for they are worthy. **7** And I

^a Chap. 15. 1. — ^b Chap. 14. 10, 15, 7. — ^c Chap. 8. 7. — ^d Exod. 9. 9, 10, 11. — ^e Chap. 13. 16, 17. — ^f Chap. 13. 14. — ^g Chap. 8. 8. — ^h Exod. 7. 17, 20. — ⁱ Chap. 8. 9. — ^j Chap. 8. 10. — ^k Chap. 7. 20. — ^l Chap. 15. 3. — ^m Chap. 1. 4, 8; 4. 8; 11. 17. — ⁿ Matt. 23. 34, 35; chap. 13. 15. — ^o Chap. 1. 18; 18. 20. — ^p Isa. 49. 26. — ^q Chap. 15. 3. — ^r Chap. 13. 10; 14.

none dared to approach without the deepest reverence. To this Calmet thinks the allusion may be intended.

NOTES ON CHAPTER XVI.

1. Go your ways, and pour out—These ministers of the divine justice were ready to execute vengeance upon transgressors, having full power; but could do nothing in this way till they received especial commission. Nothing can be done without the permission of God; and for the manifestation of justice or mercy by other than divine agency, there must be positive command.

2. A noisome and grievous sore—Similar to the sixth Egyptian plague, *boils and blains*. (Exod. ix, 8, etc.)

3. As the blood of a dead man—Blood in a state of putrescence.

4. Upon the rivers and fountains of waters—Like the first Egyptian plague: (Exod. vii, 20;) and to those plagues in general there appears to be allusions throughout this chapter.

5. The angel of the waters—We have already seen the angel of the bottomless pit, (chapter ix, 11,) and the angel of the fire, (chapter xiv, 18.) The angel of the earth is spoken of in *Yalcut Rubeni*, fol. 13, 2, and is called Admael. The rabbins have also an angel that presides over the grass; another that presides over the cattle which feed upon the grass. It is plain from several places that the writer of the apocalypse keeps these notions distinctly in view.

6. Thou hast given them blood to drink—They thirsted after blood and massacred the saints of God; and now they have blood to drink. [A recognition of the great truth of divine retribution. (Matt. vii, 1.)]

8. Poured out his vial upon the sun—[The seven angels are regarded as retaining their station in the *upper* region. . . . The sun thus smitten sends out the fiercest and most scorching rays. . . . The sirocco, the stroke of the sun, and the *mirage*, all serve to aid us in conceiving of the nature of the plague thus inflicted.—*Stuart*.]

9. They repented not—[However great their

heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. **8** And the fourth angel poured out his vial ^u upon the sun; ^v and power was given unto him to scorch men with fire. **9** And men were ^w scorched with great heat, and ^x blasphemed the name of God, which hath power over these plagues: ^y and they repented not ^z to give him glory. **10** And the fifth angel poured out his vial ^a upon the seat of the beast; ^b and his kingdom was full of darkness; ^c and they gnawed their tongues for pain. **11** And ^d blasphemed the God of heaven because of their pains and ^e their sores, ^f and repented not of their deeds. **12** And the sixth angel poured out his vial ^g upon the great river Euphrates; ^h and the water thereof was dried up, ⁱ that the way of the kings of the east might be prepared. **13** And I saw three unclean ^j spirits like frogs ^k come out of the mouth of ^l the dragon, and out of the mouth

10; 19. 2. — ^u Chap. 8. 12. — ^v Chap. 9. 17, 18; 14. 18. — ^w Or, burned. — ^x Verses 11, 21. — ^y Dan. 5. 22, 24; chap. 9. 20. — ^z Chap. 11. 13; 14. 7. — ^a Chap. 13. 2. — ^b Chap. 9. 2. — ^c Chap. 11. 10. — ^d Verses 9, 21. — ^e Verse 2. — ^f Verse 9. — ^g Chap. 9. 14. — ^h See Jer. 50. 38; 51. 36. — ⁱ Isa. 41. 2, 25. — ^j John 4. 1, 2, 3. — ^k Chap. 12. 3, 9.

grievs or sufferings were, they did not bring them to such an attitude of mind as made them submissive, nor inspired them with filial awe. (See chap. ix, 20, 21.)—*Stuart*.] [Respecting the different results of chastisements on different classes of persons, see Heb. xii, 5–11.]

10. The seat of the beast—Ἐπὶ τὸν θρόνον τοῦ θηρίου, upon the throne of the wild beast. [That is, on the spot where the power and presence of the "beast" had its proper residence. And his kingdom—Those lands which owned his rule became darkened, (as in the ninth Egyptian plague, Exod. x, 21;) the darkness is specially sent over the land, not occasioned by any failure of the light of heaven, etc.—*Stuart*.]

11. Blasphemed the God of heaven—Neither did they repent; therefore other judgments must follow. [To blaspheme God, as here, is the token of entire allegiance to the beast. (See chap. xiii, 6.)—*Speaker's Com*.]

12. Upon the great river Euphrates—Probably meaning the people in the vicinity of this river; though some think that the Tiber is intended. **The water thereof was dried up**—The people discomfited, and all impediments removed. **The kings of the east**—There seems to be an allusion here to the ruin of Babylon by Cyrus, predicted by the prophet Jeremiah, chapters 1 and li. [In order to understand what we here read, we must carefully bear in mind the context. The time of the gathering of the kings of the whole earth to the great battle against God is now come, and by the drying up of the Euphrates the way of those kings who were to come to it from the East is made ready.—*Alford*.]

13. Three unclean spirits—Perhaps false teachers, called afterward spirits of devils, which persuade the kings of the earth, by lying miracles, to come forth to the place of general slaughter. (Verses 14, 16.) [It is the uniform testimony of the prophetic Scriptures that the anti-Christian powers shall work signs and wonders as a means of deceiving mankind. (See Matt. xxiv, 24; 2 Thess. ii, 9.)—*Alford*.]

of the beast, and out of the mouth of the false prophet. **14** ^bFor they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. **15** ^mBehold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. **16** ^aAnd he gathered them together into a place called in the Hebrew tongue Armageddon. **17** And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, ^pIt is done. **18** And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake,

and so great. **19** And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. **20** And every island fled away, and the mountains were not found. **21** ^aAnd there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;

^g Chap. 19. 20; 20. 10. — ^h 1 Tim. 4. 1; James 3. 15. — ⁱ 2 Thess. 2. 9; chap. 13. 13, 14; 19. 20. — ^k Luke 2. 1. — ^l Chap. 17. 14; 19. 19; 20. 8. — ^m Matt. 24. 43; 1 Thess. 5. 2; 2 Pet. 3. 10; chap. 3. 3. — ⁿ 2 Cor. 5. 3; chap. 3. 4, 18. — ^o Chap. 19. 19. — ^p Chap. 21. 6. — ^q Chap. 4. 5; 8. 5; 11. 19. — ^r Chap.

11. 13. — ^s Dan. 12. 1. — ^t Chap. 14. 8; 17. 18. — ^u Chap. 18. 5. — ^v Isa. 51. 17, 22; Jer. 25. 15, 16; chap. 14. 10. — ^w Chap. 6. 14. — ^x Chap. 11. 19. — ^y Verses 9, 11. — ^z See Exod. 9. 23, 24, 25. — ^a Chap. 21. 9. — ^b Chap. 16. 19; 18. 16, 17, 19. — ^c Nah. 3. 4; chap. 19. 2. — ^d Jer. 51. 13; verse 15.

15. Behold, I come as a thief—Here is a sudden but timely warning to put every man on his guard, when this sudden and generally unexpected tribulation should take place. [Respecting what this predicted coming may mean, there is rather more than the average degree of uncertainty, and of want of agreement among the commentators.] **Keepeth his garments, lest he walk naked**—[He (Christ) wills that no one, because he has promised deliverance, should remit for a moment his entire vigilance. He who is guilty of such remission will be like the man who, not expecting the thief, lays his garments aside, and gives himself to sleep. In the meantime the thief comes, and takes them away, and then he is obliged to go forth naked, and thus to be exposed in that state to the gaze of men. So will it be with the unfaithful and heedless disciple.—*Stuart.*]

16. Armageddon—The original of this word has been variously formed, and variously translated. It is *har-megiddon*, "the mount of the assembly;" or *chornah geddon*, "the destruction of their army;" or it is *har-megiddo*, "Mount Megiddo," the valley of which was remarkable for two great slaughters, one of the Israelites, (2 Kings xxiii, 29,) the other of the Canaanites. (Judg. iv, 16; v, 19.) [Megiddo was a village in the hilly country near Mount Tabor. . . . Into a valley ominous of overthrow and slaughter, then, the unclean spirits, under the special guidance of a superintending Providence, (chapter xvii, 17,) conduct the assembled forces of the beast and his allies; and there in due time they come to a final end (chapter xix, 19) by the interposition of an Almighty conqueror.—*Stuart.*]

17. Poured out his vial into the air—[The "air" is the common life-sphere of men. The anger-vial in the air is therefore, in the first place, a deadly decomposition of the spiritual life-sphere of men, resulting in the falling asunder of great communities. And this is the immediate result depicted in verse 19. But with the separation of the three powers, Babylon, the Beast, Gog and Magog, is also introduced the cosmical decomposition of the earthly life-sphere, the end of the world. (!?)—*Lange.*] **It is done**—It is said (chapter x, 7) that in the days of the seventh trumpet the mystery of God should be finished; so here we find it com-

pleted. *Téjove, all's over.* [The passing of some great crisis, like Cesar's at the Rubicon, or Christ's upon the cross, though much is yet to follow it, has, in itself, the character of finality, because it renders certain that which comes after it.] [One who has fired a train would say, "It is done," though the explosion had not yet taken place.—*Alford.*]

18. A great earthquake—Most terrible commotions, both civil and religious.

19. The great city—Some say Jerusalem, others Rome pagan, others Rome papal. **The cup of the wine of the fierceness of his wrath**—Alluding to the mode of putting certain criminals to death by making them drink a cup of poison.

20. Every island fled away—Perhaps meaning the capture of seaport towns and fortified places.

21. A great hail . . . about the weight of a talent—The words *ὡς ταλάντια*, as a talent, are used to express something great, excessively oppressive. [According to Ebrard, the hail of a hundred pounds weight symbolizes the tremendous blows of suffering and sorrow which the world sustains in this time of revolution. Glasgow finds the objective of this prophecy in the tremendous cannon-balls, some of six hundred pounds weight, employed in modern warfare. (!!)—See *Lange.*]

NOTES ON CHAPTER XVII.

This chapter is, on several accounts, very important, and particularly as it appears to explain several of the most remarkable symbols in the book. The same author who has written so largely on the twelfth and thirteenth chapters, has also obliged me with his interpretation of this chapter. Not pretending to explain these things myself, I insert this as the most elaborate and learned exposition I have yet seen, leaving my readers at perfect liberty to reject it, and adopt any other mode of interpretation which they please. God alone knows all the secrets of his own wisdom.

NOTES BY J. E. C.

1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters—Idola-

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. **3** So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. **4** And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: **5** And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

^e Chap. 18. 3. — ^f Jer. 51. 7; chap. 14. 8; 18. 3. — ^g Chap. 12. 6, 14. — ^h Chap. 12. 3. — ⁱ Chap. 13. 1. — ^k Verse 9. — ^l Verse 12. — ^m Chap. 18. 12, 16. — ⁿ Dan. 11. 38. — ^o Gr. *gilded*. — ^p Jer. 51. 7; chap. 18. 6. — ^q Chap. 14. 8. — ^r 2 Thess. 2. 7.

trous worship is frequently represented in Scripture under the figure of *whoredom*. (See 1 Chron. v. 25; Ezek. xvi, xxiii, etc.) The woman mentioned here is called "a great whore," to denote her excessive depravity and the awful nature of her idolatry. She is also represented as sitting "upon many waters," to show the vast extent of her influence. (See on verse 13.)

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.—Kings have committed spiritual fornication with her, and their subjects have drunk deep, dreadfully deep, into the doctrine of her abominable errors.

3. So he carried me away in the spirit into the wilderness.—[To obtain a sight of the self-styled Church in its deep spiritual abasement.] I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns—The Latin Church, which, as it appeared from the commencement of the fourteenth century to the time of the Reformation, corresponds with remarkable exactness to this prophetic description. The beast is "full of names of blasphemy." (See on chapter xiii, 5.)

4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.—This strikingly represents the most pompous and costly manner in which the Latin Church has held forth to the nations the rites and ceremonies of its idolatrous and corrupt worship.

5. And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.—This inscription is exactly the portraiture of the Latin Church, which is, as Bishop Newton well expresses it, A MYSTERY of iniquity. This woman is also called "Babylon the Great;" the antitype of the ancient Babylon in her idolatry and cruelty: but the ancient city called Babylon is only a drawing of her in miniature. This is indeed "Babylon THE GREAT."

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.—How ex-

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. **7** And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. **8** The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. **9** And here is the mind which hath wisdom. The seven heads are

^s Chap. 11. 8; 14. 8; 16. 19; 18. 2, 10, 21. — ^t Chap. 18. 9; 19. 2. — ^u Or, *fornications*. — ^v Chap. 18. 24. — ^w Chap. 13. 15; 16. 6. — ^x Chap. 6. 9, 10; 12. 11. — ^y Chap. 11. 7; 13. 1. — ^z Chap. 13. 10; verse 11. — ^a Chap. 13. 3. — ^b Chap. 13. 8. — ^c Chap. 13. 18. — ^d Chap. 13. 1.

actly the cruelties exercised by the Latin Church against all it has denominated heretics correspond with this description the reader need not be informed. **Admiration**—Rather, amazement.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.—The angel undertakes to explain to St. John the vision which had excited in him so great astonishment.

8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition.—The beast is the Latin kingdom, (*ἡ Λατίνη βασιλεία*;) consequently the beast "was," that is, it had been in existence previously to the time of St. John, but "is not," because it had ceased long before to be an independent power; but "shall ascend out of the bottomless pit;" that is, the Latin kingdom, the anti-Christian power, or that which ascendeth out of the abyss or bottomless pit, is yet in futurity. **And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.**—In the preceding part of the verse the beast is considered in three states—as that which *was*, and *is not*, and *shall ascend out of the bottomless pit*; here a fourth is introduced, "and yet is." The meaning of the whole verse seems to be as follows: The corrupt part of mankind shall have in great admiration the Latin empire yet in futurity, which has already been, but is now extinct, the Romans having conquered it; and yet is still in being; for, though the Latin nation has been subjugated, its conquerors are themselves Latins.

9. Here is the mind which hath wisdom.—It was said before, (chapter xiii, 18.) *Here is wisdom. Let him that hath a mind, or understanding, (νοῦν,) count the number of the beast.* "Wisdom," therefore, here means a correct view of what is intended by the number 666; consequently the parallel passage, "Here is THE MIND which hath wisdom," is a declaration that the number of the beast must first be understood before the angel's interpretation of the vision concerning the whore and the beast can admit of a satisfactory explanation. The seven heads are seven mountains, on which the woman sitteth—It has been

seven mountains, on which the woman sitteth.
10 And there are seven kings: five are fall-

en, and one is, *and* the other is not yet come; and when he cometh, he must continue a short

already shown that "the woman" here mentioned is an emblem of the Latin Church in her highest state of anti-Christian prosperity. The "mountains" upon which the woman sitteth are *seven great powers*; and as the mountains are heads of the beast, they must be the *seven GREATEST eminences* of the Latin world. As no other power was acknowledged at the head of the Latin empire but that of Germany, how can it be said that the beast has *seven* heads? The Germanic confederation was, speaking in the figurative language of Scripture, a country abounding in "hills," or containing an immense number of distinct principalities. Among these were a few which might, with the greatest propriety, be denominated mountains, or states possessing a very high degree of political importance. But as the seven mountains on which the woman sits must have their elevations above all the other eminences, they can be no other than the *SEVEN ELECTORATES* of the German empire. These were, indeed, mountains of vast eminence; for in their sovereigns was vested the sole power of electing the head of the empire. They were sovereign and independent princes in their respective dominions. And as the Roman empire of Germany had the precedence of all the other monarchies of which the "Latin kingdom" was composed, "the seven mountains" very fitly denote the *seven PRINCIPAL powers* of what has been named the holy Roman empire. The representation of the woman sitting upon the beast is a figure of the Latin Church in the period of her greatest authority, spiritual and temporal; this we know did not take place before the commencement of the fourteenth century, a period subsequent to the institution of the seven electorates. Therefore the woman sits upon the seven mountains to denote that she has the whole German empire under her direction and authority, and also that it is her chief support and strength. Supported by Germany, she is under no apprehension of being successfully opposed by any other power; she sits upon the seven mountains, therefore she is higher than the seven highest eminences of the Latin world; she must therefore have the secular Latin empire under her complete subjection. But this state of eminence did not continue above two or three centuries; for there was a visible declension of the papal power in the fourteenth and fifteenth centuries. And in the sixteenth century the woman no longer sat upon the seven mountains, the electorates not only having refused to be ruled by her, but some of them having also despised and abandoned her doctrines. The changes, therefore, which were made in the seventeenth, eighteenth, and nineteenth centuries, in the number of the electorates, will not affect in the least the interpretation of the seven mountains already given.

10. And there are seven kings—Before it was said, "They are seven mountains;" here, "They are also seven kings," which is a demonstration that kingdoms are not here meant by mountains; and this is a further argument that the seven electorates are represented by seven mountains, for though the sovereigns of these states ranked with kings they were not kings. But the seven heads of the beast are also seven kings, that is, the Latin empire has had seven supreme forms of govern-

ment; for *king* is used in the prophetic writings for any supreme governor of a state or people. (See Deut. xxxiii, 5.) Of these seven kings, or supreme forms of Latin government, the angel informs St. John, **five are fallen, and one is**; five heads, or forms of government, had fallen before St. John's time. And the angel expressly says, when speaking to St. John, that "one is," that is, the sixth head, or Latin form of government, was then in existence; which could be no other than the imperial power, this being the only independent form of Latin government in the apostolic age. Before the subjugation of the Latins by the Romans four of the Roman or draconic forms of government had fallen, the *regal power*, the *dictatorship*, the *decemvirate*, and the *consular power* of the military tribunes, the last of which was abolished about 366 years before the commencement of the Christian era; none of these, therefore, ruled over the whole Latin nation. But as the Latins were finally subdued about 336 B. C., the *consular government* of the Romans, which was then the supreme power in the state, must be the *fourth* head of the beast. This form of government continued, with very little interruption, till the rising up of the *triumvirate*, the fifth head of the beast, B. C. 43. The *sixth* head of the beast, or that which existed in the time of St. John, was consequently the *imperial power* of the heathen Cæsars, or the seventh draconic form of government. **And the other is not yet come**—That was the *Carlovingian patriciate*, the seventh head of the beast. A supreme, independent form of government, [at first represented in the person of Charlemagne.] Bishop Newton considers the Roman duchy, under the eastern emperor's lieutenant, the exarch of Ravenna, the *seventh* head of the beast. But this cannot be the form of government signified by the seventh head, for a head of the beast, as we have already shown, is a supreme, independent form of Latin government; consequently the Roman duchy cannot be the seventh head, as it was dependent upon the exarchate of Ravenna; and the exarchate cannot be the head, as it was itself in subjection to the Greek empire. In the twenty-six years that elapsed between the conquest of Lombardy and the imperial coronation, Rome, which had been delivered by the sword, was subject, as his own, to the sceptre of Charlemagne. The people swore allegiance to his person and family; in his name money was coined and justice was administered; and the election of the popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining which the title of emperor could add to the patrician of Rome. The seven heads of the beast are therefore the following: The *regal power*, the *dictatorship*, the power of the *prætors*, the *consulate*, the *triumvirate*, the *imperial power*, and the *patriciate*. **And when he cometh, he must continue a short space**—The seventh form of government was only to remain a short time, which was actually the case; for from its first rise to independent power to its utter extinction, there passed only about forty-five years; a short time in comparison to the duration of the regal and the imperial governments, which unitedly lasted more than nine hundred years.

space. **11** And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. **12** And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. **13** These have one mind, and shall give their power and strength unto the beast. **14** These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with

him are called, and chosen, and faithful. **15** And he saith unto me, The waters which thou sawest, where the whore sitteth, the ten peoples, and multitudes, and nations, and tongues. **16** And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. **17** For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words

¹ Verse 8.—² Dan. 7. 20; ³ Zech. 1. 18, 19, 21; chap. 13. 1.—⁴ Chap. 16. 14; 19. 13.—⁵ Deut. 10. 17; 1 Tim. 6. 15; chap. 19. 16.—⁶ Jer. 50. 44, 45; chap. 14. 4.

⁷ Isa. 8. 7; verse 1.—⁸ Chap. 13. 7.—⁹ Jer. 50. 41, 42; chap. 16. 12.—¹⁰ Ezek. 16. 37-41; chap. 18. 16.—¹¹ Chap. 18. 8.—¹² 2 Thess. 2. 11.—¹³ Chap. 10. 7.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition—That is to say, the Latin kingdom that has already been, but is now no longer nominally in existence, shall immediately follow the dissolution of the seventh form of Latin government; and this dominion is called *ὄγδοος*, an eighth, because it succeeds to the seventh. But this head of the beast is, *ἐκ τῶν ἑπτα*, one of the seven—is the restoration of one of the preceding ones. The restored head can be therefore no other than the regal state of the Latins, or in other words the Latin kingdom, (*ἡ Λατίνη βασιλεία*), which followed the patriciate, or seventh head of Latin government. But the beast in his eighth state, or under his first head restored, “goeth into perdition.” No other form of Latin government shall succeed; but the beast in his last or anti-Christian condition shall be taken together with the false prophet that wrought miracles in his sight, “and cast alive into a lake of fire burning with brimstone.” The beast upon which the woman sits is a representation of that secular power which supports the Latin Church, and the seven heads represent the seven electorates of the Germanic empire. (See on verse 18.)

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast—The ten horns refer to ten Latin kingdoms yet in futurity, and consequently they have received no dominion AS YET; for that part of the Latin domination now in power is the sixth head, or imperial government of the heathen Cæsars. But the ten states of the Latins receive dominion as monarchies, *μὴν ὅραν*, one time, (as it may be properly translated), that is, at the same time with the beast, which was in futurity in the apostolic age.

13. These have one mind, and shall give their power and strength unto the beast—The ten horns will constitute the principal strength of the Latin empire; that is, this empire is to be composed of the dominions of ten monarchs independent of each other except in their obedience to the Latin Church. The “beast” in this and the preceding verse is distinguished from its horns, as the whole Latin empire is distinguished in history from its constituent powers. (See on verse 16.)

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful—The ten powers of the beast must compose the secular kingdom of antichrist, for they make war “with the Lamb,” who is Christ Jesus.

This is perfectly true of all popish states, for they have constantly opposed, as long as they have had any secular power, the progress of pure Christianity. They make war with the Lamb by persecuting his followers; “but the Lamb shall overcome them, for he is the Lord of lords, and King of kings”—all lords have their authority from him, and no king can reign without him; therefore the ten Latin kings are God’s ministers to execute his vengeance upon the idolatrous nations. But when these anti-Christian monarchies have executed the divine purpose, those that are with the Lamb—the called, the chosen, and the faithful, those who have kept the truth in the love of it—shall prevail against all their adversaries, because their battles are fought by the Lamb, who is their God and Deliverer. (See chapter xix, 19, 20.)

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues—She glories in the title of the Catholic Church, and exults in the number of her votaries as a certain proof of the true religion. Cardinal Bellarmine’s first note of the true Church is, *The very name of the Catholic Church*; and his fourth note is, *Amplitude, or multitude, and variety of believers*; for the truly Catholic Church, says he, ought not only to comprehend all ages, but likewise all places, all nations, all kinds of men.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire—Here is a clew to lead us to the right interpretation of “the horns” of the beast. It is said the ten horns shall hate the whore; by which is evidently meant, when connected with what follows, that the whole of the ten kingdoms in the interest of the Latin Church shall finally despise her doctrines, be reformed from popery, assist in depriving her of all influence and in exposing her follies, and in the end consign her to utter destruction. The Roman Catholic powers which existed at the Reformation are to be numbered among the horns of the beast; and of these there were exactly ten, namely, France, Spain, England, Scotland, The Empire, [which was one of the Latin monarchies,] Sweden, Denmark, Poland, Hungary, and Portugal. These ten kingdoms constituted the power and strength of the beast.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled—Let no one imagine that these ten Latin kingdoms, because they support an idolatrous worship, have been raised up merely by the

of God shall be fulfilled. **18** And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

AND after these things I saw another

^r Chap. 16, 19. — ^s Chap. 12, 4. — ^a Chap. 17, 1. — ^b Ezek. 43, 2. — ^c Isa. 13, 19; 21, 9; Jer. 51, 8; chap. 14, 8.

power of man or the chances of war. No kingdom or state can exist without the will of God. It is said of the kings in communion with the Church of Rome, that "God hath put in their hearts to fulfil his will." This was accomplished in causing ten Latin kings to unite their dominions into one mighty empire for the defence of the Latin Church. Here is a dreadful dispensation of Jehovah; but it is such as the nations have most righteously deserved, because when they had the truth they lived not according to its most holy requisitions, but loved darkness rather than light, because their deeds were evil. But this deplorable state of the world is not perpetual, but continues only till every word of God is fulfilled upon his enemies; and when that time arrives, then shall the Son of God slay that wicked "with the spirit of his mouth, and shall consume him with the brightness of his coming."

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.—It has already been shown that the woman sitting upon the seven-headed beast is a representation of the Latin Church; here she is called a "city," which is a much plainer emblem of a *Church*, as the word is used unequivocally in this sense in so many parts of Scripture that we cannot well mistake its meaning. (See chapter iii, 12; xi, 2; xxi, 10; xxii, 19; and also *Psa.* xli, 4; *lxxxvii*, 3; *Heb.* xii, 22, etc.) "The woman," therefore, must be the *Latin Church*; and as the apostle saw her sitting upon the beast, this must signify that *ἡ ἔχουσα βασιλεῖαν, she hath a kingdom over the kings of the earth*, that is, over the kings of the Latin world. (See on chapter xiii, 18.) The woman is also called a "great city," to denote the very great extent of her jurisdiction; for she has comprehended within her walls the subjects of the mighty dominions of France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. What an extensive city was this! Surely such as to justify the prophetic denomination, "that great city." "The beast," in the largest acceptance of this term, is a symbol of the Latin power in general, from its commencement to the end of time; his seven heads denoting seven kings or supreme forms of Latin government, during this period. The beast of the bottomless pit, which followed the fall of all the heads of the sea-beast, or general Latin empire, is, according to the angel's interpretation, *ὄνδος, (βασιλεὺς) an eighth king*, that is, an eighth species of Latin power, or, in other words, a supreme form of Latin government, but differing from all the foregoing. The first beast of chapter xiii is a description of the *eighth or last condition of the general Latin empire*, and is said to arise *ἐκ τῆς θαλάσσης, out of the sea*, because the heads are there taken in a double sense, *sea* being a general term to express the origin of every great empire which is raised up by the sword; but when (as in verse 11) one of the heads of the sea-beast (namely, that secular power which is still in being,

angel come down from heaven, having great power; and the earth was lightened with his glory. **2** And he cried mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage

^d Isa. 13, 21; 21, 8; 34, 11; Jer. 50, 29; 51, 37. — ^e Isa. 14, 23; 34, 11; Mark 5, 2, 3.

and has supported the Latin Church for more than a thousand years) is peculiarly styled *The Beast*, the Holy Ghost, speaking of this secular Latin empire exclusively, declares it to be *ἐκ τῆς ἀβύσσου, from the bottomless pit*.

[At the end of this chapter (xvii) Stuart, who agrees substantially with the foregoing interpretation of the vision, adds: "This is so graphic and specific that no room is left for doubt as to who is meant. *The great city* is spoken of by way of eminence, *βασιλεῖαν ἡ μεγάλη*. Yet this is not all: *the great city which hath dominion over the kings of the earth*; that is, the ten confederate kings named in the preceding context. The number *ten*, like nearly all the numbers in this book, is to be regarded as symbolical. Whether there were more or less than this number of independent kings when the apocalypse was written, matters not to the purpose of the writer or speaker. The number evidently alludes to Dan. vii, 24, where ten kings are mentioned, who in various respects were to have dominion over and oppress the Jews. So in the present case, ten kings, with the beast, will unite in persecuting the Church and in efforts to destroy it. But they can proceed no further than the plan of an all-wise and overruling Providence permits.]"

NOTES ON CHAPTER XVIII.

[The approaching fall of Babylon is announced in this chapter. (See verse 21.) The actual overthrow is assumed to have taken place between chapter xviii, 24, and chapter xix, 1. In chapter xix, 1-10, that overthrow is celebrated. The appearance of the three angels (chapter xiv, 6-13) exhibits the chief stages of the vision. 1) In verses 1-3 the announcement of chapter xiv, 8 is repeated and developed; 2) The fall of Babylon, (see chapter xvi, 19), an event still future, is described with minute details in verses 4-20; 3) The overthrow of the city is represented by a significant action. (Verses 21-24.) . . . The narrative follows the division, which has marked the seals, trumpets, and vials into seven clauses, the sixth being divided from the seventh by an interposed section. Thus we have, 1) the fall of Babylon and her sin, (chapter xiv, 8; xvii, 2,) in verses 1-3; 2) The invitation to God's people to depart from out of her, (*Isa.* lii, 11,) for her iniquities have come "in remembrance before God," in verses 4, 5; 3) The angel's address to those who are to inflict the judgments, in verses 6-8; 4) The lament of the "kings," of the "merchants," of the mariners, is given severally in verses 9, 10; 11-17; and 17-19. On this is interposed a brief utterance of triumph in verse 20; and then comes the symbolical action which declares her overthrow.—*Speaker's Com.*]

1. **Another angel.**—[Different from those named in chapter xvii, 1, and x, 1. His errand was to announce the impending destruction of Babylon.]

2. **Babylon the great is fallen, is fallen.**—See *Isa.* xxi, 9. **Is become . . . the hold of**

of every unclean and hateful bird. **3** For all nations 'have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. **4** And I heard another voice from heaven, saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. **5** 'For her sins have reached unto heaven, and 'God hath remembered her iniquities. **6** 'Reward her even as she rewarded you, and double unto her double according to her works: "in the cup which she hath filled, fill to her double. **7** 'How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. **8** Therefore shall her plagues come 'in one day, death, and mourning, and famine; and 'she shall be utterly burned with fire: 'for strong is the Lord God who judgeth her. **9** And 'the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, "when they shall see the smoke of her burning, **10** Standing afar off for the fear of her torment, saying,

*Alas, alas, that great city Babylon, that mighty city! 'for in one hour is thy judgment come. **11** And 'the merchants of the earth shall weep and mourn over her; 'for no man buyeth their merchandise any more: **12** 'The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all 'thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, **13** And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and 'slaves, and 'souls of men. **14** And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. **15** 'The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, **16** And saying, Alas, alas, that great city, 'that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! **17** 'For in one hour so great riches is come to naught. And 'every shipmaster, and all the company in ships, and

f Chap. 14. 8; 17. 2. — *g* Verses 11, 13; Isa. 47. 15 — *h* Or, *poise*. — *i* Isa. 48. 20; 52. 11; Jer. 50. 8; 51. 6, 45; 2 Cor. 6. 17. — *k* Gen. 18. 20, 21; Jer. 51. 9; Jonah 1. 2. — *l* Chap. 16. 19. — *m* Isa. 13. 8; Jer. 50. 13, 20; 51. 24, 43; 2 Tim. 4. 14; chap. 13. 16. — *n* Chap. 14. 10. — *o* Chap. 16. 19. — *p* Ezek. 28. 2, etc. — *q* Isa. 47. 7, 8; Zeph. 2. 15. — *r* Isa. 47. 9; verse 10.

s Chap. 17. 16. — *t* Jer. 50. 31; chap. 11. 17. — *u* Ezek. 26. 16, 17; chap. 17. 2; verse 3. — *v* Jer. 50. 46. — *w* Verse 18; chap. 19. 3. — *x* Isa. 21. 9; chap. 14. 8. — *y* Verses 17, 19. — *z* Ezek. 27. 27-36; verse 3. — *a* Chap. 17. 4. — *b* Or, *saith*. — *c* Or, *radies*. — *d* Ezek. 27. 13. — *e* Verses 3, 11. — *f* Chap. 17. 4. — *g* Verse 10. — *h* Isa. 23. 14; Ezek. 27. 29.

every foul spirit—The figures here point out the most complete destruction. A city utterly sacked and ruined, never to be rebuilt.

3. The wine of the wrath—The punishment due to her transgressions, because they have partaken with her in her sins. (See on chapter xiv. 8.)

4. Come out of her, my people—See Isa. xlviii. 20; Jer. i. 8; li. 6, 45.

5. Her sins have reached unto heaven—They are become so great and enormous that the longsuffering of God must give place to his justice.

6. Reward her even as she rewarded you—[The "voice" speaking in the name of God, (verse 8,) now turns to address those who are to inflict the judgments.—*Speaker's Com.*]

7. How much she hath glorified herself—By every act of transgression and sinful pampering of the body she has been preparing for herself a suitable and proportionate punishment.

8. Therefore shall her plagues come—Death, by the sword of her adversaries; *mourning*, on account of the slaughter; and *famine*, the fruits of the field being destroyed by the hostile bands. **Utterly burned with fire**—[Utterly overthrown and destroyed.] Rome *pagan* has never been thus treated.

9. The kings of the earth—Those who copied her superstitions and adopted her idolatries.

10. Standing afar off—Beholding her desolations with wonder and astonishment, utterly unable to afford her any assistance. [The general sentiment here is, that in the final ruin of papal Rome the kings and governments that had sustained her, and had been sustained by her, would see the source of their power taken away, but that they would not, or could not, attempt her rescue.—

Barnes.] [Recent events in the world's history seem to answer to this prophecy.]

11. The merchants of the earth—These are represented as mourning over her, because their traffic with her was at an end.

12. The merchandise of gold, and silver, etc.—[Reuss remarks on this passage: "All the objects of luxury which formed the basis of commerce and of the riches of the whole world are enumerated here with an evident sentiment of disdain and repulsion. Commerce itself, so often signalized by the ancient prophets as an agent of corruption, as a destroying element of national purity, is also execrated by their disciple, (the Apocalypticist,) who takes pleasure in making an inventory of its disaster."] [Each article specified here is an instance of extreme luxury.—*Speaker's Commentary.*]

14. And the fruits that thy soul lusted after—*Καὶ ἡ ὀψώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς.* As *ὀψώρα* signifies *autumn*, any and all kinds of autumnal fruits may be signified by the word in the above clause. **Dainty and goodly**—*Τὰ λαμπρά, delicacies for the table.* *Τὰ λαμπρά*, what is *splendid* and *costly* in *apparel*.

15. Stand afar off—See verse 10.

16. Clothed in fine linen, and purple, etc.—The verb *περιβάλλεσθαι*, which we here translate "clothed," signifies often to *adorn*, be *enriched*, *laden with*. These articles are not to be considered here as personal ornaments, but as articles of trade or merchandise, in which this city trafficked.

17. Every shipmaster—Captains of vessels; some think pilots are meant, and this is most likely to be the meaning of the original word *κυβερνήτης*. (See Ezek. xxvii. 26-28.) **And all the company**

sailors, and as many as trade by sea, stood afar off, **18** And cried when they saw the smoke of her burning, saying, * What *city* is like unto this great city! **19** And ¹ they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! ² for in one hour is she made desolate. **20** Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for ³ God hath avenged you on her. **21** And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, ⁴ Thus with violence shall that great city Babylon be thrown down, and ⁵ shall be found no more at all. **22** And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in

thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; **23** And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for ⁶ thy merchants were the great men of the earth; ⁷ for by thy sorceries were all nations deceived. **24** And ⁸ in her was found the blood of prophets, and of saints, and of all that ⁹ were slain upon the earth.

CHAPTER XIX.

AND after these things ¹ I heard a great voice of much people in heaven, saying, Alleluia; ² Salvation, and glory, and honour, and power, unto the Lord our God: **2** For

¹ Ezek. 27, 30, 31; verse 9. — ² Chap. 13, 4. — ³ Josh. 7, 6; 1 Sam. 4, 12; Job 2, 12; Ezek. 27, 30. — ⁴ Verse 8. — ⁵ Isa. 44, 27; 49, 13; Jer. 51, 48. — ⁶ Luke 11, 49, 50; chap. 19, 2. — ⁷ Jer. 51, 64. — ⁸ Chap. 12, 8; 16, 20. — ⁹ Isa. 24, 8; Jer. 7, 31;

16, 9; 25, 10; Ezek. 26, 13. — ¹⁰ Jer. 25, 10. — ¹¹ Jer. 7, 31; 16, 9; 25, 10; 33, 11. — ¹² Isa. 23, 8. — ¹³ 2 Kings 9, 32; Nah. 3, 4; chap. 17, 2, 5. — ¹⁴ Chap. 17, 6. — ¹⁵ Jer. 51, 49. — ¹⁶ Chap. 11, 13. — ¹⁷ Chap. 4, 11; 7, 10, 12; 12, 10.

in ships.—Instead of *kai pās ēpi tōn ploionōn ōntrōs*, the crowd or passengers aboard, the best MSS. and Versions have *kai pās ō ēpi tōpon plēon*, those who sail from place to place, or such as stop at particular places on the coast, without performing the whole voyage: the traffic on the coast of the Mediterranean Sea. [The words here import all sailors from place to place.—*Alford*.]

18. What city is like unto this great city—Namely, in magnitude, power, and luxury.

19. They cast dust on their heads—They showed every sign of the sincerest grief. The picture of the lamentation over this great ruined city, from verses 9 to 19, is exceedingly strong and well drawn. Here is no dissembled sorrow; all is real to the mourners and affecting to the spectators.

20. Rejoice over her, thou heaven—This is grand and sublime; the fall of this bad city was cause of grief to bad men: but as this city was a persecutor of the godly, and an enemy to the works of God, angels, apostles, and prophets are called to rejoice over her fall. [The angel concludes with calling on the heavens and God's holy ones to rejoice at her fall.—*Alford*.]

21. Thus with violence shall that great city Babylon be thrown down—[A symbolical proclamation by an angel (the same as in verse 1, or another) of Babylon's complete overthrow and ruin.] **Shall be found no more at all—**[A stone cast into the deep sea can no more be found. . . . Babylon will fall to rise no more.—*Stuart*.]

22. The voice of harpers, etc.—[If this be understood to apply to papal Rome, then the utter overthrow of that system of superstition and false faith, whose history is one of crime and corruption, is surely predicted.]

23. By thy sorceries—Political arts, state tricks, counterfeit miracles, and deceptive manœuvres of every kind. [The angel now ceases to address the fallen city; and, adopting the narrative style, speaks out this last great cause of her overthrow as a fact respecting her.—*Speaker's Commentary*.]

24. In her was found the blood of prophets, etc.—She was the persecutor and murderer of prophets and of righteous men. **And of all that were slain upon the earth—**This refers to her

counsels and influence in exciting other nations and people to persecute and destroy the real followers of God. Bishop Bale, who applies this to the Romish Church, has, on verse 22, given some information to the curious antiquary. "But be certain," says he, "and sure, thou miserable Church, that thou shalt no longer enjoy the commodious pleasures of a free city. The merry noyse of them that play upon *harpes, lutes, and fiddles*; the sweet voice of musicians that sing with *virginals, viols, and chimes*; the armony of them that *pipe in recorders, flutes, and drums*; and the shrill shrowt of *trumpets, waits, and shawms* shall no more be heard in thee to the delight of men. Neyther shall the sweet *organs* containing the melodious noyse of all maner of *instruments* and *byrdes* be plaied upon, nor the great *belles* be ring after that, nor yet the *fresh disant, prick-song, counter-point, and faburden* be called for in thee, which art the very sinagog of Sathan. Thy lascivious armony, and delectable musike, much provoking the weak hartes of men to meddle in thy abhominable whordom, by the wantonnes of idolatry in that kinde, shall perish with thee for ever." This is very plain language, and thus on all hands a monstrous system of superstition and idolatry was attacked by our Reformers; and with these unfurnished weapons, directed by the Spirit of the living God, popery was driven from the throne, from the bench, from the universities, and from the Churches of this favoured kingdom. [But the end is not yet.]

NOTES ON CHAPTER XIX.

1. I heard a great voice of much people in heaven—The idolatrous city being destroyed, and the blood of the martyred saints being avenged, there is a universal joy among the redeemed of the Lord, which they commence with *Praise ye Jah, or Jehovah*; which the Septuagint, (and St. John from it,) puts into Greek letters thus: *Ἀλληλουία, Allelouia*. **Salvation—**He is the sole author of *deliverance from sin*; the **glory** of this belongs to him, the **honour** should be ascribed to him, and his **power** is that alone by which it is effected. [Deliverance from enemies, (and specifically from the "beast,") and majesty and might, are to be ascribed to God, and he is to be praised on account of them.—*Stuart*.]

*true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and ⁴hath avenged the blood of his servants at her hand. **3** And again they said, Alleluia. And ⁵her smoke rose up for ever and ever. **4** And ⁶the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, ⁷Amen; Alleluia. **5** And a voice came out of the throne, saying, ⁸Praise our God, all ye his servants, and ye that fear him, ⁹both small and great. **6** * And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for ¹the Lord God omnipotent reigneth. **7** Let us be glad and rejoice, and give honour to him: for ²the marriage of the Lamb is come, and his

wife hath made herself ready. **8** And ³to her was granted that she should be arrayed in fine linen, clean and ⁴white: ⁵for the fine linen is the righteousness of saints. **9** And he saith unto me, Write, ¹Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, ²These are the true sayings of God. **10** And ¹I fell at his feet to worship him. And he said unto me, ²See *thou do it not*: I am thy fellow servant, and of thy brethren ³that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. **11** * And I saw heaven opened, and behold ¹a white horse; and he that sat upon him *was* called ²Faithful and True, and ³in righteousness he doth judge and make war. **12** ²His eyes *were* as a flame of fire, ³and on his

^c Chap. 15, 3; 16, 7.—^d Deut. 32, 43; chap. 6, 10; 18, 20.—^e Isa. 34, 10; chap. 14, 11; 18, 9, 18.—^f Chap. 4, 4, 6, 10; 5, 14.—^g 1 Chron. 16, 36; Neh. 5, 13; 8, 6; chap. 5, 14.—^h Psa. 134, 1; 135, 1.—ⁱ Chap. 11, 18; 20, 12.—^k Ezek. 1, 24; 43, 2; chap. 14, 2.—^l Chap. 11, 15, 17; 12, 10; 21, 22.—^m Matt. 22, 2; 25, 10; 2 Cor. 11, 2; Eph. 5, 32; chap. 21, 2, 9.

ⁿ Psa. 45, 13, 14; Ezek. 16, 10; chap. 3, 18.—^o Or, *bright*.—^p Psa. 132, 9.—^q Matt. 22, 2, 3; Luke 14, 15, 16.—^r Chap. 21, 5; 22, 6.—^s Chap. 22, 8.—^t Acts 10, 26; 14, 14, 15; chap. 22, 9.—^u 1 John 5, 10; chap. 12, 17.—^v Isa. 11, 4.—^w Chap. 15, 5.—^x Chap. 6, 2.—^y Chap. 3, 14.—^z Chap. 1, 14; 2, 18.—^a Chap. 6, 2.

2. For true and righteous—His judgments displayed in supporting his followers, and punishing his enemies, are “true”—according to his predictions; and “righteous,” being all according to infinite justice and equity.

3. Her smoke rose up—There was, and shall be, a continual evidence of God’s judgments executed on this *great whore* or *idolatrous city*; nor shall it ever be restored.

4. The four and twenty elders—The true Church of the Lord Jesus converted from among the Jews. (See chapter iv, 10; v, 14.) [A kind of antistrophe to the strophe, (verses 1, 2)—a responsive song of triumph between earth and heaven.]

5. Praise our God, etc.—Let all, whether redeemed from among Jews or Gentiles, give glory to God.

6. The voice of a great multitude—This is the catholic or universal Church of God gathered from among Jews and Gentiles. **The Lord God omnipotent reigneth**—*Ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ*. An ascription of rightful dominion to God, in respect to his almightiness.

7. The marriage of the Lamb is come—The meaning of these figurative expressions appears to be this: After this overthrow of idolatry and superstition, and the discomfiture of antichrist, there will be a more glorious state of Christianity than ever was before. [These words introduce to us, transitionally, a new series of visions respecting the final consummation of the union between Christ and his Church, which brings about the end, (chapter xxi, 1), the solemn opening of which now immediately follows. (Verse 11.) The series, properly speaking, includes in itself the overthrow of the kings of the earth, the binding of Satan, the thousand years’ reign, the loosing of Satan, the final overthrow of the enemy, and the general judgment. But it is not consummated except in the entire union of Christ and his, with which the book concludes.—*Alford*.]

8. Arrayed in fine linen—A prediction that the Church should become *pure* in her doctrines, *pious* in her experience, and *righteous* in her conduct. The “fine linen” here spoken of is not the *righteousness of Christ imputed to believers*, for it

is here called the *righteousness of saints*—that which the grace and Spirit of Christ has wrought in them.

9. Blessed are they which are called unto the marriage supper—This is an evident allusion to the *marriage of the king’s son*, as given in Matt. xxii, 2, etc., where the incarnation of our Lord, and the calling of Jews and Gentiles, are particularly pointed out. See the notes there. Blessed are all they who hear the Gospel, and are thus enabled to lay hold on everlasting life.

10. I fell at his feet to worship him—His prostration was merely an act of that sort of reverence which any Asiatic would pay to a superior. His mistake was the considering that he was under obligation to the angel for the information which he had now received, but which was from God alone. **I am thy fellow servant**—No higher in dignity than thyself; employed by the same God, on the same errand, and with the same testimony. **Testimony of Jesus is the spirit of prophecy**—The “spirit of prophecy” is a general testimony concerning Jesus, for he is the scope and design of the whole Scripture; *to him gave all the prophets witness*. [John and his coadjutor (the angel) are both sent on the same errand, are engaged in the same business, and are partakers of the same prophetic spirit.—*Stuart*.]

11. [I saw heaven opened]—In chapter iv, 1, a *door* is opened in heaven in order that the Seer may ascend thither, in spirit, and gaze within and learn the secret things of God. Here the “heaven” itself is opened, in order that the Lord may issue forth with his hosts. These Ewald would identify with the 144,000 of chapter xiv, 1–5, as they were there seen prepared for their victory.—*Speaker’s Commentary*.] **A white horse**—This is an exhibition of the triumph of Christ after the destruction of his enemies. The “white horse” is the emblem of this, and “**FAITHFUL**” and “**TRUE**” are characters of Christ. (See chapter iii, 14.) [There seems to be here a reference to chap. vi, 2, which see. Under the former seal the Rider went forth to his work of conquest; here he comes forth to execute the last acts of judgment.]

12. His eyes were as a flame of fire—To denote the piercing and all-penetrating nature of

head *were* many crowns; ^aand he had a name written, that no man knew, but he himself. **13** ^cAnd he *was* clothed with a vesture dipped in blood: and his name is called ^dThe Word of God. **14** ^eAnd the armies *which were* in heaven followed him upon white horses, ^fclothed in fine linen, white and clean. **15** And ^gout of his mouth goeth a sharp sword, that with it he should smite the nations; and ^hhe shall rule them with a rod of iron: and ⁱhe treadeth the winepress of the fierceness and wrath of Almighty God. **16** And ^khe hath on *his* vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.** **17** And I saw an angel standing in the sun; and he cried with a loud voice, saying ^mto all the fowls that fly in the midst of heaven, "Come and gather yourselves together unto the supper of the great God; **18** ⁿThat

ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. **19** ^pAnd I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. **20** ^qAnd the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and ^rthem that worshipped his image. ^sThese both were cast alive into a lake of fire ^tburning with brimstone. **21** And the remnant ^uwere slain with the sword of him that sat upon the horse, ^vwhich *sword* proceeded out of his mouth: ^wand all the fowls ^xwere filled with their flesh.

^b Chap. 2, 17; verse 16. — ^c Isaiah 63, 2, 3. — ^d John 1, 1; 1 John 5, 7. — ^e Chap. 14, 20. — ^f Matt. 28, 3; chap. 4, 4; 7, 9. — ^g Isaiah 11, 4; 2 Thess. 2, 8; chap. 1, 16; verse 21. — ^h Psalm 2, 9; chap. 2, 27; 12, 5. — ⁱ Isaiah 63, 3; chap. 14, 19, 20. — ^k Verse 12.

^l Daniel 2, 47; 1 Tim. 6, 15; chap. 17, 14. — ^m Verse 21. — ⁿ Ezek. 39, 17. — ^o Ezek. 39, 18, 20. — ^p Chap. 16, 16; 17, 13, 14. — ^q Chap. 16, 13, 14. — ^r Chap. 13, 12, 15. — ^s Chap. 26, 10; see Daniel 7, 11. — ^t Chap. 10, 21; 21, 8. — ^u Verse 15. — ^v Verses 17, 18. — ^w Chap. 17, 16.

his wisdom. On his head were many crowns—To denote the multitude of his conquests, and the extent of his dominion. **A name written, that no man knew**—The name we call *Jehovah* the Jews never attempt to pronounce: when they meet with it in the Bible they read *Adonai* for it, and they all declare that no man can pronounce it; and that the true pronunciation has been lost, at least since the Babylonish captivity; and that *God alone knows its true interpretation and pronunciation*. This, therefore, is the name "that no man knew," but he himself.

13. He was clothed with a vesture dipped in blood—To show that he was just come from recent slaughter; [having stained his garments with the blood of his enemies, and not with his own blood, shed as a propitiation.] (Isa. lxiii, 3.) **The Word of God**—The Word of *Jehovah*, by which the Jewish writers always mean a *person*, and not a *word spoken*. (See on John i, 1, etc.)

14. The armies which were in heaven—Angels and saints over whom Jesus Christ is *Captain*. [These now have a share in his conflict, and will at length have a part in his triumph.] **Clothed in fine linen**—All holy, pure, and righteous.

15. Out of his mouth goeth a sharp sword—(See on chapter i, 16.) This appears to mean the word of the Gospel, by which his enemies are confounded, and his friends supported and comforted. **With a rod of iron**—He shall execute the severest judgment on the opposers of his truth. **He treadeth the winepress**—As the grapes are trodden to express the juice, so his enemies shall be bruised and beaten, so that their life's blood shall be pressed out.

16. On his vesture and on his thigh a name written—Dr. Dodd has well observed on this passage, that "it appears to have been an ancient custom among several nations to adorn the images of their deities, princes, victors at public games, and other eminent persons, with inscriptions expressing either the character of the persons, their names, or some other circumstance which might contribute to their honour; and to that custom the description here given of Christ may possibly have some allusion.

17. An angel standing in the sun—Exceedingly luminous; every part of him emitting rays of light. **All the fowls that fly**—The carcasses of God's enemies shall be food for all the fowls of heaven. It is well known that both beasts and birds of prey are accustomed to frequent fields of battle, and live upon the slain. [Complete and final victory is now expected with so much certainty that the whole army of the enemy are seen in anticipation as lying dead upon the field of battle, and the ravenous birds are summoned to devour their carcasses. (Verses 17, 18.)—*Stuart.*]

18. That ye may eat the flesh of kings—There shall be a universal destruction; the kings, generals, captains, and all their host, shall be slain.

19. I saw the beast—See the notes on chapters xii, xiii, and xvii. [The army encircling the victorious Leader is here presented to our view. But they act, after all, only a secondary part. The great Captain of salvation is competent alone to achieve the victory.—*Stuart.*]

20. And the beast was taken, and . . . the false prophet—See the notes on chap. xvii, 8, etc. [The "beast" and the "false prophet" had been united in deceiving the nations and in persecuting the Church. Their doom is therefore the same. Both are cast *alive* into the lake of fire, that is, gehenna: a touch of the pencil with a design to make the colouring intense.—*Stuart.*] **That worshipped his image**—The "beast" has been represented as the *Latin empire*; the "image" of the beast, as the *popes of Rome*; and the "false prophet," as the *papal clergy*. [Others would find the antitype of the false prophet in Islamism.] **Were cast alive into a lake of fire**—Were not only discomfited, but were taken "alive"—while in the zenith of their power—and destroyed with an utter destruction.

21. With the sword of him that sat upon the horse—He who sat on the white horse is Christ; and his "sword" is his *word*—the unadulterated Gospel. [The instrument by which Christ will subdue the world and establish his kingdom is the *Gospel*, as a body of divinely revealed truth, preached to the nations.]

CHAPTER XX.

AND I saw an angel come down from heaven, ^ahaving the key of the bottomless pit and a great chain in his hand. **2** And he laid hold on ^bthe dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, **3** And cast him into the bottomless pit, and shut him up, and ^cset a seal upon him, ^dthat he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. **4** And I saw ^ethrones, and they sat upon them, and ^fjudgment was given unto them: and *I saw* ^gthe souls of them that were

beheaded, for the witness of Jesus, and for the word of God, and ^hwhich had not worshipped the beast, ⁱneither his image, neither had received ^jhis mark upon their foreheads, or in their hands; and they lived and ^kreigned with Christ a thousand years. **5** But the rest of the dead lived not again until the thousand years were finished. This ^lis the first resurrection. **6** Blessed and holy ^mis he that hath part in the first resurrection: on such ⁿthe second death hath no power, but they shall be ^opriests of God and of Christ, ^pand shall reign with him a thousand years. **7** And when the thousand years are expired, ^qSatan shall be loosed

^a Chap. 1, 18; 9, 1.—^b Chap. 12, 9; see 2 Pet. 2, 4; Jude 6, 7.—^c Dan. 6, 17.—^d Chap. 16, 14, 16; verse 8.—^e Dan. 7, 9, 22, 27; Matt. 19, 23; Luke 22, 30.—^f 1 Cor. 6, 2, 3.—^g Chap.

6, 9.—^h Chap. 13, 12.—ⁱ Chap. 13, 15, 16.—^j Rom. 8, 17; 2 Tim. 2, 12; chap. 5, 10.—^k Chap. 2, 11; 21, 8.—^l Isa. 61, 6; 1 Pet. 2, 9; chap. 1, 6; 5, 10.—^m Verse 4.—ⁿ Verse 2.

NOTES ON CHAPTER XX.

1. An angel come down from heaven—One of the executors of the divine justice, who arrests criminals, and keeps them in prison, and delivers them up only to be tried and executed. The **key** of the prison and the **chain** show who he is; and as the **chain** was *great*, it shows that the culprit was impeached of no ordinary crimes.

2. The dragon—See the notes on chapter xii, 9. **That old serpent, which is the Devil, and Satan**—He who is called the “old serpent” is the **DEVIL**, the *calumniator*; and **SATAN**, the *opposer*. [Ὁ ὄφις ὁ ἀρχαῖος, the old serpent, probably a mere paraphrase of δράκοντα, who is (not is called) the devil, and Satan, so identifying as the same person him to which these several epithets are applied.] **A thousand years**—This (and verses 3–5) no doubt refers to a time in which the influence of Satan will be greatly restrained, and the true Church of God enjoy great prosperity, which shall endure for a long time. But it is not likely that the number, a thousand years, is to be taken literally here, and *year* symbolically and figuratively in all the book beside. The doctrine of the *millennium*, or of the saints reigning on earth a thousand years, with Christ for their head, has been illustrated and defended by many Christian writers, both among the ancients and moderns. It has long been the idle expectation of many persons that the *millennium*, in their sense, was at hand; and its commencement has been expected in every century since the Christian era. It has been fixed for several different years during the short period of my own life! [Scarcely a generation has lived since the ascension that has not heard it proclaimed that the *day* is at hand, “even at the door.” And though more than fifty generations have seen the failure of these expectations, men still continue to prophesy and to expect.] I believe all those predictions to be vain. Yet there is no doubt that the earth is in a state of progressive moral improvement; and that the light of true religion is shining more copiously everywhere, and will shine more and more to the perfect day. But *when* the religion of Christ will be at its meridian of light and heat we know not. In each believer this may speedily take place; but probably no such time shall ever appear in which evil shall be wholly banished from the earth, till the consummation of all things. The phraseology of the apostle here seems partly taken from the ancient prophets, and partly rabbinical; and it is from the Jewish use of those terms that we are to look for their interpretation.

3. He should deceive the nations no more—Be unable to blind men with superstition and idolatry as he had formerly done.

4. I saw thrones—Christianity established in the earth, the kings and governors being all Christians, [Christian principles prevailing.] **And judgment was given unto them**—[This points to the moral “judgment” of humanity spoken of by Christ, (John v, 22,) the execution of which is here delegated to him and to his saints, as promised in chapter iii, 21.—*Speaker's Com.*] **Reigned with Christ a thousand years**—I am satisfied that this period should not be taken literally. It may signify that there shall be a long and undisturbed state of Christianity; and so universally shall the gospel spirit prevail, that it will appear as if Christ reigned upon earth; which will, in effect, be the case, because his Spirit shall rule in the hearts of men; and in this time the martyrs are represented as living again; their testimony being revived, and the truth for which they died, and which was confirmed by their blood, being now everywhere prevalent. As to the term “thousand years,” it is well known that it is a mystic number among the Jews.

5. The rest of the dead lived not again—It is by some supposed from these passages that all who have been martyred for the truth of God shall be raised a thousand years before the other dead, and reign on earth with Christ during that time, after which the dead in general shall be raised; but this also is very doubtful. [The spiritual sense of *death*, as well as of *life*, implying a moral resurrection, is to be retained here. . . . All mankind from the beginning who have not shared on earth in that *life* which Christ came to confer, and which he alone could bestow, (John i, 4, v, 40,) . . . the ungodly of all ages and nations.—*Speaker's Com.*]

6. Blessed—Μακάριος, *happy*. **And holy**—He was holy, and therefore he suffered for the testimony of Jesus in the time when nothing but *holiness* was called to such a trial. **The first resurrection**—Supposed to be that of the martyrs, mentioned above. **The second death**—Punishment in the eternal world; such is the acceptance of the phrase among the ancient Jews. **Hath no power**—Οὐκ ἔχει ἐξουσίαν, *hath no authority* . . . *no dominion* over him. This is also a rabbinical mode of speech. “Rab. Elieser says: The fire of hell hath no power over the disciples of the wise men.”

7. Satan shall be loosed—How can this bear any kind of literal interpretation? Satan is bound

out of his prison, **8** And shall go out to deceive the nations which are in the four quarters of the earth, ^aGog and Magog, ^rto gather them together to battle: the number of whom ^{is} as the sand of the sea. **9** And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. **10** And the devil that deceived them was cast into the lake of fire and brimstone, ^{where} the beast and the false prophet ^{are}, and ^vshall be tormented day and night for ever and ever. **11** And I saw a great white throne, and him that sat on it, from whose face ^wthe earth and the heaven

fled away; ^{and} there was found no place for them. **12** And I saw the dead, ^ssmall and great, stand before God; ^{and} the books were opened; and another ^abook was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, ^{according} to their works. **13** And the sea gave up the dead which were in it; ^{and} death ^{and} hell delivered up the dead which were in them; ^{and} they were judged every man according to their works. **14** And ^ddeath and hell were cast into the lake of fire. ^{This} is the second death. **15** And whosoever was not found written in the book of life ^{was} cast into the lake of fire.

^p Verses 3, 10.—^q Ezek. 38, 2: 39, 1.—^r Chap. 16, 14.—^s Isa. 8, 8; Ezek. 38, 9, 16.—^t Verse 8.—^u Chap. 19, 20.—^v Chap. 14, 10, 11.—^w 2 Pet. 3, 7, 10, 11; chap. 21, 1.—^x Dan. 2, 35.—^y Chap. 19, 5.—^z Dan. 7, 10.—^a Psa. 69, 28; Dan.

12, 1; Phil. 4, 3; chap. 3, 5; 13, 8; 21, 27.—^b Jer. 17, 10; 32, 19; Matt. 16, 27; Rom. 2, 6; chap. 2, 23; 22, 12; verse 13.—^c Chap. 6, 8.—^d Or, *the grave*.—^e Verse 12.—^f 1 Cor. 15, 26, 54, 55.—^g Verse 6; chap. 21, 8.—^h Chap. 19, 20.

a thousand years, and the earth is in peace; righteousness flourishes, and Jesus Christ alone reigns. This state of things may continue forever if the imprisonment of Satan be continued. Satan, however, is loosed at the end of a thousand years, and goes out and deceives the nations, and peace is banished from the face of the earth, and a most dreadful war takes place, etc. These can be only symbolical representations, utterly incapable of the sense sometimes put upon them.

8. Gog and Magog—This seems to be almost literally taken from the Jerusalem Targum and that of Jonathan ben Uzziel, on Num. xi, 26. In the very end of time Gog and Magog and their army shall come up against Jerusalem, and they shall fall by the hand of the King Messiah; and for seven whole years shall the children of Israel light their fires with the wood of their warlike engines, and they shall not go to the wood nor cut down any tree. This account seems most evidently to have been copied by St. John, but how he intended it to be applied is a question too difficult to be solved by the skill of man; yet both the account in the rabbins and in St. John is founded on Ezekiel, chapters xxxviii and xxxix. The rabbinical writings are full of accounts concerning "Gog" and "Magog." Under these names the enemies of God's truth are generally intended.

9. The beloved city—Primarily, Jerusalem; typically, the Christian Church.

10. And the devil . . . was cast into the lake—Before, Satan was bound; that is, his power was curtailed and restrained; now, he is cast into the lake of fire, his power being totally taken away.

11. A great white throne—Refulgent with glorious majesty. **Him that sat on it**—The indescribable Jehovah. **From whose face the earth and the heaven fled away**—Even the brightness of his countenance dissolved the universe, and annihilated the laws by which it was governed. This is a very majestic figure, and finely expressed. **There was found no place for them**—The glorious majesty of God filling all things, and being all in all.

12. The dead, small and great—All ranks, degrees, and conditions of men. This description seems to refer to Dan. vii, 9, 10. **And the books were opened**—See Dan. xii, 1. "Rabbi Jehuda said: All the actions of men, whether good or bad, are written in a book, and of all they shall give account." And in another place: "How careful

should men be to shun vice, and to act uprightly before the holy blessed God, seeing there are so many which go throughout the earth, see the works of men, testify of them, and write them in a book!" And again: "In the first day of the new year the holy blessed God sits that he may judge the world; and all men, without exception, give an account of themselves; and the books of the living and the dead are opened." The books mentioned here were the books of the living and the dead, or the book of life and the book of death; that is, the account of the good and evil actions of men; the former leading to life, the latter to death. St. John evidently alludes here to Dan. vii, 10, on which the rabbinical account of the books appears to be founded. The expressions are figurative in both. **According to their works**—And according to their faith also, for their "works" would be the proof whether their faith was true or false; but faith exclusively could be no rule in such a procedure.

13. The sea gave up the dead—Those who had been drowned in it; and those millions slain in naval contests, who had no other grave. **And death**—All who died by any kind of disease. Death is here personified, and represented as a keeper of defunct human beings; probably no more than earth or the grave is meant, as properly belonging to the empire of death. **And hell**—*Adyg, hades*, the place of separate spirits. The "sea" and "death" have the bodies of all human beings; *hades* has their spirits. That they may be judged, and punished or rewarded according to their works, their bodies and souls must be reunited; *hades*, therefore, gives up the spirits; and the "sea" and the "earth" give up the bodies.

14. And death and hell were cast into the lake—Death himself is now abolished, and the place for separate spirits is no longer needful. **This is the second death**—The first "death" consisted in the separation of the soul from the body for a season; the second "death" in the separation of body and soul from God forever. The first death is that from which there may be a resurrection; the second death is that from which there can be no recovery. By the first the body is destroyed during time; by the second, body and soul are destroyed through eternity.

15. Written in the book of life—Only those who had continued faithful unto death were taken to heaven. All whose names were not found in the

CHAPTER XXI.

AND ^aI saw a new heaven and a new earth :
^bfor the first heaven and the first earth
were passed away ; and there was no more
sea. **2** And I John saw ^cthe holy city, new
Jerusalem, coming down from God out of
heaven, prepared ^das a bride adorned for her
husband. **3** And I heard a great voice out of
heaven saying, Behold, ^ethe tabernacle of God
is with men, and he will dwell with them, and
they shall be his people, and God himself shall
be with them, and be their God. **4** ^fAnd
God shall wipe away all tears from their eyes ;
and ^gthere shall be no more death, ^hneither

^a Isa. 65. 17; 66. 22; 2 Pet. 3. 13.—^b Chap. 20. 11.—^c Isa.
52. 1; Gal. 4. 26; Heb. 11. 10; 12. 22; 13. 14; chap. 3. 12; verse 10.
^d Isa. 54. 5; 61. 10; 2 Cor. 11. 2.—^e Lev. 26. 11, 12; Ezek.
43. 7; 2 Cor. 6. 16; chap. 7. 15.—^f Isa. 25. 8; chap. 7. 17.—
^g 1 Cor. 15. 26, 34; chap. 20. 14.—^h Isa. 35. 10; 61. 3; (5. 19.

public registers, who either were not citizens, or whose names had been erased from those registers because of crimes against the State, could claim none of those emoluments or privileges which belong to the citizens; so those who either did not belong to the new and spiritual Jerusalem, or who had forfeited their rights and privileges by sin, and had died in that state, were **cast into the lake of fire.** [If the things named in the earlier part of this chapter are to be understood as figurative, then why not also the resurrections and the judgments of the later part?]

This is the way in which God, at the day of judgment, will proceed with sinners and apostates. Reader, see that thy name be written in the sacred register; and, if written in, see that it never be blotted out.

NOTES ON CHAPTER XXI.

1. A new heaven and a new earth—The ancient Jews believed that God would renew the heavens and the earth at the end of seven thousand years. This general supposition they founded on Isa. lxy, 17. **There was no more sea**—The "sea" no more appeared than did the first heaven and earth. All was made new; and probably the new sea occupied a different position and was differently distributed from that of the old sea. However, with respect to these subjects as they stand in this most figurative book, I must express myself in the words of Calmet: "To pretend to say what is meant by this new heaven and new earth, and what are their ornaments and qualities, is in my opinion the greatest of all presumptions. In general these figures of speech point out great alterations in the universe."

2. And I John—The writer of this book. [See preface.] **New Jerusalem**—(See the notes on Gal. iv, 24–27.) This doubtless means the Christian Church in a state of great prosperity and purity; but some think eternal blessedness is intended. **Coming down from God**—It is a maxim of the ancient Jews that both the tabernacle and the temple, and Jerusalem itself, came down from heaven. Rabbi Jeremias said: "The holy blessed God shall renew the world, and build Jerusalem, and shall cause it to descend from heaven." Their opinion is, that there is a spiritual temple, a spiritual tabernacle, and a spiritual Jerusalem; and that none of these can be destroyed, because they subsist in their spiritual representatives.

sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. **5** And ⁱhe that sat upon the throne said, ^kBehold, I make all things new. And he said unto me, Write: for ^lthese words are true and faithful. **6** And he said unto me, ^mIt is done. ⁿI am Alpha and Omega, the beginning and the end. ^oI will give unto him that is athirst of the fountain of the water of life freely. **7** He that overcometh shall inherit ^pall things; and ^qI will be his God, and he shall be my son. **8** ^rBut the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and

ⁱ Chap. 4. 2, 9; 5. 1; 20. 11.—^k Isa. 43. 19; 2 Cor. 5. 17.—
^l Chap. 19. 9.—^m Chap. 16. 17.—ⁿ Chap. 1. 8; 22. 13.—^o Isa.
12. 3; 55. 1; John 4. 10, 14; 7. 37; chap. 22. 17.—^p Or, these
things.—^q Zech. 8. 8; Heb. 8. 10.—^r 1 Cor. 6. 9, 10; Gal. 5.
19, 20, 21; Eph. 5. 5; 1 Tim. 1. 9; Heb. 12. 14; chap. 22. 15.

3. The tabernacle of God is with men—God, in the most especial manner, dwells among his followers, diffusing his light and life everywhere. [See John i, 14.]

4. There shall be no more death—This is the inference which St. Paul draws from his doctrine of a general resurrection, (1 Cor. xv, 26,) where he says, "The last enemy that shall be destroyed is death." But death cannot be destroyed by there being simply no further death; death can only be destroyed and annihilated by a general resurrection. If there be no general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that "there shall be no more death" assures the fact that there shall be a general resurrection; and this also is a proof that, after the resurrection, "there shall be no more death."

5. Behold, I make all things new—As the creation of the world at the beginning was the work of God alone, so shall be also this new creation. **These words are true and faithful**—*Truth* refers to the *promise* of these changes; *faithfulness*, to the *fulfilment* of these promises.

6. It is done—All is determined, and shall be fulfilled in due time. The great drama is finished, and what was intended is now completed; referring to the period alluded to by the angel. **I am Alpha and Omega**—(See on chapter i, 8.) **The fountain of the water of life**—(See on John iv, 10, 14; vii, 37, etc.) The rabbins consider the *fountain of the world to come* as one of the particular blessings of a future state. R. Nathan said, "He will show them the excellency of the *fountain of the future world*, that they may accurately see and consider, and say, Woe to us! what good have we lost! and our race is cut off from the face of the earth."

7. Inherit all things—Here he had no inheritance; there he shall inherit the kingdom of heaven, and be with God and Christ, and have every possible degree of blessedness.

8. But the fearful—*Δειλοί*; those who, through fear of losing life or property, either refused to receive the Christian religion, though convinced of its truth and importance, or, having received it, in times of persecution fell away, not being willing to risk their lives. **And unbelieving**—Those who resist against full evidence. **The abominable**—*Ἐβδελυμένους*; those who are polluted with unnatural lust. **And murderers**—*Φονεῖσι*; those who maliciously take away the life of man, and those who hate a brother in their heart. **And**

idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. **9** And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. **10** And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. **11** Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal: **12** And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the

twelve tribes of the children of Israel: **13** On the east three gates; on the north three gates; on the south three gates; and on the west three gates. **14** And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. **15** And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. **16** And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. **17** And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. **18** And the building of the wall of it was

^a Chap. 20. 14. 15. — ^t Chap. 15. 1. 6. 7. — ^u Chap. 19. 7: verse 2. — ^v Chap. 1. 10; 17. 3. — ^w Ezekiel 48: verse 2. — ^x Verse 23; chap. 22. 5.

^y Ezekiel 48. 31-34. — ^z Ezekiel 48. 31-34. — ^a Matthew 16. 18; Galatians 2. 9; Ephesians 2. 20. — ^b Ezekiel 40. 3; Zechariah 2. 1; chap. 11. 1.

whoremongers—*Πορνῶν*; adulterers, fornicators, whores, prostitutes, and rakes of every description. **Sorcerers**—*Φαρμακοῖς*; persons who, by drugs, philtres, fumigations, etc., pretend to produce supernatural effects, chiefly by spiritual agency. **Idolaters**—*Εἰδωλολάτραις*; those who offer any kind of worship or religious reverence to any thing but God. All image worshippers are idolaters in every sense of the word. **And all liars**—*Καὶ πᾶσι τοῖς ψευδέσι*. Every one who speaks contrary to the truth when he knows the truth, and even he who speaks the truth with the intention to deceive; that is, to persuade a person that a thing is different from what it really is, by telling only a part of the truth, or suppressing some circumstance which would have led the hearer to a different and to the true conclusion. All these shall have their part, *τὸ μέρος*, their share, what belongs to them, their right, in the lake which burneth with fire and brimstone. This is the second death, from which there is no recovery.

9. The bride, the Lamb's wife—The pure and holy Christian Church.

10. To a great and high mountain—That, being above this city, he might see every street and lane of it. **The holy Jerusalem**—(See on verse 2.)

11. Having the glory of God—Instead of the sun and moon, it has the splendour of God to enlighten it. **Unto a stone most precious, even like a jasper stone, clear as crystal**—Among precious stones there are some even of the same species more valuable than others; for their value is in proportion to their being free from flaws, and of a good water, that is, a uniform and brilliant transparency. A "crystal" is perfectly clear; the oriental "jasper" is a beautiful sea-green. The stone that is here described is represented as a perfectly transparent "jasper," being as unclouded as the brightest crystal, and consequently the most precious of its species. Nothing can be finer than this description; the light of this city is ever intense, equal, and splendid; but it is tinged with this green hue, in order to make it agreeable to the sight. Nothing is so friendly to the eye as blue or green; all other colours fatigue, and if very intense, injure the eye. These are the colours of the earth and sky, on which the eye of man is to be frequently fixed. To these colours the structure of the eye is adapted; and the general appearance of the earth and sky is adapted to this structure.

12. Had a wall great and high—An almighty defence. **Twelve gates**—A gate for every tribe of Israel, in the vicinity of which gate that tribe dwelt; so that in coming in and going out they did not mix with each other. This description of the city is partly taken from Ezek. xlviii. 30-35.

13. On the east three gates—The city is here represented as standing to the four cardinal points of heaven, and presenting one side to each of these points.

14. The wall . . . had twelve foundations—Probably twelve stones, one of which served for a foundation or threshold to each gate; and on these were inscribed the names of the twelve apostles, to intimate that it was by the doctrine of the apostles that souls enter into the Church, and thence into the new Jerusalem.

15. Had a golden reed—This account of measuring the city seems to be copied, with variations, from Ezek. xl. 3, etc.

16. The city lieth foursquare—Each side was equal, consequently the length and breadth were equal; and its height is here said to be equal to its length. It is hard to say how this should be understood. It cannot mean the height of the buildings, nor of the walls, for neither houses nor walls could be twelve thousand furlongs in height. Some think this means the distance from the plain country to the place where the city stood. But what need is there of attempting to determine such measures in such a visionary representation? The quadrangular form intimates its perfection and stability, for the square figure was a figure of perfection among the Greeks.

17. The wall . . . a hundred and forty and four cubits—This is twelve, the number of the apostles, multiplied by itself. **The measure of a man, that is, of the angel**—The cubit, so called from cubitus, the elbow, is the measure from the tip of the elbow to the tip of the middle finger, and is generally reckoned at one foot and a half, or eighteen inches; though it appears, from some measurements at the pyramids of Egypt, that the cubit was, at least in some cases, twenty-one inches. By the cubit of a man we may here understand the ordinary cubit, and that this was the angel's cubit who appeared in the form of a man.

18. The building of the wall of it was of jasper—The oriental jasper is exceedingly hard,

of jasper: and the city *was* pure gold, like unto clear glass. **19** And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

c Isaiah

and almost indestructible. Pillars made of this stone have lasted some thousands of years, and appear to have suffered scarcely any thing from the tooth of time. **Pure gold, like unto clear glass**—Does not this imply that the walls were made of some beautifully bright yellow stone, very highly polished? This description has been most injudiciously applied to heaven; and in some public discourses, for the comfort and edification of the pious, we hear of heaven with its golden walls, golden pavements, gates of pearl, etc., etc., not considering that nothing of this description was ever intended to be literally understood; and that gold and jewels can have no place in the spiritual and eternal world. The ancient Jews teach that "when Jerusalem and the temple shall be built, they will be all of precious stones, and pearls, and sapphire, and with every species of jewels." They also divide paradise into seven parts or houses; the third they describe thus: "The third house is built of gold and pure silver, and all kinds of jewels and pearls. It is very spacious, and in it all kinds of the good things, either in heaven or earth, are to be found. All kinds of precious things, perfumes, and spiritual virtues, are there planted. In the midst of it is the tree of life, the height of which is five hundred years; (that is, it is equal in height to the journey which a man might perform in five hundred years;) and under it dwell Abraham, Isaac, Jacob, the twelve patriarchs, and all that came out of Egypt and died in the wilderness. Over these Moses and Aaron preside, and teach them the law," etc.—*Yalcut Rubeni*, fol. 13, 4. In the same tract, fol. 182, 1, we find these words: "Know that we have a tradition, that when the Messiah, with the collected captivity, shall come to the land of Israel, in that day the dead in Israel shall rise again; and in that day the fiery walls of the city of Jerusalem shall descend from heaven, and in that day the temple shall be builded of jewels and pearls."

19. The foundations of the wall—Does not this mean "the foundations" or thresholds of the gates? The gates represented the twelve tribes, (verse 12,) and these foundations or thresholds, the twelve apostles, (verse 14.) There was no entrance into the city but through these gates, and none through the gates but over these thresholds. The whole of the Mosaic dispensation was the preparation for the Gospel; without it, the Gospel would have no original; without the Gospel, it would have no reference nor proper object. Every part of the Gospel necessarily supposes the law and the prophets. They are the gates, it is the threshold; without the Gospel no person could enter through those gates. The doctrine of Christ crucified, preached by the apostles, gives a solid foundation to stand on; and we have an *entrance* into the holiest by the blood of Jesus. (Heb. x, 19, etc.) And in reference to this we are said to be built on the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner-stone*. (Eph. ii, 20.) **The first foundation was**

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. **21** And the twelve gates *were* twelve pearls; every several gate was of one pearl:

54. 11.

jasper—A stone very hard, some species of which are of a sea-green colour; but it is generally a bright reddish brown. **The second, sapphire**—This is a stone of a fine blue colour, next in hardness to the diamond. **The third, a chalcedony**—A genus of the semipellucid gems, of which there are four species: 1) A bluish white; this is the most common sort. 2) The dull milky veined; this is of little worth. 3) The brownish black; the least beautiful of all. 4) The yellow and red; the most beautiful, as it is the most valuable, of all. Ilitherto this has been found only in the East Indies. **The fourth, an emerald**—This is of a bright green colour without any mixture, and is one of the most beautiful of all the gems. The true oriental emerald is very scarce, and said to be found only in the kingdom of Cambay.

20. The fifth, sardonyx—The onyx is an accidental variety of the agate kind; it is of a dark horny colour, in which is a plate of a bluish white, and sometimes of red. When on one or both sides of the white there happens to lie also a plate of a reddish colour, the jewellers call the stone a sardonyx. **The sixth, sardius**—The sardius, sardel, or sardine stone, is a precious stone of a blood-red colour. **The seventh, chrysolite**—The gold stone. It is of a dusky green with a cast of yellow. It is a species of the topaz. **The eighth, beryl**—This is a pellucid gem of a bluish green colour. **The ninth, a topaz**—A pale dead green, with a mixture of yellow. It is considered by the mineralogists as a variety of the sapphire. **The tenth, a chrysoprasus**—A variety of the chrysolite, called by some the yellowish green and cloudy topaz. It differs from the chrysolite only in having a bluish hue. **The eleventh, a jacinth**—A precious stone of a dead red colour, with a mixture of yellow. It is the same as the hyacinth, or cinnamon stone. **The twelfth, an amethyst**—A gem generally of a purple or violet colour, composed of a strong blue and deep red. These stones are nearly the same with those on the breast-plate of the high priest, (Exod. xxviii, 17, etc.,) and probably were intended to express the meaning of the Hebrew words there used.

21. The twelve gates were twelve pearls—This must be merely figurative, for it is out of all the order of nature to produce a pearl large enough to make a gate to such an immense city. But St. John may refer to some relations of this nature among his countrymen, who talk much of most prodigious pearls. "When Rabbi Joehanan (John) once taught that God would provide jewels and pearls thirty cubits every way, ten of which should exceed in height twenty cubits, and would place them in the gates of Jerusalem, according to what is said Isaiah liv, 12, *I will make thy windows of agates, and thy gates of carbuncles*, his disciples ridiculed him, saying, Where can such be found, since at present there is none so large as a pigeon's egg? Afterward, being at sea in a ship, he saw the ministering angels cutting gems and pearls; and he asked them for what purpose they were

and^d the street of the city *was* pure gold, as it were transparent glass. **22** ^e And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. **23** ^f And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. **24** ^g And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. **25** ^h And the gates of it shall not be shut at all by day: for there shall be no night there. **26** ⁱ And they shall bring the glory and honour of the nations into it. **27** And

^d Chap. 22, 2. — ^e John 4, 23. — ^f Isa. 24, 23; 60, 19, 20; verse 11; chap. 22, 5. — ^g Isa. 60, 3, 5, 11; 66, 12. — ^h Isa. 60, 11. — ⁱ Isa. 60, 23; Zech. 14, 7; chap. 22, 5. — ^j Verse 21. — ^k Isa.

there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's ^l book of life.

CHAPTER XXII.

AND he showed me ^a a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. **2** ^b In the midst of the street of it, and on either side of the river, *was there* ^c the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month: and the leaves of the tree *were* ^d for the healing of the nations. **3** And

25, 8; 52, 1; 60, 21; Joel 3, 17; chap. 22, 14, 15. — ^m Phil. 4, 3; chap. 5, 5; 13, 8; 29, 12. — ⁿ Ezek. 47, 1; Zech. 14, 8. — ^o Ezek. 15, 12; chap. 21, 21. — ^p Gen. 2, 9; chap. 2, 7. — ^q Chap. 21, 24.

preparing those. They answered, To place them in the gates of Jerusalem."

22. I saw no temple—There was no need of a "temple" where God and the Lamb were manifestly present.

23. No need of the sun—This is also one of the traditions of the ancient Jews, that "in the world to come the Israelites shall have no need of the sun by day, nor the moon by night." God's light shines in this city, and in the Lamb that light is concentrated, and from him everywhere diffused.

24. The nations of them which are saved—This is an allusion to the promise that the Gentiles should bring their riches, glory, and excellence to the temple at Jerusalem after it should be rebuilt. (See verse 26.)

25. The gates of it shall not be shut at all—The Christian Church shall ever stand open to receive sinners of all sorts, degrees, and nations. **There shall be no night there**—No more idolatry, no intellectual darkness; the Scriptures shall be everywhere read, the pure word everywhere preached, and the Spirit of God shall shine and work in every heart.

26. The glory and honour of the nations into it—Still alluding to the declarations of the prophets, (see verse 24, etc.) that the Gentiles would be led to contribute to the riches and glory of the temple by their gifts, etc.

27. There shall in no wise enter into it any thing that defileth—(See Isaiah xxxv, 8; lii, 1.) No impure person—one who turns the grace of God into lasciviousness. **Neither . . . maketh a lie**—He that holds and propagates false doctrines. **But they which are written**—The acknowledged persevering members of the true Church of Christ shall enter into heaven, and only those who are saved from their sins shall have a place in the Church militant.

ALL Christians are bound by their baptism to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; to keep God's holy word and commandments; and to walk in the same all the days of their life. This is the generation of them that seek thy face, O God of Jacob! Reader, art thou of this number? Or art thou expecting an eternal glory while living in sin? If so, thou wilt be fearfully disappointed. Presuming on the mercy of God is as ruinous as despairing of his grace. Where God gives power both to will and to

do, the individual should work out his salvation with fear and trembling.

NOTES ON CHAPTER XXII.

1. Pure river of water of life—[See chapter xxi, 10.] This is evidently a reference to the garden of paradise, and the river by which it was watered. As this was a great and spacious city, one fountain was not sufficient to provide water for it, therefore a river is mentioned; a great river, by which it was sufficiently watered. (See Ezek. xlvii, 7–12.) "Water of life," as we have seen before, generally signifies spring or running water; here it may signify incessant communications of grace proceeding from God.

2. In the midst of the street of it—That is, of the city which was described in the preceding chapter. [Streams, not of physical water, but of spiritual life. (Psalm xlvii, 4; John iv, 10, 14; vii, 38.)—*Speaker's Com.*] **The tree of life**—An allusion to Gen. ii, 9. As this "tree of life" is stated to be in the street of the city, and **on either side of the river**, "tree" must here be an enallage of the singular for the plural number, *trees of life*, or trees which yielded fruit by which life was preserved. The account in Ezekiel is this: "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade. . . it shall bring forth new fruit according to his months. . . and the fruit thereof shall be for meat, and the leaf thereof for medicine." (Chapter xlvii, 12.)

Twelve manner of fruits—*καρπὸς δώδεκα, twelve fruits, (fruitings,)* that is, fruit twelve times in the year, as is immediately explained, *yielded her fruit every month*. ["Indicating," says Hengstenberg, "that the enjoyment of life shall be without interruption."] **And the leaves of the tree were for the healing of the nations**—[If the scene of this prophecy is heaven, and its persons *saved souls*, how are they in need of healing? Hengstenberg insists that the "healing" is limited to the present life, since there can be no disease in heaven. (Isa. xxxiii, 24; chapter vii, 16.) De Wette and others understood by "the nations" "those who dwell outside of the heavenly city;" and Bengel, "those to which the Gospel was not preached in this life;" while Ebrard makes the work of *healing* "not the healing from sin, but from the state of undeveloped faith in Christ," (which is rather a *growth*.) If the field of the vision may be understood to be the Church, in its later prosperity and universal increase, then all is plain.]

*there shall be no more curse: 'but the throne of God and of the Lamb shall be in it; and his servants shall serve him: **4** And *they shall see his face; and ^bhis name *shall be* in their foreheads. **5** ¹And there shall be no night there; and they need no candle, neither light of the sun; for ^kthe Lord God giveth them light: ¹and they shall reign for ever and ever. **6** And he said unto me, ^mThese sayings are faithful and true: and the Lord God of the holy prophets ⁿsent his angel to show unto his servants the things which must shortly be done. **7** ^oBehold, I come quickly: ^pblessed *is* he that keepeth the sayings of the prophecy of this book. **8** And I John saw these things, and heard *them*. And when I had heard and seen, ^qI fell down to worship before the feet of the angel which showed me these things. **9** Then saith he unto me, ^rSee *thou do it not*: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the

sayings of this book: worship God. **10** ^sAnd he saith unto me, Seal not the sayings of the prophecy of this book: ^tfor the time is at hand. **11** ^uHe that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. **12** ^vAnd, behold, I come quickly; and ^wmy reward *is* with me, ^xto give every man according as his work shall be. **13** ^yI am Alpha and Omega, the beginning and the end, the first and the last. **14** ^zBlessed *are* they that do his commandments, that they may have right ^ato the tree of life, ^band may enter in through the gates into the city. **15** For ^cwithout *are* ^ddogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. **16** ^eI Jesus have sent mine angel to testify unto you these things in the churches. ^fI am the root and the offspring of David, *and* the

^e Zech. 14. 11.—^f Ezek. 48. 35.—^g Matt. 5. 8; 1 Cor. 13. 12; 1 John 3. 2.—^h Chap. 3. 12; 14. 1.—ⁱ Chap. 21. 2, 25.—^j Psa. 36. 9; 84. 11.—^k Dan. 7. 27; Rom. 5. 17; 2 Tim. 2. 12; chap. 3. 21.—^m Chap. 19. 9; 21. 5.—ⁿ Chap. 1. 1.—^o Chap. 3. 11; verses 10, 12, 20.—^p Chap. 1. 3.—^q Chap. 19. 10.—^r Chap. 19. 10.—^s Dan. 8. 26; 12. 4, 9; chap. 10. 4.

^t Chap. 1. 3.—^u Ezek. 3. 27; Dan. 12. 10; 2 Tim. 3. 13.—^v Verse 7.—^w Isa. 40. 10; 62. 11.—^x Rom. 2. 6; 14. 12; chap. 20. 12.—^y Isa. 41. 4; 44. 6; 48. 12; chap. 1. 8; 11. 21. 6.—^z Dan. 12. 12; 1 John 3. 24.—^a Chap. 2. 7; verse 2.—^b Chap. 21. 27.—^c 1 Cor. 6. 9, 10; Gal. 5. 19, 20, 21; Col. 3. 6; chap. 9. 20, 21; 21. 8.—^d Phil. 3. 2.—^e Chap. 1. 1.—^f Chap. 5. 5.

3. No more curse—*Karátēua, cursed person*. As there shall be no more sinning against God, so there shall be no more curse of God upon the people; for they shall be all his **servants**, and **serve him**. Our first parents came under the curse by sinning against their Maker in paradise; these shall never apostatize, therefore neither they nor the earth shall be *cursed*.

4. See his face—Enjoy what is called the beatific vision; and they shall exhibit the fullest evidence that they belong entirely to him, for his **name shall be written on their foreheads**.

5. There shall be no night there—See on chapter xxi, 23 and 25. **And they shall reign**, etc.—[Not for a definite period, (however long,) as in chapter xx, 4, 6, but *unto the ages of the ages, εις τοις αιωνας των αιωνων*.]

6. These sayings are faithful and true—See the preceding chapter, verse 5. From this verse to the end of the chapter is reckoned the *epilogue* of this book. 1) The angel affirms the truth of all that had been spoken. (Verses 6–11.) 2) Jesus Christ confirms what has been affirmed, and pledges himself for the fulfilment of all the prophecies contained in it. (Verses 12–17.) 3) John cautions his readers against adding or diminishing, and concludes with the apostolical blessing. (Verses 18–21.) **The things which must shortly be done**—There are many sayings in this book which, if taken literally, would intimate that the prophecies delivered in the whole of the apocalypse were to be fulfilled in a short time after their delivery to John; and this is a strong support for the scheme of Wetstein, and those who maintain that the prophecies of this book all referred to those times in which the apostle lived, and to the disturbances which then took place, not only among the Jews, but in the Roman empire. [*Ev táxeti, shortly*. These words, or their equivalents, occur quite frequently in this book. If taken literally they seem to confine this prophecy to the times that came “shortly” after their utterance; or else, by giving another meaning to the phrase, the whole chronology

of the prophecy is changed—the “shortly” becomes *surely*, which is perhaps the more probable sense.]

8. I fell down to worship—I prostrated myself before him as before a superior being, to express my gratitude, and give him thanks for the communications he had made. (See on chapter xix, 10.)

10. Seal not the sayings—Do not lay them up for future generations; they concern the present times; *they must shortly come to pass*. **For the time is at hand**—See verse 6. What concerned the Jews was certainly “at hand.”

11. He that is unjust, let him be unjust still—The time of fulfilment will come so suddenly that there will be but little space for repentance and amendment. What is done must be done instantly; and let him that is holy persevere, and hold fast what he has received.

13. I am Alpha and Omega—See on chapter i, 8, 18.

14. Blessed are they that do his commandments—They are happy who are obedient. **That they may have right to the tree of life**—[*Eξοργία, a title*.] Without *grace, no obedience*; without *obedience no title* to the tree of life; *God's grace* through Christ produces the good, and then rewards it as if all had been our own.

15. Without are dogs—All those who are uncircumcised in heart. The Jews call all the uncircumcised “dogs.” **And sorcerers**—See the note on chapter xxi, 8.

16. Jesus—[See chapter i, 1. The apocalypse resumes here, as at the beginning, the form of an epistle.—*Speaker's Com.*] **Have sent mine angel**—An especial messenger from heaven. **I am the root and the offspring of David**—[See chapter v, 5. “Root,” not the stem from which David sprang, but a shoot from the wider root. (See Isa. xi. 1.)] Christ is the “offspring” of David as to his human nature; for that he took of the stock of David, becoming thereby heir to the Jewish throne, and the only heir which then existed; and it is re-

“bright and morning star. **17** And the Spirit and ^athe bride say, Come. And let him that heareth say, Come. ⁱAnd let him that is athirst come. And whosoever will, let him take the water of life freely. **18** For I testify unto every man that heareth the words of the prophecy of this book, ^kIf any man shall add unto these things, God shall add unto him the plagues that are written in this book: **19** And

^o Num. 24. 17; Zech. 6. 12; 2 Pet. 1. 19; chap. 2. 28.—^h Chap. 21. 2, 9.—ⁱ Isa. 55. 1; John 7. 37; chap. 21. 6.—^k Deut. 4. 2; 12. 32; Prov. 30. 6.—^l Exod. 32. 33; Psa. 69. 28; chap. 3. 5;

markable that the whole regal family terminated in Christ; and as *he liveth forever*, he is the alone true David and everlasting King. **The bright and morning star**—I am splendour and glory to my kingdom; as the “morning star” ushers in the day so shall I usher in the unclouded and eternal glories of the everlasting kingdom.

17. The Spirit and the bride—All the prophets and all the apostles; the Church of God under the Old Testament, and the Church of Christ under the New. [The Holy Spirit, as a universal Presence in the world, (John xvi, 7–14,) perpetually invites men to Christ, and his invitations are perpetually and earnestly seconded by the witnessing Church.] **Say, Come**—Invite men to Jesus, that by him they may be saved and prepared for this kingdom. **Let him that heareth**—Let all who are privileged with reading and hearing the word of God join in the general invitation to *sinners*. **Him that is athirst**—He who feels his need of salvation, and is longing to drink of the living fountain. **And whosoever will**—No soul is excluded; Jesus died for every man; every man may be saved; therefore let him who *wills*, who *wishes* for salvation, come and take the **water of life freely**—without money or price.

18. If any man shall add—Shall give any other meaning to these prophecies, or any other application of them, than God intends, *he*, though not originally intended, shall have the plagues threatened in this book for his portion.

19. If any man shall take away—If any man shall lessen this meaning, curtail the sense, explain away the spirit and design, of these prophecies, **God shall take away his part out of the book of life**, etc. Thus Jesus Christ warns all those who consider this book to beware of indulging their own conjectures concerning it. I confess that this warning has its own powerful influence upon my mind, and has prevented me from indulging my own conjectures concerning its meaning, or of adopting the conjectures of others. [And, on the other hand, it is quite possible “to take away” the substance of a prophecy by failing to recognise its mystical and prophetic import.] This is termed a revelation, but it is a revelation of symbols; an exhibition of *enigmas*, to which no particular solution is given, and to which God alone can give the solution.

20. Surely I come quickly—This may be truly said to every person in every age; Jesus the Judge is at the door. **Even so, come, Lord**

if any man shall take away from the words of the book of this prophecy, ¹God shall take away his part ^mout of the book of life, and out of ⁿthe holy city, and ^ofrom the things which are written in this book. **20** He which testifieth these things saith, ^pSurely I come quickly: ^qAmen. ^rEven so, come, Lord Jesus. **21** ^sThe grace of our Lord Jesus Christ *be with you all.* Amen.

13. 8.—^m Or, *from the tree of life*.—ⁿ Chap. 21. 2.—^o Verse 12.—^p John 21. 23.—^q 2 Tim. 4. 8.—^r Rom. 16. 20, 24; 2 Thess. 3. 18.

Jesus—The wish and desire of the suffering Church, and of all the followers of God, who are longing for the coming of his kingdom. [To reduce Christ's promised *coming quickly* to a simple recognition of the brevity of life, is to present what appears in its form as a special warning to simply a commonplace recognition of a universally confessed truth.]

21. The grace of our Lord Jesus Christ—Instead of πάντων ὑμῶν, **you all**, the most excellent MSS. and Versions have τῶν ἁγίων, *the saints*, which reading is now received as indisputably genuine. **Amen**—So be it! and so shall it be for ever and ever. The opinion of Dr. Priestley concerning the authenticity of this book, and the manner in which it is written, should not be withheld from either the learned or pious reader. “I think it impossible for any intelligent and candid person to peruse this book without being struck in the most forcible manner with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person divinely inspired could have written it. These prophecies are also written in such a manner as to satisfy us that the events announced to us were really foreseen, being described in such a manner as no person writing without that knowledge could have done. This requires such a mixture of *clearness* and *obscurity* as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been *too plain*. It is only in the Scriptures, and especially in the book of Daniel and this of the Revelation, that we find this happy mixture of clearness and obscurity in the accounts of future events.”—*Notes on Revelation*.

HAVING now brought my short notes on this very obscure book to a conclusion, it may be expected that although I do not adopt any of the theories which have been delivered concerning it, yet I should give the most plausible scheme of the ancients or moderns which has come to my knowledge. This I would gladly do if I had any scheme to which I could give a decided preference, but I have not. Though I give the date of the book in A. D. 95 or 96, I do so not following my own opinion, but on the authority of others. I think from internal evidence it was written before the destruction of Jerusalem.]

TRUTHS WHICH, ON CAREFULLY STUDYING THE SACRED WRITINGS, I THINK I FIND REVEALED THERE.

1. That there is one uncreated, unoriginated, infinite, and eternal Being; the Creator, Preserver, and Governor of all things.

2. That there is in this Infinite Essence a *plurality* of what are commonly called *persons*, not separately subsisting, but essentially belonging to the God-head; which *persons* are commonly termed FATHER, SON, and HOLY GHOST; or God, the Logos, and the HOLY SPIRIT: and these are generally named the TRINITY, which term, though not found in the New Testament, seems sufficiently proper.

3. That the sacred Scriptures, or holy books which form the Old and New Testaments, contain a full revelation of the will of God in reference to man; and are alone sufficient for every thing relative to the faith and practice of a Christian; and that they were given by the inspiration of God.

4. That man was created in righteousness and true holiness, without any moral imperfection or any kind of propensity to sin; but free to stand or fall.

5. That he fell from this state, became morally corrupt in his nature, and has transmitted his moral defilement to all his posterity.

6. That to counteract the evil principle, and bring man into a salvable state, God, from his infinite love, formed the *purpose* of redeeming man from his lost estate by Christ Jesus; and that in the interim he has sent his Holy Spirit to enlighten, strive with, and convince men of sin, righteousness, and judgment.

7. That in due time the divine Logos, called afterward Jesus the Christ, the Son of God, the Saviour, etc., became incarnate, and sojourned among men, teaching the purest truths, and working the most stupendous and beneficent miracles.

8. That this divine person, foretold by the prophets and described by evangelists and apostles, is *really* and *properly* God; and has assigned to him by the inspired writers every attribute essential to the Deity; being one with Him who is called God, Jehovah, etc.

9. That he is also *perfect man* in consequence of his incarnation; and that in that man or manhood dwelt all the fulness of the Godhead bodily; so that his nature is twofold—divine and human, or God manifested in the flesh.

10. That as he took upon him man's nature, so he *died* for the whole human race, without respect of persons; equally for all, and for every man.

11. That on the third day after his crucifixion and burial he rose from the dead; and after showing himself many days to his disciples and others, he ascended to heaven, where, as God manifest in the flesh, he continues and shall continue to be the Mediator of the human race, till the consummation of all things.

12. That there is no salvation but through him; and that throughout the Scriptures his passion and death are considered as *sacrificial*—pardon and

salvation being obtained by the shedding of his blood.

13. That no human being since the fall either has or can have *merit* or *worthiness* of or by himself, and therefore has nothing to *claim* from God but in the way of his mercy through Christ; therefore pardon, and every other blessing promised in the Gospel, were purchased by his sacrificial death, and are given to men, not on account of any thing they have done or suffered, or can do or suffer, but for his sake, that is through his merit alone.

14. That these blessings are received by *faith*, and not of works or of sufferings.

15. That the *power* to *believe*, or the grace of faith, is the free gift of God, without which none can believe; but that the *act* of *faith*, or actual *believing*, is the act of the soul under the influence of that power. But this power to believe, like all other gifts of God, may be slighted, not used, or misused; in consequence of which is that declaration, "He that believeth shall be saved; but he that believeth not shall be damned."

16. That justification, or the pardon of sin, is an instantaneous act of God's infinite mercy in behalf of a penitent soul trusting only in the merits of Jesus Christ; that this act is absolute in respect of all past sin, all being forgiven where any is forgiven.

17. That the souls of all believers may be purified from all sin in this life; and that a man may live under the continual influence of the grace of Christ, without sinning against God, all evil tempers and sinful propensities being destroyed, and his heart filled with pure love both to God and man.

18. That unless a believer live and walk in the spirit of obedience he will fall from the grace of God, and forfeit all his Christian privileges and rights; in which state of backsliding he may persevere, and, if so, perish everlastingly.

19. That the whole period of human life is a *state of probation*, in every part of which a sinner may repent and turn to God, and in every part of it a believer may give way to sin and fall from grace; and that this possibility of rising, and liability to falling, are essential to a state of trial or probation.

20. That all the promises and threatenings of the word of God are conditional, as they regard man in reference to his being here and hereafter; and that only on this ground can the sacred writings be consistently interpreted or rightly understood.

21. That man is a free agent, never being impelled by any necessitating influence either to do evil or good, but has it continually in his power to choose the life or death that is set before him; therefore he is an accountable being, and righteously answerable for his own actions.

22. That his free will is a necessary constituent of his rational soul, without which man would be a

mere machine, either the sport of blind chance, or the passive subject of an irresistible necessity; and, therefore, not justly accountable for his conduct.

23. That every human being has his freedom of will, with a sufficiency of light and power to direct its operations; and that this powerful light is not inherent in any man's nature, but is graciously bestowed by Him who is the true Light that lighteth every man that cometh into the world.

24. That as Christ has made, by his once offering himself upon the cross, a sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and that as his gracious Spirit strives with and enlightens all men, thus putting them in a salvable state; therefore every human soul will be saved, except through his own fault.

25. That Jesus Christ has instituted, and commanded to be perpetuated in his Church, two sacraments: baptism (sprinkling, washing with, or immersion in water) in the name of the holy and ever blessed Trinity, as a sign of the cleansing and regenerating influences of the Holy Ghost in token of death unto sin, and a new birth unto righteousness; and the eucharist, or Lord's supper, as commemorating the sacrificial death of Christ. That by the first, once administered, every person may be initiated into the visible Church; and by the second, frequently administered, all believers may be kept in mind of the foundation on which their salvation is built, and receive grace to enable them to adorn the doctrine of God their Saviour in all things.

26. That the soul is immaterial and immortal, and can subsist independently of the body.

27. That there will be a general resurrection of the dead, both of the just and unjust; that the souls of both shall be reunited to their respective bodies; and that both will be immortal and live eternally.

28. That there will be a day of judgment, after which all shall be punished or rewarded according

to the deeds done in the body; the wicked being sent to hell, and the righteous taken into heaven.

29. That these states of reward and punishment shall have no end, forasmuch as the time of probation or trial is forever terminated, and the succeeding state must necessarily be fixed and unalterable.

30. That the origin of human salvation is found in the infinite love of God to mankind; and that on this principle the unconditional reprobation of any soul is absolutely impossible.

Though no man is required to believe a doctrine that *contradicts* reason, he may safely credit (in any thing that concerns the nature of God) what is *above* his reason, and even this may be a reason why he should believe it. I cannot comprehend the divine nature, therefore I adore it: if I could comprehend I could not adore, forasmuch as the nature or being which can be comprehended by my mind must be less than that by which it is comprehended, and therefore unworthy of its homage. The more knowledge increases, the more we shall see that *reason* and *learning*, sanctified by piety toward God, are the best interpreters of the sacred oracles.

O Thou, who dwellest between the cherubim, shine forth, and in thy light we shall see light!

I have but *two words* more to add at the conclusion of this long and severe work; one concerning *myself*:

Like travellers, when they see their native soil,
Writers rejoice to terminate their toil.

And one to my readers:

My latest labour's end at length is gained,
My longest journey's welcome goal attained,
By God's assistance has the work been wrought,
By his direction to your dwellings brought.

ADAM CLARKE.

MILLBROOK, July 26, 1817.

CHRONOLOGY OF SOME REMARKABLE EVENTS EXTENDING FROM A. M. 3999 TO A. D. 100.

| A. M. | B. C. | |
|-------|-------|---|
| 3999 | 6 | Tiberius (afterward emperor) is invested by Augustus with the tribunitian power for five years; and soon after he retired to Rhodes. |
| | | Miraculous conception of <i>John Baptist</i> . |
| 4000 | 5 | Miraculous conception of JESUS CHRIST. |
| | | Birth of <i>John Baptist</i> . |
| 4001 | 4 | Jesus Christ, the Son of God, born of the Virgin Mary, at Bethlehem in Judea. |
| | | Wise men from the East come and worship the new-born King of the Jews. |
| 4002 | 3 | Herod the Great, king of Judea, orders all the male children of Bethlehem and its vicinity, under two years of age, to be put to death, in order to destroy Jesus Christ, who was providentially carried into Egypt before this cruel edict was put into execution. |
| 4003 | 2 | Death of Herod the Great, in the thirty-seventh year of his reign. He is succeeded by his son, Archelaus. |
| | A. D. | |
| 4007 | 3 | Augustus Cesar is called <i>Dominus</i> , Lord, by the people; with which title he is displeased, and publicly forbade it by an edict. |
| | | Augustus Cesar, who had, ten years before, been appointed to the government of the Roman empire, has the same conferred upon him for ten years more. |
| 4008 | 4 | Tiberius returns from Rhodes to Rome, and is adopted by Augustus. |
| | | Tiberius receives again the tribunitian power. |
| | | The temple of Janus, after it had been closed ever since B. C. 8, is opened again on account of fresh disturbances in Germany. |
| | | Tiberius subdues the <i>Caninetali</i> , the <i>Attuarii</i> , the <i>Bructeri</i> , and the <i>Cherusci</i> , Germans, who had revolted from the Romans. |
| | | Augustus, that he might raise a tax in Italy, accepts of the proconsular power. |
| 4010 | 6 | The Jews and Samaritans complain to Augustus of the tyranny of Archelaus. |
| 4011 | 7 | Archelaus, king of Judea, deposed; and his dominions reduced to the form of a Roman province, and annexed to Syria. |
| | | About this time Judas of Galilee arose, and drew away much people after him; but he, and as many as obeyed him, were dispersed. Acts v, 37. |
| 4012 | 8 | Jesus Christ, twelve years of age, disputes with the doctors in the temple, who are astonished at his understanding and answers. |
| 4015 | 11 | Tiberius, in consequence of his very important services, is made by Augustus his colleague in the empire, both in the civil and military government, August 28. |
| 4016 | 12 | Imperial edict against diviners and astrologers. |
| 4017 | 13 | Augustus Cesar is again appointed emperor for ten years longer, the last prorogation expiring the end of this year. |
| 4018 | 14 | Death of Augustus Cesar, (in the consulship of Sextus Pompeius and Sextus Apuleius,) at Nola, August 19, being seventy-six years of age all but thirty-five days. |
| | | <i>Tiberius Nero Cesar</i> succeeds Augustus in the empire, August 19. |
| 4019 | 15 | Achaia and Macedonia become provinces to Cesar, having been governed before by <i>proconsuls</i> . |
| 4021 | 17 | Terrible earthquake in Asia, which overthrew twelve celebrated cities: among these was <i>Sardis</i> , which suffered the most. |
| | | Death of <i>Titus Livy</i> , the historian, at Padua; and of <i>Ovid</i> in his exile in Scythia. |
| 4022 | 18 | The kingdoms of Cappadocia and Commagena reduced into the form of Roman provinces. |
| | | Q. Varanius is made governor of the former, and Q. Servæus of the latter. |
| 4023 | 19 | Death of Germanicus. He is buried at Antioch. |
| 4026 | 22 | Death of <i>Junia</i> , niece of Cato, sister of <i>Brutus</i> , and wife of <i>Cassius</i> . She had survived the battle of Philippi sixty-three years. |
| 4030 | 26 | John Baptist began to baptize in Judea about this time. |
| | | <i>Pontius Pilate</i> made governor of Judea, which office he held for ten years. |
| | | In the fifteenth year of the <i>principality</i> of Tiberius Cesar, which was the <i>twelfth</i> of his monarchy, Jesus Christ, <i>thirty years</i> of age, is baptized by John in Jordan, and enters upon his public ministry. |
| 4031 | 27 | Great fire in Rome, which consumed all the quarter of Mount Cœlius. |
| 4032 | 28 | <i>John Baptist</i> beheaded about this time, by order of Herod Antipas. |

CHRONOLOGY OF REMARKABLE EVENTS.

| A. M. A. D. | | |
|-------------|----|---|
| 4033 | 29 | The Jews, by the permission of Pontius Pilate, crucify Jesus Christ; who, on the third day after his crucifixion, rises from the dead; and forty days after his resurrection ascends up into heaven. Miserable death of Judas the traitor. Peter's sermon on the day of Pentecost, by means of which three thousand persons are converted to Christianity. |
| 4034 | 30 | Ananias and his wife Sapphira suddenly struck dead for their hypocrisy. |
| 4035 | 31 | Death of Nero, eldest son of Germanicus. Stephen stoned to death by the Jews. A great persecution of the followers of Christ at Jerusalem takes place after the martyrdom of Stephen. |
| 4036 | 32 | An angel sends Philip to baptize the <i>Æthiopian</i> eunuch. |
| 4037 | 33 | Conversion of SAUL of Tarsus, afterward called PAUL. The number of the followers of Christ greatly increases. |
| 4038 | 34 | At Lydda, Peter cures Eneas of the palsy; and at Joppa, restores Tabitha to life. |
| 4040 | 36 | Fire at Rome, which destroyed part of the circus, and the quarter of Mount Aventine. Tiberius declares himself friendly to the Christians, and wishes to enrol Christ among the gods; but is opposed by the senate. |
| 4041 | 37 | Death of <i>Tiberius Nero Cesar</i> , on the 16th or 26th of March, in the seventy-eighth year of his age, after having reigned twenty-two years, six months, and twenty-six days, if we reckon from the death of Augustus; and twenty-five years, six months, and fifteen days from the time when he was first associated in the empire with Augustus. He is succeeded by <i>Caius Caligula</i> . Disgrace and death of Pilate, governor of Judea. |
| 4044 | 40 | The conversion of Cornelius, the centurion, happened about this time. |
| 4045 | 41 | The Emperor <i>Caligula</i> slain on the fourth day of the Palatine games. He is succeeded by his uncle, <i>Claudius Cesar</i> . |
| 4046 | 42 | The followers of Jesus first called CHRISTIANS at Antioch. |
| 4047 | 43 | <i>Claudius</i> vanquishes the <i>Britons</i> in several battles, and at his return to Rome is honoured with a triumph. |
| 4048 | 44 | <i>James</i> , the brother of John, put to death by Herod. |
| 4049 | 45 | An eclipse of the sun on the birthday of the Emperor Claudius. To prevent the superstitious drawing thence any inauspicious omens concerning him, he caused notice to be posted up some time before it happened, giving a physical explanation of the phenomenon. The dreadful famine foretold by Agabus rages in Judea, Acts xi, 27, 28. |
| 4051 | 47 | Secular games celebrated at Rome, in honour of the 800th year of Rome. |
| 4052 | 48 | Claudius by a census is said to find 6,900,000 citizens in Rome. The Gauls admitted into the senate, and to the dignities of the empire. |
| 4053 | 49 | Herod Agrippa, king of the Jews, eaten up of worms: Acts xii, 23. Seneca recalled from banishment, and made preceptor to Agrippa's son. |
| 4056 | 52 | The <i>Jews</i> expelled Rome by Claudius. <i>Caractacus</i> , the British king, is defeated, made prisoner, and carried to Rome. |
| 4057 | 53 | Nero's marriage with Octavia. Claudius Felix made governor of Judea in the room of Ventidius Cumanus. |
| 4058 | 54 | Caius Tiberius Claudius Nero Cesar, the Roman emperor, poisoned by the Empress Agrippina, after a reign of thirteen years, eight months, and twenty-one days; and is succeeded in the empire by Nero Cesar, his wife's son. Paul preaches at Athens. |
| 4061 | 57 | Apollos, an eloquent man, and mighty in the Scriptures, preaches at Corinth, Acts xviii, 24. |
| 4063 | 59 | <i>Laodicea</i> , one of the most famous cities in Asia, destroyed by an earthquake. |
| 4065 | 61 | King Agrippa confers the high priesthood on <i>Israel</i> , the son of Phabius. |
| 4066 | 62 | Death of <i>Mark</i> the evangelist. He is said to have been buried at Alexandria. St. Paul sent in bonds to Rome. He is shipwrecked at Malta. Nero puts his empress, Octavia, to death. |
| 4067 | 63 | On the fifth of February, a violent earthquake happened in Campania, which destroyed a great part of the city of Pompeii, at the foot of Mount Vesuvius, and did considerable damage to Herculaneum. <i>James</i> , the brother of our Lord, is, according to Eusebius, thrown down from a pinnacle of the temple, and stoned; and a fuller, striking him on the head with a club, kills him. |
| 4068 | 64 | Great fire in Rome, by which upward of two thirds of this great city was consumed. Nero, charging the late conflagration of the city upon the Christians, persecutes them with all manner of cruelties and torments. The Jews revolt from the Romans, and pelt their governor, <i>Florus</i> , with stones, which begins the first Jewish war. |
| 4070 | 66 | Vespasian sent by Nero to make war against the Jews. Disturbances in Cesarea between the Jews and the idolaters who inhabited that city. Sedition in Jerusalem, occasioned by Florus. This may be considered the proper commencement of the Jewish war. It took place, according to Josephus, on the <i>sixteenth</i> day of the month <i>Artemisius</i> , which, according to Scaliger's calculation, corresponds to our <i>May</i> . The Jews of Cesarea slain, to the number of <i>twenty thousand</i> . All Syria filled with slaughter by the battles between the Jews and the Syrians. Jerusalem besieged by Cestius Gallus. |

CHRONOLOGY OF REMARKABLE EVENTS.

| A.M. | A.D. | |
|------|------|---|
| 4070 | 66 | The <i>Christians</i> leave Jerusalem, and fly to <i>Pella</i> in Coelosyria. |
| 4071 | 67 | Vespasian invades Judea with an army of 60,000 men, and carries fire and sword wherever he goes; immense numbers of Jews are slain in the various sieges. St. <i>Peter</i> and St. <i>Paul</i> put to death about this time. |
| 4072 | 68 | The Emperor Nero, on account of his great cruelty and injustice, is obliged to fly from Rome to the house of Phaoon, one of his freedmen, about four miles from Rome, where he kills himself; upon which the senate declares Galba emperor. |
| 4073 | 69 | Vespasian acknowledged emperor by a great part of Italy, and all the western provinces. The capitol besieged and taken by Vitellius's soldiers. The temple of Jupiter Capitolinus destroyed by fire. Vitellius is killed, after a reign of eight months and a few days, and Vespasian succeeds him in the empire. |
| 4074 | 70 | Vespasian orders the capitol to be rebuilt, the first stone of which was laid on the 21st of June. Titus, son of Vespasian, sent by the emperor to besiege Jerusalem. The Jewish temple burnt, notwithstanding the endeavours of Titus to preserve it. Jerusalem taken, Sept. 7, and destroyed by Titus, which ends the Jewish war. Josephus reckons that not less than <i>eleven hundred thousand</i> persons perished in this siege, by fire, sword, misery, and famine. If to this number be added all that were killed in the several battles fought out of Jerusalem, and in the taking of the several towns which the Romans stormed, it will be found that the Jews lost, in the whole course of the war, <i>one million three hundred and fifty-seven thousand six hundred and sixty men</i> . The number of prisoners during the war, according to the same historian, amounted to <i>ninety-seven thousand</i> ! See on Matt. xxiv, 31. |
| 4075 | 71 | Magnificent triumph of Vespasian for his victories over the Jews. Peace being re-established in the world, the temple of Janus is shut. This is the sixth time of its being shut, according to Orosius. |
| 4078 | 74 | Vespasian, who had made his son Titus his colleague in the censorship, celebrates with him the ceremony of closing the <i>lustrum</i> ; and of numbering the Roman citizens. |
| 4079 | 75 | Dedication of the temple of Peace. Vespasian places in it the golden vessels belonging to the temple of Jerusalem, and a great number of the finest performances of the best painters and sculptors. Nero's colossus, erected by his order at the entrance of the golden palace, is dedicated to Apollo, or the sun, by Vespasian. |
| 4083 | 79 | Vespasian dies, after a reign of nine years, eleven months, and twenty-four days; and is succeeded in the Roman empire by his son <i>Titus</i> . Dreadful eruption of Mount Vesuvius, which devastated a considerable part of Campania. Death of the elder Pliny, who was suffocated by the smoke and ashes from the mountain, while employed in examining this dreadful phenomenon. |
| 4084 | 80 | Terrible fire at Rome, which raged with great violence for three days and three nights. Many of the public buildings were destroyed, among which were the <i>Pantheon</i> , the Octavian library, and the Capitol, which had not been long rebuilt. Dedication of the amphitheater begun by Vespasian and finished by Titus. |
| 4085 | 81 | <i>Titus</i> dies on Sept. 13, after a reign of two years, two months, and twenty days; and is succeeded in the Roman empire by his brother <i>Domitian</i> . |
| 4088 | 84 | The fleet of Agricola sailed round Great Britain; before this circumnavigation was made the Romans were not sure that Britain was an island. |
| 4089 | 85 | Domitian orders the nativity of all the great men in Rome to be cast; and such as were said to be born for empire, he destroyed. Philosophers banished from Rome by Domitian. |
| 4090 | 86 | Institution of the Capitoline games. |
| 4093 | 89 | Domitian banished the astrologers from Rome. |
| 4095 | 91 | Domitian changes the names of the months of September and October, and calls them Germanicus and Domitianus; which continued only during his life. About this time the temple of Janus is again shut. Cornelia, chief of the vestals, accused by the emperor of incontinence, is buried alive. |
| 4097 | 93 | Death of Agricola, the governor of Britain, on the 23d of August, in the year when Collega and Priscus were consuls. |
| 4099 | 95 | Commencement of the second persecution against the Christians. About this time St. John was thrown into a caldron of boiling oil, near the Latin gate at Rome; but, being miraculously preserved, is afterward banished to Patmos, where he is supposed to have written his Revelation some time in the course of this or the following year. |
| 4100 | 96 | Domitian killed in his palace by some of his freedmen, after a tyrannical reign of fifteen years and five days. He was the last of the twelve Cæsars, and is succeeded in the empire by Nerva. |
| 4101 | 97 | Trajan, who commanded the army in Lower Germany, adopted by Nerva. |
| 4102 | 98 | Nerva dies, Jan. 21, after having reigned one year, four months, and eight days, and is succeeded in the empire by Trajan, a Spaniard. |
| 4103 | 99 | Trajan, who was in Germany when he was proclaimed emperor, enters Rome without the least parade. |
| 4104 | 100 | Adrian, afterward emperor, married to Sabina, daughter of Trajan's nephew. The death of St. John, the apostle and evangelist, is generally supposed to have happened about this time. |

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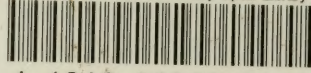
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